

the RDs. are according to Canon Law "ministri tam archidiaconi quam episcopi," and subsidiary to the Archdeacon. There is no fixed rule for the duration of office. It is held generally at the will of the Bp. for a term of three or five years and is renewable. The mediæval method of institution was simple oral nomination and transmission of the decanal seal. Now a formal commission, specifying the area of oversight, is usually issued by the Bp. The main duties of the RD. are to report to the Bp. or Archdeacon all such matters as they ought to know; annually in the presence of the churchwardens to inspect the churches, churchyards, cemeteries, registers, and glebe houses in the deanery; to notify to the Bp. the avoidance of any living, and see that the churchwardens properly provide for the Ch. services during the vacancy; to hold annually or oftener, and (in the absence of the Archdeacon) preside over, chapters of the clergy. The office of the RD. is legally recognised in many Acts of Parliament. [Cp. Watson in *DECH*].—A3. E. R. MASSEY.

RURIDECANAL CHAPTERS AND CONFERENCES.—1. Mediæval chapters were held monthly for ordinary business, quarterly for more important matters. The members were the parochial incumbents or their curates as proxies and the Rural Dean as president. The publication of new provincial canons was announced, presentments were made, and inquiries instituted as to the conduct of the clergy and their flocks. The chapter as the Court of Christianity had authority in considering revenues of the Ch., tithes, disputes, wills, etc., as well as in matters of morality and Ch. order, with power of inflicting penance and excommunication. Gradually most of this jurisdiction passed into the hands of archdeacons, chancellors, and other officials. After the Reformation individual bps., like Bp. Ward of Salisbury, attempted to continue these chapters. The modern activity of the Ch. has once more placed them in its regular organisation; and, though the chapter no longer acts judicially, it affords the clergy the means of meeting for brotherly counsel and for the advancement of new efforts for the good of the Diocese and Ch. at large. The Rural Dean is empowered to summon the beneficed and licensed clergy to meet in chapter annually, quarterly, and at other times, to discuss subjects commended by the Bp. or Archdeacon, or, failing such commendation, matters that seem to him to require consideration.

2. The recent institution of Mixed Ruridecanal Conferences of Clergy and Laity followed that of Diocesan Conferences. These latter were started by Bp. Selwyn of Lichfield after the model of his organisation of the Ch. in New Zealand. The constitution of the Ruridecanal Conference has been usually formulated by the Diocesan Conference with the sanction of the Bp. The scheme of the Oxford diocese may be taken as a type. The Rural Dean is president and

convener. *Ex officio* members are the beneficed and licensed clergy in the deanery, the churchwardens and sidesmen, being communicants, licensed lay readers, and members of the Diocesan Conference resident in the deanery. Lay representatives, being male communicants, are elected, proportionate to the population, from each parish by "qualified persons" resident in the parish. ("Qualified persons" are laymen of full age, and females who have a Vestry vote and "have the status of a communicant.") The Ruridecanal Conference meets annually or oftener; it discusses subjects drawn up by the Rural Dean, who is sometimes assisted by an elected committee, and passes resolutions. One important function of the Ruridecanal Conference is to elect a fixed number, proportionate to the size of the deanery, to serve on the Diocesan Conference. The clergy elect from their own body; and the elected parochial representatives (only) elect communicant laymen resident in the deanery. It is thus part of a graduated system whereby laymen take their share in Ch. affairs.—A2. E. R. MASSEY.

SABBATARIANS.—The controversy concerning the observance of Sunday was occasioned largely by the publication in 1595 of Dr. Bound's book on the Sabbath, in which he maintained that the obligation to sanctify one day in seven was moral and perpetual and not confined to the Mosaic dispensation. This view was strongly upheld by the Puritans, and the stricter Sabbatarians were even accused of saying that "to throw a bowl on the Lord's Day was as great a sin as to kill a man." The more moderate party urged that Sunday ought to be spent to God's glory in religious worship and all but innocent recreations should be forborne. The anti-Sabbatarians affirmed that the observance of Sunday depended on ecclesiastical and not divine authority, and therefore apart from the hours of public service all lawful sports and pastimes were permissible and even desirable. The issue of a book of special Sunday sports by James I and Charles I in 1618 and 1633, and the command to the clergy to publish it from their pulpits, caused great offence to the Puritans and led to the deprivation of several of their clergy who refused obedience to it.

See Fuller's *Ch. Hist.* 1 143, 375 (1837 ed.); Collier's *Echl. Hist.* 2 644; Neal, *Hist. of Puritans* 1 452 f. (1822 ed.).—A1. C. SYDNEY CARTER.

SABBATH.—See WEEK, THE CHRISTIAN, § 1; SUNDAY, § 2.

SACRAMENT.

1. ANGLICAN DEFINITION.
2. HISTORY OF TERM.
3. NUMBER.
4. EXTRA-BIBLICAL PARALLELS.
5. OT. PARALLELS.
6. CHRISTIAN SACRAMENTS.
7. IN THE CATECHISM.
8. PB. LANGUAGE.
9. LANGUAGE OF FATHERS AND REFORMERS.
10. THEIR "NECESSITY."

The PB contains: (i) a doctrine of Sacraments in the Catechism and in the 25th of the

39 Articles (cp. Arts. 26-31); (ii) Sacramental Offices—Bapt. 1, 2, 3, and Holy Communion (cp. Confirmation and Matrimony). As defined in the 25th Art.: "Sacraments ordained of Christ be not

only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's goodwill towards us. . . ." Cp. Catechism, Part II, Questions 1-3. According to the Answer to Q. 2 a S. is "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same and a pledge to assure us thereof." This agrees with the definition in the Art. But the 3rd Ans. says that there are two parts in a S.: the outward visible sign and the inward spiritual grace; cp. the first Answer.

This ambiguity in the use of the word Sacrament is very liable to lead to misunderstanding. The greatest care must be exercised to ascertain in any given case whether the word is being used (i) of the outward sign only, or (ii) of the complete whole, including the inward and spiritual grace.

The above definitions, which were formulated at the time of the Reformation, have a long history behind them, and in order to appreciate them we must now trace that history.

In classical literature "sacramentum" (lit., the consecrated thing) was used of (a) the sum of money deposited in court by parties who went to law, (b) the military oath of allegiance, and so of (c) any oath or solemn engagement.

Pliny the younger, writing to the Emperor Trajan about the Christians in Bithynia, says that at an early service before daylight they bound themselves "sacramento" not to do anything wrong. In all probability Pliny meant by "sacramento" "by an oath," this being his own word, chosen to convey the impression he received from the Christians he examined; but some have thought that, though he understood and used the word in this sense, the Christians had really used it in the later technical sense.

Tertullian and Cyprian, the Latin Fathers of North Africa (the first Latin-speaking Church) use it as the equivalent of *μυστήριον* (mystery—cp. the Vulgate Eph. 1 9), with a wide range of meaning—of either a religious rite or a religious truth. Augustine, however, while sometimes using the word in this wide sense, preferred to use it more particularly of those Christian rites which could claim New Testament authority. In one passage (*De Doctrina Christiana* 3 9, cp. *Ep.* 54) he contrasts the sacred rites (sacramenta) of the Jews, which were many and burdensome, with those of the Christian Church, which are few, easy and excellent, such as Baptism and the Holy Communion.

By the 11th cent. the number of sacramental rites was fixed at the mystical number, seven (Gregory of Bergamo and esp. Peter Lombard). The Roman Church maintains this use.

The Council of Trent in 1547 passed the following canons: "If anyone shall say that the sacraments of the new law were

3. Number. not all instituted by Jesus Christ our Lord; or that they were more or less than seven, viz.: Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders and Matrimony; or that any one of these seven is not truly and properly a sacrament, let him be anathema." "If anyone shall say that these seven sacraments are equal to each other in such wise as that one is not in any way more worthy than another, let him be anathema."

The Greek Church in its Orthodox Confession reckons the *μυστήρια* of the Church as seven.

The English Church in the earliest stage of the Reformation set forth three as pre-eminent, viz.: Baptism, Penance, Holy Communion (see the *Ten Articles* and the *Institution of a Christian Man*); but finally in Art. 25 and elsewhere she laid down that "there are two sacraments ordained of Christ our Lord in the Gospel, *i.e.*, Baptism and the Supper of the Lord," and that "the five commonly called Sacraments . . . are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles" (*i.e.*, probably Penance and Extreme Unction), "partly are states of life allowed in the Scriptures" (*i.e.*, Matrimony, Holy Orders, and probably Confirmation), "but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God." (See separate arts. on BAPTISM, LORD'S SUPPER, and each of the five commonly called Sacraments.)

The sacramental idea is not peculiar to the Christian Church. In the broad sense of "certain prescribed symbolical acts," to which "a mysterious efficacy" is attributed, Ss. are to be found amongst all races and in every age.

4. Extra-Biblical Parallels. Primitive races thought (a) to establish friendly relations with their god by offering him a share in their own meal, or (b) when they feasted upon the fruits of the earth, to feast in a sense upon the god himself, the Baal (husband) of the land who made it fruitful, and to assimilate his strength and power, or (c) by partaking reverently of the flesh of the sacrificed totem-animal (believed to be akin both to the god and to his worshippers) to become one with the god, who had thus given himself for them. In this last case the sacramental meal was one not only of union with their god, but further of union with one another. Every member of the tribe must take part in what was regarded as a rite of brotherhood between all who shared in the sacred feast.

At a later stage of human development, voluntary associations were formed for religious purposes. The Greek mysteries professed to confer immortality upon their devotees by means of sacramental rites. These rites were of two kinds. By the rites of *initiation* the aspirant for salvation was purged from uncleanness by means of water or fire or sulphur or loam or blood. His membership was maintained and his perfection advanced by partaking of a *sacramental meal*. (See Prof. Inge in *Contentio veritatis*, pp. 270-279, etc.)

While these analogies between primitive and heathen rites and the Christian Sacraments are of the deepest interest, as showing how universal has been the instinct to meet in this way the religious need of the human heart, great caution is necessary in using these analogies to throw light upon the purpose of our Lord in instituting His Sacraments.

5. OT Parallels.

Our Lord was by nationality a Jew, and the Sacraments he instituted are best understood when we approach their study by the way of the OT rites (so St. Bernard, *Sermo in caena*).

Now the OT sacramental rites were *covenanting* rites. Circumcision was the seal of the covenant with Abraham (Gen. 17 9-14). The Covenant-sacrifice of Exodus 24, in which half the blood was sprinkled upon the altar and half upon the people, was followed by a sacrificial feast (v. 11). The Passover Sacrifice and Feast were attended, so far as possible, by every member of the Covenant-nation.

With the advent of Christ a new era began. The old covenant passed away and with it passed the old sacramental rites.

6. Christian Sacraments.

A new covenant was established, based upon better promises. The central fact of that covenant was Christ Himself, the perfect Mediator between God and man, Who, uniting in Himself the two Natures Divine and human, by His life, death, resurrection and ascension made eternal redemption for man, and opened the Kingdom of Heaven to all believers.

In order that "the gift of God" (Jn. 4 10, 3 16, 1 Jn. 5 11) might be "conveyed" to those for whom it was intended, two methods were employed: (i) the Word; (ii) the Sacraments. These two are united in the Gospel Commission, as given in Matt. 28 19 and the present ending of Mk. 16 15, 16, "Go ye into all the world and preach the Gospel to the whole creation. He that believeth and is baptised shall be saved," and are found in closest juxtaposition in Acts 2. The Pentecostal gift is followed by (i) St. Peter's preaching of the Word (2 14-36), and that by (ii) Baptism (37-41), and "the breaking of bread" (42-46). The same linking of Word and Ss. is to be found in our Church Services. In the Prayer for the Church Militant we pray that all Bishops and Curates "may . . . set forth thy true and lively Word and rightly and duly administer Thy holy Sacraments" (cp. in the Ordination Service, "be thou a faithful dispenser of the Word of God and of His holy Sacraments," "Take thou authority to preach the Word of God and to minister the holy Sacraments"). The only rubrical direction for a sermon is in "the Order for the Administration of the Lord's Supper."

Word and Ss. convey the same gracious gift. The Word tells that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him . . . should have eternal life." It is "the power of God unto salvation to every one that believeth." The Ss.

are "sure witnesses and effectual signs of grace and God's goodwill towards us. . . ." The gift of God is made ours not only by the general declarations of his Word but by visible signs and seals of conveyance. The Word is like the lawyer's deed of conveyance, the Ss. like the signatures and seals, worthless as ink and wax *in themselves*, but the means of actual donation *in their connection with the Word* (see Dimock, *The Doctrine of the Sacraments*, pp. 18-19; cp. Hooker, *EP. v. 57 4*). Faith takes the seal and appropriates the inward gift by that personal appropriation which is warranted by the seal.

That the Eucharist is such a seal of the covenant is clearly seen from the Words of our Lord, which followed the giving of the cup, "This is my blood of the Covenant, which is shed for many" (Mk. 14 24; cp. Matt. 26 28, 1 Cor. 11 25; also Exod. 24 8); and the analogy between Baptism and Circumcision as rites of initiation, admitting into the Covenant-relationship, is too close to be ignored.

St. Bernard illustrates this operation of the Ss. by a ring given to invest an heir in some inheritance. "In this manner the Lord, drawing near His passion, took means so to invest His people in His Grace that the invisible grace might be granted by some visible sign. To this end were all sacraments instituted." Compare the following by a modern theologian: "The Water, the Bread, the Wine, are not bare signs. . . . They are the personally given warrants and witnesses of eternal realities; such that, as surely as they are used in faith, so surely are the blessings which faith seeks certified by God definitely, infallibly to the user" (Dr. Moule, *Outlines of Christian Doctrine*, p. 242).

The Anabaptists would not go further than to say that the Ss. were "badges or tokens of Christian men's profession." Some Reformers declared that the Ss. were designed only "to teach the mind by other senses that which the Word doth teach by hearing," the Gospel preaching to the ear, the Ss. to the eye (cp. Augustine, "verba visibilia"). The fault lies here in the word "only." They indeed teach to the eye, but they do more.

The Reformers did not hesitate to use very strong language as to the efficacy of the Ss. In Cranmer's controversy with Gardiner the Reforming Archbishop three times accuses his Romish adversary of "diminishing the effect of Baptism." The Romanists, in the interests of their Eucharistic views, drew a very wide distinction between the Ss. of Baptism and the Eucharist, whereas our Reformers affirmed their essential parity. They agreed, however, in the main as to the nature of the S. of Baptism; they differed as to the manner in which it conveyed the inward grace. (See § 7, vi, below, on "worthy reception," and § 9. on the sacramental language of the Reformers.)

The concise statements in the second part of the Catechism define clearly certain points of sacramental doctrine, and raise questions which require consideration.

7. In the Catechism.

(i) Christ hath ordained in His Church only

two Ss. as *generally necessary* to salvation. That is, only these two are required to be used by the whole "genus" man; cp. end of Art. 17; cp. also Latimer, "The promises of Christ our Lord be *general*; they pertain to all mankind."

(ii) These two "Sacraments of the Gospel" have a distinguishing "note" which sets them apart from all other so-called Ss., viz. "an outward and visible sign of an inward and spiritual grace given unto us, *ordained by Christ Himself*." This outward sign may itself be called a "Sacrament" (so Ans. 2; cp. Art. 29, "The wicked . . . do eat and drink *the sign or sacrament* of so great a thing").

(iii) But there is a fuller sense in which the word "Sacrament" may be used, viz., as including both the outward sign *and* the inward grace. In this sense he only has in the full sense received either S. who has received *both* parts (Ans. 3). What, then, are these "two parts"?

(iv) The "outward visible sign" in Baptism is not merely Water, but "Water *wherein the person is baptised* In the name of the Father and of the Son and of the Holy Ghost," and that of the Lord's Supper is "Bread and Wine, *which the Lord hath commanded to be received*" (Ans. 4 and 9). It is the whole external action—not water only, but baptising in water, not Bread and Wine only, but the reception of Bread and Wine by the faithful—which is the visible sign. This is clearly seen when we turn to the definitions of the inward grace.

(v) The "inward spiritual grace" in Baptism is "a death unto sin and a new birth unto righteousness. . ." (Ans. 5). This is a spiritual action, a change wrought by God Himself, answering to the action of the minister of Baptism. The inward spiritual grace in "the Lord's Supper" is dealt with under two sub-heads. "The inward part or thing signified" is "the Body and Blood of Christ, *which are verily and indeed taken and received by the faithful*. . ." (Ans. 10). "The benefits whereof we are partakers thereby" are "the strengthening and refreshing of our souls by the Body and Blood of Christ as our bodies are by the Bread and Wine" (Ans. 11). Here again a spiritual action, the veritable taking and receiving "after a heavenly and spiritual manner" of the spiritual food of the Body and Blood of Christ by the faithful, corresponds to the outward sign, the action of reception of the outward elements; and the benefit to our souls from this inward reception by faith corresponds to the benefit to our bodies from the material reception of the Bread and Wine.

The Church of England in her formularies and services knows nothing of any virtue of either S. apart from reception. (See *The Thing Signified*, by J. G. Simpson.)

(vi) If, as we saw in (iii), he only has in the full sense received either S. who has received both parts, it becomes of the first importance to know how we may "duly use them." "In such only" (says Art. 25) "as worthily receive the same they have a wholesome effect." Ans. 6

("Repentance . . . and Faith . . .") and Ans. 12 give the teaching of our Church in her Catechism. With these agree Arts. 25-29. Note esp. "Such as by faith and rightly do receive," "the mean whereby the Body of Christ is received and eaten in the Supper is Faith."

"Worthy reception" was opposed to reception "ex opere operato" *in the sense* that the sacramental act itself acted like a magical charm, whatever a man's spiritual condition might be. This opposition was expressed in the original form of Art. 25, but, as the phrase was also used to express the truth that the Ss. are "effectual because of Christ's institution and promise, although they be ministered by evil men" (Art. 26), the repudiation of it was omitted in the revision of the Articles in 1562.

(vii) In the case of Infants baptised the condition is postponed, but not over-ridden (Ans. 7). They are baptised on the promise of both repentance and faith, made by their Sureties or Proxies, which promise, when they come to age, themselves are bound to perform. The performance is essential to the reception, in the full sense, of the Sacrament.

(viii) In the case of the Baptism of Adults, where the spiritual receptivity is absent, the inward grace is not actually received at the time. God has given the promise and the "seal," but, in this case, only when the conditions are subsequently fulfilled is the inward grace actually received.

(ix) It follows from the above that the spiritual reception of the grace of the S. cannot be tied down to the one particular moment of the reception of the outward sign. "Do not wonder that sometimes the thing precedes the S. (*i.e.*, the outward sign) when sometimes it follows long after" (Peter Lombard).

The sacramental rites of Holy Baptism and Holy Communion are the ceremonial counterparts of the spiritual realities—the new birth and the feeding upon Christ Himself—and they use the *recognised language of ceremonial*. King George V was *de facto* king on the first day of his accession, but the language of the Coronation Service, if taken literally, would make him king only on the day of his coronation. This language of ceremonial does not, however, imply a *doctrine* to the effect that the ceremony and the action or fact thus set forth are necessarily synchronous, and we must be careful to remember this, when tempted to treat phrases in our PB services as though they had the force of formal statements of doctrine.

From very early times, it became customary to speak of the sign or seal in the terms of the thing signified and sealed. Baptism was called "regeneration," "illumination," "of Fathers etc.", while at the same time it was recognised that it was possible to

receive the sign without the thing (as Simon Magus), and the thing without or before the sign (as Cornelius). Our Reformers freely used this "sacramental" language. "There is such a similitude between the signs and the thing signified that they are . . . usually called by the names of those things whereof they be sacraments" (Whitgift, against Cartwright). They spoke of *all* who received the Eucharistic Elements as being *sacramentally* partakers of the Body and Blood of Christ, while they at the same time unanimously denied that the wicked and faithless received the Body and Blood

of Christ *really*. So they spoke at one time of all who had received the S. of regeneration as being sacramentally regenerate, while at another they showed that the last thing they meant was that all such were really regenerate. What they did mean was that while the *reception* of the thing signified depended on the *faith* of the receiver, the sign or sacrament itself is the seal of a real donation. The gift is truly objective and independent of faith, and the receiver of the "seal" is responsible for what he does with the gift.

The necessity of Ss. unto the partaking of Christ is well set forth by Hooker (*Eccles. Polity*, v. 57). With a few words

10. Their "Necessity," from this exposition (in an abbreviated form) this article may be brought to a conclusion.

"It pleaseth the invisible God to come near to us at certain times to communicate by sensible means his invisible grace. Grace is a consequent of Sacraments and is received from God himself. The Sacraments are necessary, not as containing in themselves vital force, nor as physical but as moral instruments of salvation, which require corresponding quality in the users. All receive not the grace of God which receive the sacraments of his grace. Ordinarily the grace of sacraments is not conveyed but by the sacraments, but they that receive it receive it from God and not from them.

"By the sacraments God distributes the saving grace, which is in Christ for the whole Church, unto every individual member. The use of these moral instruments is in our hands, the effect is in His. The use He expressly commands, the effect He conditionally promises. If we do not use the instruments, we have no assurance that we receive the effect. If we use them faithfully, we are not to doubt but that they really give what they promise and are what they signify.

"Each Sacrament has, besides a common element, its own particular grace. We receive Christ in both sacraments, but in Baptism we receive Him once, as the first beginner, in the Eucharist often, as by continual degrees the finisher of our life, the special grace in each case being obtained by the sacrament to which it is proper."—K5.

J. BATTERSBY HARFORD.

SACRARIUM.—The portion of the chancel within the communion rails, containing the altar, sedilia and credence table. The word was used by the Romans to designate a family chapel in private houses devoted to some particular deity, and also the adytum of their temples. It naturally came into use among Christians to denote the most sacred part of the church, wherein the divine mysteries are celebrated. It should be maintained with the utmost care and reverence.—R6. F. L. H. MILLARD.

SACRIFICE.—The term S., though it is commonly used of that class of offerings in which

a victim is slain, may be rightly **1. Definition;** employed of all offerings to God.

Origin. Sacrifice may be defined as "the presenting of anything before God with a view to communion with Him."

The *Origin* of S. seems to be best explained, not by any form of Gift-Theory, but by the conception of a Common Meal in which the Deity and the worshipper both shared.¹ It is

¹ [Jeavons, however, in *The Idea of God in Early Religions*, 1910, regards the sacrificial meal as marking the accomplishment of the purpose of sacrifice, and as presupposing

not necessary to hold that the sacrificial victim or offering was always regarded as divine. The Totemistic theory of S., especially in the case of the Semitic nations, is open to considerable doubt. The most primitive sacrificial idea would seem to be that of the Table-bond. It should be noticed that S. has from the beginning a very close connection with prayer. When once communion with God has been established through the medium of S., it becomes possible both for man to speak to God in prayer, and also for God to speak to man by word or oracle. Thus, from the first, prayer, word and sacrament are all closely bound together.

The Christian Gospel came by way of Judaism. It is therefore important to ascertain what were the sacrificial ideas of the Jews.

2. Sacrifice in OT. There are three types of S. to be found in the OT: (1) the *Peace Offering*, or sacrificial feast, celebrated on occasions of joy or thanksgiving; it symbolised the friendly relationship between God and those who entertained Him at the feast: (2) the *Burnt Offering*, celebrated on occasions of solemnity or calamity; in this S. the victim was wholly surrendered or dedicated to God, and the notion of a repast gave place to that of the gift: (3) the *Sin Offering* and *Guilt Offering*; these were propitiatory in character, their object being to "cover" the trespass of the offerer, and so to restore communion with God; they culminated in the elaborate ceremonial of the Day of Atonement, and their peculiar value was explained by the theory of "substitution."

There are thus three main elements in Jewish S., the *eucharistic*, the *dedicatory*, and the *piacular*. This order is historical, and the piacular element gradually overshadowed the others, so that in later times even the Peace Offering was regarded as propitiatory. The development of the sacrificial idea in the OT may be considered as a process of moralisation, and an awakening of the national or individual conscience to the need of forgiveness. At the same time, there was also a tendency to separate the ceremonial of S. from the religious ideas which it was intended to express. Both prophet and palmist protested against the divorce of S. from prayer and obedience. But under the Levitical code there must have been great temptation to regard a S. which was formally correct as being also necessarily efficacious.

The attitude of our Lord toward S. was in direct line with that of the prophets, viz.: that S. is acceptable to God only in virtue of the spirit which it expresses. S. was not to be rejected but reconstituted in the Christian Gospel. There can be no doubt that our Lord spoke of

reconciliation already effected by the offering. While regarding any *commercial* form of the Gift-Theory as untenable, he finds the primitive element of the rite to be the act of self-commendation, consisting in drawing near to the God with a view to the restoration or continuance of fellowship, which the after-feast symbolises.—G. H.]

His death in sacrificial language, or that He regarded it as propitiatory, it was to be "a ransom for many." Further, the shedding of His blood was the inauguration and ratification of the New Covenant. The S. of Christ was to be the point of departure for the new dispensation, and in the Sacrament of the Lord's Supper that S. was to be solemnly commemorated. The writers in the NT also could only explain the significance of our Lord's death in sacrificial terms. Its *piacular* character is insisted upon in many passages; see esp. Rom. 3 25, "Whom God set forth to be a propitiation, through faith, by his blood." The *dedicatory* aspect is also brought out; as in Heb. 10 10, "By which will we have been sanctified through the offering of the body of Jesus Christ once for all." And the *eucharistic* element is to be found in the words of St. Paul in 1 Cor. 5 8, "For our passover also hath been sacrificed, even Christ: wherefore let us keep the feast." In Heb. the whole subject is treated with great fulness. The message of the Epistle is that by the one perfect S. of Christ communion with God has been restored to man. Moreover it is an "eternal" S., and our Intercessor "ever liveth" to plead His S. in heaven. The existence of the heavenly "altar" makes it possible for the Christian to "eat of" the S. It is difficult to forego the conclusion that the author is thinking of the Euch. as the earthly counterpart of the worship in heaven. The Lord's Supper was at once a familiar and important fact for both the writer and his readers, and in it the S. of Christ's death was ever kept in memory. Further, in the Apocalypse, the heavenly worship is of the Lamb "as though it had been slain," and the central fact of Christian observance was evidently the model for the prophet's picture.

We have already seen that the Christian S. is the Death of Christ. Such a S. is to be at once the pattern of the Christian life, and the starting-point for Christian worship. In the writings of the Fathers, and in the early Liturgies of the Church, the Eucharist, as commemorative of Christ's Death and combining with the worship of heaven, is often spoken of in sacrificial terms. Mediæval practice and theory erred in emphasising the S. of the Eucharist at the expense of the S. of the Cross, which was regarded as availing only for original sin. It is against such "sacrifices of Masses" that our Articles protest. Yet the Prayer Book does not scruple to attribute a sacrificial significance to the Eucharist. The sacrificial instincts of the ages all find expression in our Liturgy. In the Prayer of Oblation there is the *piacular* element when we pray that we may "receive remission of our sins, and all other benefits of his passion"; there is *dedication* when we offer "ourselves, our souls and bodies"; and there is the *thank-offering* of our "sacrifice of praise and thanksgiving." Above all, in the Table-bond of Communion, we are brought near to God and to one another in the holy fellowship of mystical incorporation.

In conclusion, we may speak with Bp. Andrewes of the Christian S. as being "That Sacrifice but once actually performed, but ever before represented in figure from the beginning, and ever since repeated, in memory, to the world's end." See also art. PRIESTHOOD.

Sanday (ed.), *Priesthood and Sacrifice; Report of a Conference*, 1900; Jevons, *Introduction to the Study of Comparative Religion*, 1908; Lagrange,

Bibliography. *Les Religions Sémitiques*, 1905; Hastings' *DB*, art. *Sacrifice*; Denney, *The Death of Christ*, 1903; Stone, *History of the Doctrine of the Holy Eucharist*, 1909; Goulburn, *The Office of the Holy Communion*, 1863; Sadler, *The One Offering*, 1875.—K2⁸, hd.

E. F. MORISON.

SACRILEGE.—Properly the crime of stealing what is devoted to God's service; but extended to include any outrage to a church, to the person of the minister, or to the congregation in the act of worship. See Stat. 1. Mary, sess. 2, c. 3; 24-5 Vict., cc. 96, 97, 100.—A4.

R. J. WHITWELL.

SACRING BELL.—Originally and properly, a SB. is a small bell rung at the consecration (*sacring*) of the eucharistic elements in the service of the Mass—"the elevation of the Host." Also, in Post-Reformation times, it was used to denote a small bell rung to summon parishioners to morning prs., or to mark the point in the Communion Service at which the people should go up to communicate. "He hath caused a Bell to be hung up in his Chancell, called a SB., which the Clarke always rings at the going up to second Service" (*Pettit v. Fochlington*, 1641; cp. Drayton, *Heroic Ep.* 3 7, "Who would not rise to ring the Morning's Knell, When thy sweet lips might be the sacring Bell"). SBs. were often hung in a small bell-cot just above the chancel, with a rope enabling the priest or SERVER to sound the bell at the proper moment.—R3.

T. L. PAPILLON.

SACRISTAN.—(Lat. *sacrista*, sometimes called *secretarius*; in the Gk. Ch. *σκενοφύλας*, always a priest.) In a Cathedral, the "Sacrist" is a priest-vicar or minor canon, appointed as his deputy by the treasurer. [In a large church the incumbent often assigns like duties to one of the assistant clergy.] In his charge are the sacred vessels, and other treasures, ornaments, vestments, and books of the church. He is responsible for their safety, cleanliness, good order, and repair. Before service it is his duty to see that everything necessary is prepared and accessible, both in the church and in the sacristy. He oversees the servers and other inferior ministers, and arranges that they shall be present for duty, unless he performs their office himself. At Lincoln the Sacrist specially attends on the dean, when he officiates.—A3.

J. E. SWALLOW.

SAINTE.—The term "saint" is applied in the NT to all Christians, *i.e.*, baptised persons, living on earth in fellowship with the local

1. Use of Term.

Christian brotherhood: they are saints in the sense that they have been sanctified, and are called upon to live holily (*e.g.*, 1 Cor. 1 2; Eph. 1 1). The term is also applied in the OT to the holy angels (Deut. 33 2). In later Christian times, and according to modern custom, the term is restricted to the more distinguished members of the Church, and especially to such as are departed this life and are at rest with Christ. The Church has thus

specially honoured the B.V. Mary, the Apostles, the Martyrs, and other great Christian heroes and leaders in the host of the faithful. Certain of their number are commemorated in the Calendar of the PB, and the days on which such remembrance is made are known as Saints' Days. November 1 is set apart as All Saints' Day, when the Church specially thanks God for His grace which enabled the Saints to attain their holy character and blessedness, describing them in the Collect for that day as "Thy blessed Saints," and prays that we may receive the same grace to follow their example and gain their character and reward. The appointment of the eight Beatitudes as the Gospel for All Saints' Day declares the Church's mind as to the marks of the saintly character, and the happiness of attaining it. The article of the Apostles' Creed, "I believe in the Communion of Saints," indicates the fellowship which exists between all holy persons living and departed, grounded on their membership and union with Jesus Christ, the King of Saints. This article teaches that we on earth are in close relation to all the holy ones beyond the grave, as forming but one family and owning one Head.

Canonisation is a ceremony by which a deceased Christian is authoritatively declared by the Church to be regarded as in the first rank

2. Canonisation, of saintliness in her commemorations. The granting of such canonisation is now claimed as the sole prerogative of the Roman See, but this claim is not ancient and cannot be sustained. The two latest names of saints, in the order of time, added to the Calendar of the PB are those of K. Charles the Martyr, who was beheaded 1649, and St. Richard, Bishop of Chichester, who died 1253.—k2⁹.

V. STALEY.

SAINTS' DAYS (RATIONALE OF SERVICES FOR).—I. The first Saint's Day in the Church's Year (St. Andrew) commemorates

1. St. Andrew (Nov. 30). The first disciple called by our Lord. The *Epistle* (Rom. 10 9-21) proclaims the doctrine of justification by faith, and the universality of the Gospel message. It shows that Christianity must be a missionary religion. The *Gospel* (Matt. 4 18-22) records the second call of the Apostle, his giving up of the fisherman's life and the beginning of his constant companionship with Christ, which was completed later at the ordination of the Twelve.

In the *Proper Lessons* from the OT, (1), Is. 54, foretells the spread of the Church throughout the Gentile world. Israel, which (in her prosperity) was barren, shall now (in her captivity) give birth and her seed inherit the nations. (2), Is. 65 1-16, declares plainly the call of the Gentiles and the rejection of the Jews as a nation in their pride and self-deception; yet a remnant shall be saved. With regard to the NT *Proper Lessons*, in (1), John 1 35-42, we have the first call of the Apostle, till then a disciple of the Baptist: his fitness for mission work is shown by his finding and bringing his brother Simon Peter. This call is a preparatory one; the apostles do not as yet leave all and follow Christ. In (2), John 12 20-41, there is a further

promise of the gathering in of the Gentiles: the Greeks, the leaders of wisdom and culture, would see Jesus. Again it is Andrew who, informed by Philip, brings inquirers to Christ.

The *Collect* sums up the teaching of the Festival, and teaches us, like St. Andrew, to answer and obey the call of Jesus.

II. The *Epistle* for St. Thomas (Eph. 2 19-22) shows us how the Gentiles are fellow-citizens

2. St. Thomas with the saints and of the household (Dec. 21). of God, and are built upon the foundation of the Apostles and Prophets with Jesus Christ as the chief cornerstone. In the *Gospel* (John 20 24-31) doubting Thomas is convinced and declares the Godhead of Christ. Jesus blesses trusting faith.

In (1), Job 42 1-6, the first of the OT *Proper Lessons*, the penitent Job confesses that not by pride of intellect but by humble submission he has found God; now, as he sees Him, he hates his own proud and rebellious words. (2), Is. 35, describes the blessings that await the faithful people of God. Therefore the weak are bidden to be strong, and the timorous fearless: God comes. Of the NT *Proper Lessons*, (1), John 20 19-23, relates how Jesus appeared to the ten Apostles, Thomas being absent, and gave them the gift of the Holy Ghost. In (2), John 14 1-7, Jesus comforts His disciples with the promise of reunion in His Father's House. In answer to Thomas's despairing ignorance He reveals Himself as the Way.

The *Collect* teaches us that God's purpose in Thomas's unbelief was that we might not doubt, and prays that we may never be reproved for want of faith in the risen Christ.

III. The *Epistle* for St. Stephen (Acts 7 55-60) relates his martyrdom. Saul is present and

3. St. Stephen approves Stephen's death. In the (Dec. 26). *Gospel* (Matt. 23 34-39) our Lord foretells the persecution of his followers. Jerusalem and her Temple shall be left desolate until she acknowledges Jesus as the Messiah.

The OT *Proper Lessons* contain parallels from Bible history. In (1), Gen. 4 1-10, Cain, in jealous anger, murders his brother Abel. In (2), 2 Chron. 24 15-22, the people of Judah and Jerusalem at the King's command stone Zechariah, son of Jehoiada the priest, who has justly rebuked them for forsaking the Lord. Of the NT *Proper Lessons*, (1), Acts 6, describes the ordination of St. Stephen and six others of honest report, full of the Holy Ghost and wisdom, to take charge of the daily distribution of charity. It goes on to relate the preaching and miracles of Stephen and his arrest on the charge of blasphemy. (2), Acts 8 1-8, records his burial and the subsequent persecution of the Church. The dispersed Christians spread the Gospel, and Philip preaches in Samaria.

The *Collect* recalls St. Stephen's vision of the opened heavens, and bids us in trial look upward with his faith and pray in his spirit for our persecutors to Jesus, Who stands at God's right hand to succour all who suffer for Him.

IX. The *Epistle* for the Annunciation of the Blessed Virgin Mary is taken from the OT (Is. 7 10-15): the sign given **9. Annunciation** to Ahaz is prophetic of the super-
of BVM. natural birth of the Messiah. The
(March 25). *Gospel* (Luke 1 26-38) is the account of the visit of the Angel Gabriel to Mary, his announcement that she was to be the mother of the Messiah, and the Virgin's humble acceptance of the Will of God.

The *Proper Lessons* for this day are from the OT only. (1), Gen. 3 1-15, fitly reminds us of the Fall, of the deadly enmity of Satan, of the sorrow and suffering which follow in the train of sin, and holds out God's promise that the seed of the woman should bruise the serpent's head. (2), Is. 52 7-12, sounds the note of the world's joy at the good news of the Incarnate Saviour; not Jerusalem only but all the ends of the earth shall see the salvation of our God.

The *Collect* for the Festival, influenced no doubt by its position in the Lenten Season, turns our thoughts from the message of the Incarnation to the glory of the Resurrection, to which we pray to be brought by the Cross and Passion of Jesus Christ.

X. The *Epistle* for St. Mark (Eph. 4 7-16) sets forth the different gifts which the ascended Christ bestows through the Spirit upon men for the building up of **10. St. Mark** His Body, the Church. In Him
(April 25). alone is true unity, and through Him alone comes the power of true co-operation which gives growth and strength. The *Gospel* (John 15 1-11) teaches through the allegory of the Vine the same truth: in Christ there is life and fruitfulness; without Him we can do nothing.

The *Proper Lessons* are taken from the OT only. (1), Is. 62 6-12, pictures God's ministers as watchmen upon the walls of Jerusalem, day and night proclaiming the coming salvation. (2), Ezek. 1 1-14, gives the vision of the four living creatures which the Church has adopted as symbolic of the four Evangelists: the human face (St. Matthew), the lion (St. Mark), the ox (St. Luke), the eagle (St. John).

The *Collect* records the services of St. Mark, and, recalling the words of the *Epistle*, prays that we may not be carried away with every blast of vain doctrine, but established in the truth of the *Gospel* of Christ.

XI. In the *Epistle* for St. Philip and St. James (James 1 1-12), James the Less, the Lord's brother, addresses the Jews of the Dispersion on the purpose, value and reward of temptation. In the **11. St. Philip**
and St. James
(May 1). *Gospel* (John 14 1-14) we have the difficulties of the Twelve: Thomas would know the way; Philip seeks a vision of the Father. Jesus gives the two great declarations: "I am the Way, the Truth and the Life," "He that hath seen Me hath seen the Father."

Of the OT *Proper Lessons*, (1), Is. 61, foretells the office of the Messiah and the revival of faithful Israel. (2), Zech. 4, contains part of the prophet's vision. The Church of Christ is seen as

a golden seven-branched candlestick, fed by golden oil (God's grace) flowing from two olive trees, which are the two anointed ones (Christ Himself and the Holy Spirit). There is only one NT *Proper Lesson* (John 1 43-51—for the morning), and it narrates the call of Philip and Nathanael.

The *Collect* is based upon the above-mentioned declaration of Jesus Christ, and prays that we, following in the steps of the Apostles, may steadfastly walk in the way that leads to Eternal Life.

XII. The *Epistle* for St. Barnabas (Acts 11 22-30) gives the mission of Barnabas to Antioch, notes his character, enthusiasm and success, and records **12. St. Barnabas** his companionship with Paul and
(June 11). their journey to Judea as bearers of relief to the poor brethren from their richer fellow-Christians in Antioch. The *Gospel* (John 15 12-16) lays stress on the life of willing sacrifice and the high authority of Christ's messengers, "I have chosen you and ordained you."

With regard to the *Proper Lessons* from the OT, in (1), Deut. 33 1-11, Moses declares God's majesty and love for His people and pronounces the blessings upon the twelve tribes, including that of Levi to which Barnabas belonged. (2), Nahum 1, again declares God's majesty and goodness and the coming of the messenger of peace and good tidings. In (1), the first NT *Proper Lesson*, Acts 4 31-37, the grace and power of the Holy Spirit are shown in the boldness and love of the Apostles and the little Christian company. Jesus, who has earned the name of Barnabas for his gifts of zeal and eloquence, sets an example of willing sacrifice and dedication. In (2), Acts 14 8-28, we have the missionary work of Paul and Barnabas at Lystra, Derbe, Iconium and Antioch.

The *Collect* notes the singular and exceptional gifts bestowed upon the Apostles, and prays that we may all have and use the manifold gifts which God is ready to bestow.

XIII. The *Epistle* for St. John Baptist (Is. 40 1-11) contains the prophecy of the forerunner; while the *Gospel* (Luke 1 57-80)

13. Nativity records the Baptist's birth, the
of St. John unsealing of his father Zacharias'
Baptist lips at his circumcision, his naming,
(June 24). and the great song of thanksgiving and prophecy uttered by Zacharias; John is to be the prophet of the Highest.

In the (1) OT *Proper Lesson*, Mal. 3 1-6, we have the promised sending of the messenger. In (2), Mal. 4, this messenger is declared to be, in power and spirit, the prophet Elijah. Of the NT *Proper Lessons*, (1), Matt. 3, shows us the Baptist as the second Elijah boldly rebuking the vices of the religious leaders of the people and preaching repentance to the world. (2), Matt. 14 1-12, gives the story of his martyrdom: he is beheaded in prison by Herod Antipas in fulfilment of a thoughtless vow made to Salome, daughter of Herodias, who hated the Baptist for his fearless denunciation of her sinful alliance with Herod.

The *Collect* mentions the wonderful birth of the Baptist, his mission as the forerunner and his preaching of repentance, and bids us repent and imitate his holy life with its magnificent example of fearless courage and patient suffering for the truth's sake.

XIV. The *Epistle* for St. Peter (Acts 12 1-11) relates how the Apostle, imprisoned by Herod Agrippa, is released by an Angel.

14. St. Peter
(June 29).

In the *Gospel* (Matt. 16 13-19) we have the great confession of St. Peter and our Lord's blessing: he is *Petros*, the rock-man, and upon the *Petra*—or rock-truth—of the Divinity of Christ which he had confessed, the Church would be built.

Of the OT *Proper Lessons*, (1), Ezek. 34-14, warns the prophet that he is to go and preach to the house of Israel, though they will not hearken to him. (2), Zech. 3, prefigures the forgiveness and recovery of Peter after his fall. As Joshua the High-Priest, a brand plucked from the fire, was re-clothed and re-crowned with the mitre of his sacred office, so Peter shall be restored. Of the NT *Proper Lessons*, (1), John 21 15-22, contains the risen Jesus' solemn interview with Peter by the lake: he who had thrice denied is thrice questioned before his protestation of love is accepted and his commission given. In (2), Acts 4 8-22, Peter and John before the Sanhedrin boldly preach Jesus as the Christ crucified and risen again, and refuse to obey the command of silence.

The *Collect* refers to Christ's command to St. Peter to feed His flock, and prays that all Bishops and Pastors may be diligent to preach and the people to hear God's Word, and thus receive the crown of everlasting life.

XV. The *Epistle* for St. James the Greater (Acts 11 27-12 3) identifies the Apostle as the brother of John and therefore one of the Chosen Three, and records his martyrdom. The *Gospel* (Matt.

15. St. James
(July 25).

20 20-28) gives the request of Salome, the wife of Zebedee and mother of St. James and St. John, that her two sons might sit on the right and left of their Lord in His future Kingdom. The request shows faith as well as ambition: our Lord replies by foreshadowing the baptism of suffering which lay before the brethren, while He rebukes the pride and jealousy of His followers by showing that the true Christian ambition is not advancement but service.

With regard to the *Proper Lessons* from the OT, (1), 2 Kings 1 1-15, relates the destruction by fire at Elijah's prayer of the two captains and their companies sent to capture the prophet. (2), Jer. 26 8-15, describes the arraignment of the prophet Jeremiah by the princes of Judah, and his prediction of judgment to come if his innocent blood were spilt. There is only one NT *Proper Lesson*, and that (Luke 9 51-56) recalls the fiery spirit of the two brethren James and John, and their appeal to the action of Elijah in the first OT Lesson.

The *Collect* recalls the ready answer of the

Apostle to Christ's summons and bids us show the same spirit of willing obedience.

XVI. The *Epistle* for St. Bartholomew (Acts 5 12-16) records the works of healing wrought by the Apostles in fulfil-

16. St.
Bartholomew
(Aug. 24).

ment of our Lord's gift to them at their ordination, and notes the increasing number of the Christian believers. The *Gospel* (Luke 22 24-30) shows human weakness in the ambition even of the chosen Twelve, and declares the truth which later they learnt so faithfully, that the spirit of Christ is the spirit of service.

For this Festival there are *Proper Lessons* from the OT only. The choice of (1), Gen. 28 10-17, the vision of Jacob's ladder, shows the Church's identification of Bartholomew with Nathanael, to whom at his call our Lord promised that he should see the heavens opened and the angels of God ascending and descending upon the Son of Man. (2), Deut. 18 15-22, records the prediction by Moses in God's name of the Prophet to be raised up from the midst of the people to whom they should hearken, and suggests that it was this faith in God's promises which made the Apostle an Israelite indeed with listening ear and heart responsive to the call of God (see John 1 43-51).

The *Collect* bids us pray for the gift of the love of God's Word and the power to preach it, which God's grace bestowed upon the Apostle.

XVII. In the *Epistle* for St. Matthew (2 Cor. 4 1-6) St. Paul describes the obligations of the Christian minister. His renunciation of evil reminds us

17. St.
Matthew
(Sept. 21).

of St. Matthew's conversion and the manifestation of the truth of his Gospel which, hidden from the Jews who would not see, revealed to Christian hearts the light of the glory of God in the face of Jesus Christ. The *Gospel* (Matt. 9 9-13) relates the call of the Apostle.

There are *Proper Lessons* for this Festival from the OT only. (1), 1 Kings 19 15-21, narrates the call of Elisha, his ready response and his attachment to Elijah. (2), 1 Chron. 29 1-19, gives us David's preparation for the building of the Temple, the dedication of his wealth to God's honour, the willing offering of the people and their leaders, and the thanksgiving and prayer of the King.

The *Collect* strikes the note of the Apostle's self-sacrifice; and prays that we like him may have grace to forsake all covetous desires and inordinate love of riches and follow Jesus Christ.

XVIII. The *Epistle* for St. Michael and All Angels (Rev. 12 7-12) speaks of war in heaven, Satan expelled by Michael

18. St. Michael
and All
Angels
(Sept. 29).

and his Angels, and victory by the blood of the Lamb. In the *Gospel* (Matt. 18 1-10) our Lord proclaims that childlike simplicity and faith are necessary for entrance into the Kingdom of Heaven. He warns men against offences, and asserts the appointment of guardian Angels for His little ones.

Of the OT *Proper Lessons*, (1), Gen. 32, records how Jacob met the Angels at Mahanaim, his desire to be reconciled to Esau, his wrestling with the Angel at Peniel, and the change of his name to Israel because as a prince he has had power with God and man and has prevailed. (2), Dan. 10 4-21, describes Daniel's vision and the work of Michael on behalf of God's people. With regard to the NT *Proper Lessons*, (1), Acts 12 5-17, narrates the rescue of Peter from prison by the Angel of the Lord. (2), Rev. 14 14-20, speaks of the Angel-reapers, at the bidding of the Son of Man, gathering the grape-harvest of the earth and casting it into the winepress of the wrath of God.

The *Collect* sums up the teaching of the Festival. The Angels are God's ministers, and we pray that, as they serve God in Heaven, so by His appointment they may help and defend us on earth.

XIX. The *Epistle* for St. Luke-the-Evangelist (2 Tim. 4 5-15) is taken from St. Paul's last letter. It shows us the great

19. St. Luke
(Oct. 18). Apostle awaiting death in triumphant confidence and the faithful comrade at his side: "only Luke is with me." The *Gospel* (Luke 10 1-7) seems by its selection to suggest that St. Luke was one of the seventy whose mission is here recorded. His own statement (Luke 1 1, 2), however, implies that he was not an eye-witness of our Lord's work, and therefore not one of the seventy disciples.

Proper Lessons are appointed from the OT only. (1), Is. 55, declares that God's word shall not return to Him empty, and then foreshadows the success of the missionary evangelist. (2), Ecclus. 38 1-14, speaks of the honour due to the physician whose healing power comes from the Most High.

The *Collect*, referring to Col. 4 14, relates how St. Luke, the physician whose praise is in the Gospel, was called to be an Evangelist and Physician of the soul, and prays that by his health-giving teaching all the diseases of our souls may be cured.

XX. In the *Epistle* for St. Simon and St. Jude (Jude vv. 1-8), Jude, brother of James and therefore another of the "Lord's brethren," exhorts Christians earnestly to contend for the unity of the faith, and, by reference to ancient Jewish history and the rebel angels, warns them against the perils of disobedience. In the *Gospel* (John 15 17-27), Jesus warns His disciples of the hatred and persecution which must await them, and tells them of the promised Comforter and their work as witnesses to Him.

In (1), Is. 28 9-16, the first of the *Proper Lessons*, which are from the OT only, the prophet has spoken of the worldliness of the people: yet he will go on with his message, confounding the false and proud and confirming the simple-minded. God's Word stands sure: the believer will wait patiently. (2), Jer. 3 12-18, appeals to backsliding Israel to turn to the Lord, and contains a vision of unity and the gathering

of all nations to Jerusalem, *i.e.*, the Church of the Living God.

The *Collect* sums up this teaching of unity in the Church of Christ, built upon the foundation of the Apostles and Prophets, and prays that we through their teaching may be joined together and built up into a holy temple acceptable to God.

XXI. The *Epistle* for All Saints' Day (Rev. 7 2-12) pictures the sealing of God's chosen and the great multitude of the redeemed
21. All Saints
(Nov. 1). of all nations praising God upon the throne. The *Gospel* (Matt. 5 1-12) gives the types of saintly character as declared blessed by our Lord in the Sermon on the Mount.

The *Proper Lessons* from the OT vindicate the life of righteousness. (1), Wisdom 3 1-9, shows us how the souls of the righteous are in the hand of God: death for them is happy: through their apparent troubles on earth God proves their trust, and finds them worthy of Himself. (2), Wisdom 5 1-6, anticipates the vindication of the life of the righteous: the careless and wicked shall at last confess the triumph of goodness and the folly and vanity of their own lives: the righteous live for evermore in honour under God's care. With regard to the NT *Proper Lessons*, in (1), Heb. 11 33-12 6, the triumphs of faith are set forth as a spur to our own efforts: Jesus, who through the Cross attained the Crown, is shown to be our great example: we see the power of evil vanquished. In (2), Rev. 19 1-16, we have the final triumph; the Marriage Feast of the Lamb; the revelation in glory of the King of kings and Lord of lords.

The *Collect* gathers up the teaching of the Festival by proclaiming the unity of the saints in the mystical body of Christ, and appeals to us to follow in their steps that we may share with them in the unspeakable joys which God has prepared for all that love Him.—G.

H. WESLEY DENNIS.

SANCTIFICATION.—The word "sanctification" does not occur in the PB, but the Greek word for which it stands in 1 Thess. 4 3, etc., is the word translated 'holiness' in Rom. 6 19-22: (Ep. for 7th S. aft. Trin.). The word "sanctify," however, occurs frequently: in Bapt.¹ (4 times), Bapt.³ (3), Cat. (1), Confirm. (1), Matrim. (3). Vis. of Sick (1); in the 2nd Coll. for Good Friday, and in the Eps. for 5th S. in Lent, Good Friday, 5th S. aft. Trin., St. Jude's Day and the Consecr. of Bps. (cp. Art. 12). In the PB the word "sanctify" is used:—(a) of things, in the sense of "consecrate," "set apart for holy use"; "Sanctify this water" = Consecrate it to be the "effectual" sign of the mystical washing; "Sanctify thy fatherly correction" = Give holy virtue to this sickness that it may stimulate to faith and repentance: (b) of persons, for the most part in the Pauline sense given below, but once, in the Ep. for the 5th S. aft. Trin., in the sense "acknowledge as holy," "treat as holy" (cp. . .

Matt. 6, "Thy name be hallowed" or sanctified). In the Ep. to the Hebrews (Eps. 5th S. in Lent and Good Friday) the word "sanctify" is used of that initial cleansing from defilement and consecration to God which made worshippers perfect, *i.e.*, acceptable to God (see Heb. 9 13, 10 10, 29, 13 12). In this sense it answers to St. Paul's word "justify" (see JUSTIFICATION—also A. B. Davidson on *Ep. to Heb.*, pp. 206-7). In St. Paul's Epistles and in the subsequent language of the Church, S. expresses that progressive work wrought within us by the Holy Spirit, by which we become holy as He is holy. Faith, from the human side, unites us to Christ, and He is alike (a) our Propitiation and (b) our Living Head. The Holy Spirit, who has awakened this faith in us, takes possession of the believing heart and, from the Divine side, unites us to Christ, so that we become "One Spirit" with Him (1 Cor. 6 17), we are "in Him" (Eph. 1 1, etc., etc.). Two results follow simultaneously:—(a) as one with Christ the Righteous we are accepted and reckoned to be what He is (= Justification); (b) as one with Christ our living Head we are quickened and become living members of His body (= Regeneration). The life that follows is the life of Sanctification. This life is maintained on our part by continuous self-surrender and trust. The Galatians were tempted to think that, while they had received the Spirit by faith, they were to go on to perfection by their own diligence in observing ritual and ceremonial rules (Gal. 3 1-6, etc.). Many Christians to-day still make the same mistake (see Goulburn's *Thoughts on Personal Religion*, Part iii, Chap. 1). But the true secret of holiness is that we yield ourselves to God, so that the Spirit of life may work unhindered in us, and trust Him every moment to work out in us His own holy will (Rom. 6 11-13, 8 2-4, Gal. 2 20). Rites and ceremonies, accordingly, are not substitutes for inward self-surrender and trust, but precious occasions and means for their exercise.—pd.

J. BATTERSBY HARFORD.

SANCTUARY.—See SACRARIUM.

SANCTUARY (RIGHT OF).—Many early religious houses had royal grants of an area in which fugitives from justice or debtors could not be arrested, beside the canon law right attaching to churches and churchyards. Violation of sanctuaries was punished with excommunication. All privilege of sanctuary was abolished in 1623 (21 Jac. 1, c. 28).—A4.

R. J. WHITWELL.

SANCTUS.—The *Sanctus*, *Ter-Sanctus*, *Trisumphal* (ἐπιθυσιασ) or *Seraphic Hymn*, is the hymn of the Seraphim in Isaiah 6 3 (cp. Rev. 4 8), generally with the addition of Ps. 118 26, "Blessed is he that cometh. . ." It is sometimes in early writers called the *Angelic Hymn*, and so confounded with the GLORIA IN EXCELSIS (Scudamore, *NE*, p. 531). It is found in almost all the Liturgies¹ in the same place, *viz.*, at the

¹ The S. is omitted in one or two early Liturgies. Its introduction seems to have been originally due to the mention

end of the Preface and just before the Consecration Prayer (cp. *Prayer of Oblation* of Bishop Sarapion, c. 350; Duchesne, *Christian Worship*, p. 76). The S. is one of the greater hymns connected with the Euch., the others being (1) the *Trisagion*, found in the Liturgy of Constantinople and St. James after the Lesser Entrance; (2) the GLORIA IN EXCELSIS; (3) the *Cherubic Hymn*, sung at the Greater Entrance in the Liturgy of Constantinople.

For ancient and mediæval varieties in the form of the S., cp. Scudamore, *NE*, p. 531 ff.

Our present form dates from 1552. In 1549 "Glory to Thee, O Lord, in the highest" was substituted for the concluding "Hosanna in the Highest" of the mediæval liturgies. The Latin S. is given in CANON OF THE LITURGY, § 2.

According to Cardinal Bona (*Rer. Lit.* 2 to) ancient Rituals order "that when they sing the Trisagion

(here = S.) they bow, and raise themselves as they begin the heavens are full," etc. In the Roman Mass, "when the S. is said, all kneel except the Celebrant, the Assistant, if there be one, the Deacon, and the Sub-deacon, who stand and bow," and "the minister rings a little bell" (*Rit. Cel. Miss.* 8 8).

In the Pre-Reformation Service-books, and in 1549, the S. proper was separate from the words, "Therefore with Angels," etc., and the old musical settings are for the S. proper only. The words were printed as at present in 1604. The custom by which the people join with the Celebrant in the Introduction seems to be modern, but certainly follows the present text of the PB. And the Introduction emphasises the thought of our communion with Saints and Angels in the "sacrifice of praise and thanksgiving."—H2.

J. F. KEATING.

SARUM USE.—See USE, § 1-9.

SATURDAY.—See WEEK, THE CHRISTIAN, § 5.

SAVOY CONFERENCE.—See HISTORY OF THE PB, § 17.

SCARF.—See TIPPET.

SCHISM.—"Schism" is associated with "false doctrine" and "heresy" in one of the suffrages of the Litany, and Ch. History teaches us that from the earliest times the work of the Ch. has been terribly hindered by schism. "Schism" (σχίσμα) denotes a *cleft* or *rent*, and is applied to a breach in the outward unity of the Church, whereas "heresy" denotes rather the existence of false opinions without such open breach. We do not find any complete "schism" in the NT, but the danger of it was already felt,¹ and St. Paul twice warned the Corinthians against "divisions" (σχίσματα—I Cor. 1 10,

of creation which was formerly made at this particular point of the Euch. service.

¹ The grave danger of the separation of Jewish and Gentile Christian Churches, of which Acts 15 and Gal. 2 are the literary monuments, was prob. the most serious peril to which the Ch. has ever been exposed. Its removal by frank statement of facts and principles in mutual conference, and by persistent acts and expressions of brotherly sympathy, *e.g.*, the great collection for the poor saints at Jerusalem, conveys a permanent lesson.—G. H.]

11 18, 12 25), and sternly condemns factiousness and party spirit (e.g., Gal. 5 20), which are the roots of schism. Schism arose in somewhat different ways; sometimes it was the external embodiment of a persistent doctrinal error, e.g., Arianism; in other cases the point at issue was less concerned with doctrine than with discipline or Church government, as was the case with Montanism, Novatianism and Donatism. In both types of schism personal ambition and self-will often played a part, but in the case of Montanism and similar Puritan movements there was a real desire to protest against growing laxity of discipline. The Ch. tried to meet the danger from schism by argument and persuasion, then by excommunication or conciliar condemnation, and finally from the 4th cent. onwards by coercion and the use of the secular arm (see HERESY). Theodosius and his successors set themselves to extirpate heresy (and, *a fortiori*, schism) by the severest penalties, and such schisms as Donatism were at length reabsorbed. Great controversies arose as to the validity of schismatical (and heretical) baptism, and the necessity of RE-BAPTISM. Re-baptism was strongly urged by Cyprian, but his policy was finally rejected by the Church; and this decision may be taken as implying that, though heretics and schismatics in some degree cut themselves off from the Church, their exclusion is only partial (Hooker, *Ecc. Pol.* iii. 1, v. 62).

More far-reaching than any of the earlier schisms was the great schism of East and West, which was completed in the 11th century. This rupture, which shattered the unity of Christendom, was due far more to the ambitions of Pope and Patriarch and to political causes than to differences of doctrine. Finally, after the great revolt against religious abuses and corruptions at the Reformation, men lost sight of the principle of unity, and the more extreme Protestants came to regard separation from the Church as justifiable or even laudable on the part of those who differed from her as to doctrine or discipline. The growth of this view, combined with the progress of toleration, has produced our present state of religious diversity. In England the majority of Christians hardly realise that, whatever excuses for it may be found in the mistakes or abuses of the past, schism is contrary to the fundamental principles of Christianity. (See also CHURCH, REUNION: and cp. Blunt, *Dict. of Sects, Heresies, etc.*; A. J. Mason, *Principles of Ecclesiastical Unity*, Lect. iii; Döllinger, *The Reunion of the Churches*, 1872.)—K2⁶.

WALTER HOBHOUSE.

SCHOOLMEN.—A name given to certain theologians of the Middle Ages, who in their

lectures and writings reduced the doctrines of Christianity to a systematic form by the logical and grammatical methods of

1. Precursors. Aristotle. The decline and fall of the Roman Empire under successive barbarian invasions involved the decay of learning, the wreck of libraries and the destruction of the ancient schools. During the dark ages that supervened, the clergy, though zealous missionaries, ceased to be a learned body or the patrons of learning. Yet in the darkest times there were a few diligent students who, in spite of the lack of books and want of encouragement, never relaxed their efforts to discover a religious philosophy harmonising faith and reason. The writings of the so-called Dionysius the Areopagite, embodying the Neo-Platonic speculations of the Alexandrian School, and particularly the doctrines of Plotinus (A.D. 201-274) and Proclus (412-488), furnished them with the foundations for such an intellectual structure. On this basis John Scotus Erigena (b. c. 800), the most original thinker of the Middle Ages, founded his system of Theology, and to this synthetic or speculatively constructive school belonged the more conservative Anselm, whose *Monologium*, *Prosologium* and *Cur Deus Homo* essay the task of rationalising the leading doctrines of Christianity. The fault of all such speculative systems of religious philosophy is that they involve the certainties of the faith in the uncertainties of speculation. Each system rests on the reputation of its author, and is accepted only until something better supersedes it.

With the revival of learning which followed the reconstruction of the Empire under Charles the Great (742-814) the prevailing

2. Leaders. uncertainty about the co-relation of Christian doctrines and their intellectual setting became intolerable. All parties agreed that the Catholic Faith was enshrined in Holy Scripture and in the writings of the Catholic Fathers, and that the first step was to collect and arrange dogma. But at this point a difficulty arose. Abelard (1079-1141) demonstrated both in his *Sic et Non* and in his lectures in Paris that innumerable contradictions existed in the Catholic Fathers. The person therefore who undertook the task of collation must follow the weight of evidence. Peter Lombard (d. 1161) began this task by an examination of the works of Ambrose, Hilary, Augustine, Cassiodorus and Remigius, extracting from them, generally in the words of the writers, clear and definite statements of doctrine. These he arranged in his four *Books of the Sentences*, the first containing forty-eight distinctions on the Holy Trinity, foreknowledge, freedom, etc.; the second, forty-four on angels, demons, creation of man, modes and penalties of sin, etc.; the third, forty on the incarnation, redemption, virtues, etc.; the fourth, fifty on the Sacraments, offices of the Church, resurrection, the Last Judgment and eternity. The work met the pressing need of the day and became at once

¹ [On the distinction between heresy and schism the following quotation from Thorndike may be of interest: "Heresy is contrary to faith, schism to charity, because the *crime* of heresy is found in a single person that denies some point of faith, though the *name* of it be general only to those, and to all those that make sects apart. . . . The word schism signifies the state as well as the crime, in which sense all that are in the *state* of schism are not in the *crime* of schism, but those that give the cause of it" (*Works* 1 593).]

the accepted text-book of the schools. On it were based the copious lectures of Albertus Magnus (1193-1280) and the *Summa Theologia* of St. Thomas Aquinas (1225-1274). This vast work is by far the most important contribution to systematic theology of the scholastic period, and is still the accepted text-book of the Roman Catholic Church. In form it differs widely from the work of Peter Lombard. The first section deals with God, the second with man, and the third with the God-Man. The last portion was left incomplete at the death of the writer and was completed by his pupils. The entire work contains 512 questions, and about 2,500 articles. The authorities cited are incomparably more numerous than those dealt with by Lombard, and embrace heterodox as well as orthodox divines. Every known argument for or against every article is considered with unflinching impartiality, and the conclusion is drawn in precise and simple language by the most rigorous application of the dialectic of Aristotle.

The difference between the methods of Anselm and Thomas illustrates the difference between the synthetic and the analytical ways of thinking, a difference marked and profound. Anselm, like all other writers of his time, thought in the light of Plato, Thomas in that of Aristotle. In pre-scholastic ages the logical works of Aristotle had only been vaguely known through an abridgement of the *Organon* by Gregory of Nazianzus, the *Abstract* of Boethius, and the *Isagoge* of Porphyry. From the time of Pope Sylvester II (999) Latin translations derived from Arabic versions of ancient Greek authors began to find their way into Christian Europe, and amongst these the grammatical and logical works of Aristotle. Much time, however, elapsed before the Church could bring herself to employ the dialectical method of a heathen philosopher. Abelard incurred censure from the conservative theologians of his time for doing this. A scholar of the encyclopædic knowledge and vast influence of Albertus Magnus could afford to ignore objections of such a character, but it was not until the saintly Thomas Aquinas had showed how valuable an instrument the Church possessed in the dialectic of Aristotle that prejudice yielded to assent. From the appearance of the *Summa* the authority of Aristotle became supreme. From this time the synthetic, speculative methods of an earlier age passed away, and dialectical methods took their place.

The rise of Scholasticism coincided with and to a large extent occasioned the establishment of the great Universities of mediæval Europe.

4. Words and Things. Latin being the universal language of literature, it was possible for students to pass from land to land and one centre of learning to another without inconvenience. The possession of a single literary language, however, tended to narrow the intellectual outlook, and to foster a notion prevalent at all times that mere words possess some mysterious quality, and carry with them a sort of guarantee of a thing in the background

of which they are a mark. Submission to the tyranny of words is perhaps the most serious defect of the Schoolmen. From a misunderstanding of a passage in Porphyry cited by Boethius arose a remarkable controversy that divided the Schoolmen for centuries into hostile camps. In that passage Porphyry speaks of *words or things*, as if the two were convertible. This raised the question whether words really were things.

Now it is clear that, if all our thinking is in words, and words always are marks of things, the mind of man is ultimately a function of the world of matter. If, on the other hand, words are merely marks of ideas, the external world, for all we know, may be nothing but a function of mind. These two positions have in recent years been advocated by opposing schools. The modern Materialist, or, as he is popularly called, *Realist*, from his insistence on the reality of the external world, resolves mind into matter. On the other hand, the *Idealist* resolves matter into mind. The dispute lies in the mysterious region where mind and matter meet.

In the Middle Ages the same problem presented itself in a slightly different form. All agreed that some words were marks of things, but there were other words, called by Aristotle *Universals*, which were obviously not marks of things in the same direct way. Thus the word *Humanity* is not a mark of a number of individual men viewed in a crowd, but is either a mark of an abstract idea or of some observed common quality existing in men so regarded. According to Plato, these Universals had a connection with ideas in the Divine Mind, and this belief, transmitted through the Christian Neo-platonists of Alexandria, was widely diffused prior to the rise of Scholasticism.

With the advent of Aristotle a school of thinkers arose who maintained that there was no essential reality or *substantia* attaching to universal ideas either outside in the Mind of God or outside in the region of matter; that Universals in short were mere words, or marks of ideas not of things. From entertaining this view they were called *Nominalists*. Opposed to them were those who clung to pre-scholastic Platonism which regarded Universals as things having a counterpart in God, and a corresponding reality in the world of matter. So real in their view were these Universals, that they predicated of them substance and accident. But, as you may endlessly multiply Universals, you can endlessly multiply these visionary substances underlying them; and these Universals may have other Universals as their attributes, and so on for ever. Supporters of such doctrines were termed *Realists*. From this it will appear that the Realist of to-day is the Nominalist of an earlier age.

The point in dispute was in reality of great consequence to religion. If, the Realist urged, there is no *substantia* in an Universal, it follows that the virtues and the vices (which all agree are Universals) have no actual existence. They are only ways of thinking. And, if this is said of them, what hinders from saying the same of God, the highest of all Universals. To this the Nominalist replied that it is not necessary to assume that because a word is a Universal there is no entity corresponding with it. If it please God to reveal Himself to His Church, as He has done in Holy Scripture, a Nominalist has as good a ground for certainty through faith, as a Realist through Reason. Albertus and Aquinas, both Dominicans, were pure Realists; and Duns Scotus, the Franciscan, allied himself with the same party, though he preferred to base his belief in God and in the fundamental distinctions between right and wrong on revelation, in this preparing

the way for his disciple, Ockam, a pure Nominalist. Both Duns and Ockam agreed that the basis of ethics lay in the will of God, not in the nature of things; but Ockam went much further, practically carrying religion out of the region of reason into that of faith. If, he said, God had revealed to man that it was His pleasure that man should hate Him, it would have been man's duty to do so.

The limits of this article will not permit a discussion of the metaphysics or philosophy of the Schoolmen. It must suffice

5. **Misconceptions.** therefore to say that many of the important problems that are still debated by philosophers have their roots in the discussions of these early thinkers. It will be necessary to point out however two common mistakes. Many people regard the Schoolmen as impractical dreamers, wrangling over airy abstractions with no relation to everyday affairs. Yet as a matter of fact all the prominent Schoolmen were actively engaged in the business of life. Albertus Magnus and Thomas Aquinas were bishops of important dioceses. Duns Scotus, Hales, Ockam, Grosseteste and a crowd of lesser men spent laborious lives in the conduct of public affairs. Again, far from being fanciful dreamers, they distrusted imagination, and reduced their minds to logical machines. If their discussions appear speculative, it is because the matter on which they reason and which they derive from ancient authors is speculative. Given their premises, their conclusions inevitably follow. Unfortunately, the "critical faculty" was as yet undeveloped. Whatever came to their hand from an authority accepted as catholic they accepted. It never occurred to such a man as Duns Scotus that the Papal claims were based on forgeries, or to the Franciscan Friars, who devoted their lives to science, that many of the assertions of the ancients were utterly devoid of foundation. In the Middle Ages whatever was found in a book was found in Nature, a variant of the old error that words are always marks of things.

From the fact that the majority of the Schoolmen were actively engaged in public affairs, it inevitably followed, in an age of ecclesiastical corruption, that many of them also were ardent reformers. Ockam, for his attack on papal abuses, suffered imprisonment at Avignon. Wycliffe, another distinguished Schoolman, who opposed papal encroachments on national liberty and the abuses of the mendicant orders, was the object of relentless persecution. His repudiation of the then novel doctrine of Transubstantiation was based on scholastic principles. He could not conceive a group of accidents, round, white, etc., without a *substantia* to support them, and he had the courage to say so. But, if the *substantia* and accidents of bread remained, the bread remained; therefore Christ could not be present substantially, but sacramentally, a distinction he failed, however, to define. Finding another word, he assumed he had found another thing.

Like other great intellectual movements, Scholasticism passed through various stages,

attaining its zenith in Aquinas, and from his time gradually falling into decrepitude, partly from the multiplication of minute distinctions of merely verbal character and the internal decay of its methods and principles; partly from the growth of corruption in the Church, compelling men of serious purpose to turn their attention away to the more urgent task of reform; partly from the revival of classical learning, and the cultivation of the arts and poetry and those gifts of the imagination which the didactic habits of Scholasticism had so long suppressed. With the revival of classical Latin the jargon of the schools fell into disrepute, and with it the vast metaphysical and philosophical systems that had given it birth. In the hey-day of its glory Scholasticism had essayed to reduce all human learning to a systematic form under the ægis of Theology, the Queen of Sciences. In the day of its abasement men turned from it in weariness, blind to the work it had accomplished. That work however reasserted itself, and the permanent results of the movement may still be traced in theology, science, education and reform.

The systematic theology of the Schoolmen profoundly affected the political and social life of the people during the Middle

7. **Effects:—** Ages, and still forms the basis of modern theology. Bucer is said to have declared that but for Thomas he would soon have overthrown the Pope. There can be no doubt that the Roman Church resisted the disintegrating forces of the Reformation mainly by the impregnable front offered to her foes by the compact and complete theology formulated by the School Divines. The later doctrinal corruptions of Rome may likewise be traced back to such writers as Duns Scotus and his followers, who unknowingly did so much to rivet the chains of despotism on the mind. The Reformers, after purging out the unscriptural elements in current theology, took over its main body and adopted it for their own. That no attempt should have been made to supply a systematic theology to the Church of England is proof that none was deemed necessary. Calvin's *Institutes*, the only great work of the Reformation period, are based on scholastic divinity. While Fulke deemed it needful to defend the Church of England for her translation of the Bible, and Jewel and Hooker for her ecclesiastical polity, no writer in this country ventured to repeat the comprehensive redaction of Scripture and the Catholic Fathers which had been accomplished by such men as Lombard, Aquinas and Hales. The Thirty-nine Articles of the Church of England are steeped in Thomian Theology.

From the revival of scientific research by the early Franciscan Schoolmen the growth of knowledge in the natural and applied sciences has been uninterrupted. The notion that modern science owes its beginning to Sir Francis Bacon is

8. **(b) in Science.**

one of those singular delusions for which there is no warranty in fact. The *Instauratio Magna* had no effect on contemporary or subsequent science. That the advance previous to his time had been slow was due to other causes than the employment of the dialect of Aristotle. Roger Bacon was an inductive inquirer long before Sir Francis Bacon "invented" induction.

Europe owes most of her universities to the Scholastic movement. In England those of Oxford and Cambridge, and in Scotland those of Glasgow, St. Andrew's and Aberdeen, were founded by Schoolmen, and for centuries retained the Schoolmen's methods. No country exhibits the inherent vitality of Scholasticism in a more remarkable way than Scotland, where the whole system of education both primary and in her universities was for hundreds of years conducted on the strictest scholastic lines. If the average North Briton to-day is clear-headed and logical, he owes these qualities to his schools. The rigorous logical training received by the early Reformers furnished them with a dialectical subtlety invaluable in the fierce controversies of their time.

The leading Reformers, Luther, Calvin, Knox and Cranmer, were all educated in the principles of Scholasticism and in the scholastic theology. The peculiar doctrines that became characteristic marks of the reformed religious bodies had their roots in the ancient learning. The independence of National Churches, and of the Episcopate, were principles long discussed in the schools. Presbyterians found in the principles of scholastic theology a justification for their identification of bishop and priest. Even the doctrine so much favoured by the Puritans known as "Dominion founded in Grace" (and repudiated in Art. 26) was borrowed from scholastic divines. Taken as a whole, Scholasticism stood for the harmony of faith and reason. "Credo quia absurdum est," said Tertullian; "Credo ut intelligam," said Anselm; but the Schoolmen went further, asserting that nothing could be a matter of faith that was contrary to reason. That they failed to maintain this position was due to the ultra dogmatic subtlety of Duns Scotus and men of his type, who withdrew doctrine after doctrine from the region of rational faith into that of authority, thus breaking up that harmonious relationship between reason and faith which the earlier Schoolmen had laboured so zealously to establish. In spite of this failure, the history of theology, education, science and reform alike bear witness to the value of that intellectual movement which raised Europe from the depths of barbarism, and prepared the way for the renaissance of learning and the reformation of religion in the 14th, 15th, and 16th centuries.

Literature:—(i) General: Townshend, *Great Schoolmen of the Middle Ages*; Prof. Seth's art., *Scholasticism*, in *Enc. Brit.*, vol. 9. (ii) Theology:

Catechism of Council of Trent. (iii) Education and Science: Rashdall, *Universities of Europe during the Middle Ages.* (iv) Reform: see esp. publications of Wycliffe Society.—v. E. A. WESLEY.

SCHOOLS.—The history of Elementary Schools in our country dates from the religious revival in the reign of William III and from the foundation of the *Society for Promoting Christian Knowledge* (1698), whose first object was the creation and support of S. in which children of the poorest class might receive sound religious and secular education. By the year 1741 nearly 2,000 Charity S. had been established in Great Britain and Ireland through the means of this Society.

In the beginning of the 19th cent. new vigour was infused into the cause of education by the systems of Bell and Lancaster,

which won the approval of all interested in the movement. These systems were similar if not practically identical from the educational point of view, advocating the instruction of a large number of children by monitors under the supervision of one head teacher. They differed, however, from the religious point of view, Dr. Bell favouring instruction in the doctrines of the Ch. of England, while Mr. Lancaster preferred what has since been known as undenominational teaching.

So greatly did the work grow that it was thought desirable that a Society should be founded whose sole work would be to encourage and promote elementary education in connection with the Ch. of England. Therefore, in 1811, the *National Society for Promoting the Education of the Poor in the principles of the Established Church* was founded. The supporters of Mr. Lancaster's system founded about the same time the *British and Foreign School Society*.

So far all that had been done for the promotion of education had been carried out by private munificence. It was not until 1833 that the first grant was made out of public funds towards education. This grant of £20,000 was to be used exclusively for building purposes, and was divided equally between the National Society and the British and Foreign School Society. In 1839 the Committee of Council was formed to administer the Education Grant, which was raised to £30,000. From this time grants were gradually increased, and as a natural consequence the State exercised more control over education, until in 1862 the various minutes of the Committee of Council were collected by Mr. Lowe and formed into the Revised Code. He also introduced the system of payment by results, which was intended to form a stimulus to education, but after a long course in which it fostered worry, overstrain and undue pressure, it sank into a dishonoured grave.

The mind of the country was now thoroughly awakened to the importance of education, and its conscience was stirred by the fact that only

one-third of the children in this land were being educated: S. only existed for one-half, and there was no power to compel attendance at school. Enormous efforts were made by the clergy of the Ch. of England at this time to increase the number of S., but it was becoming evident that the matter was passing beyond the power of voluntary resources, and that the State would have to take it in hand as a national duty. Thus in 1870 Mr. Forster introduced his bill, which was intended not to destroy the voluntary system but to fill up what was lacking and to build S. out of money provided by the rates, where such were needed. At the same time the Conscience Clause was introduced which enabled parents to withdraw their children from religious instruction or observances, if they wished. Another noteworthy clause was that proposed by Mr. Cowper-Temple, which forbade the use in Board S. of any catechism or formulary distinctive of any denomination.

The effect of this Act has been to promote the gradual increase of public S. built and supported, so far as required, out of the rates and the proportionate gradual decrease of voluntary S., which had to rely upon voluntary contributions, while Board S. could fall back upon the rates. Great and self-denying efforts have been made by Ch. people, especially by the clergy, to maintain the Ch. S., but the burden became intolerable. It was evident that, unless some further help could be given to Denominational S., it would be impossible to maintain them except in a few districts.

To relieve what was called "the intolerable strain" an Education Act was passed by

Mr. Balfour in 1902. By this Act all education, primary, secondary, and technical, in a given area is placed under the control of one authority, which authority is a Committee of the County Council or Borough Council. The whole cost of the maintenance of education is undertaken by this authority, the managers of Voluntary S. providing the buildings and undertaking to keep them in repair and to carry out all reasonable alterations and improvements. The Education Authority appoints one-third of the Managers and has a veto on the appointment of teachers, so far as their educational efficiency is concerned. The religious teaching in Voluntary S. is under the control of the Managers.

This Act was confessedly a compromise. It was accepted by the Ch. as offering terms as favourable as she was likely to get, but it can hardly be said that it was received with enthusiasm. The majority of the Nonconformists opposed it, because they considered that it quartered denominational S. on the rates. It led to the "passive resistance" movement, the adherents of which refused to pay such part of their rates as was levied for education. There is no doubt that the Act produced a certain amount of friction on both sides at first, but at the present time it is working more smoothly and on the whole satisfactorily.

To meet the alleged grievances of the Nonconformists three Bills were successively introduced by three Liberal ministers of Education, Mr. Birrell, Mr. McKenna and Mr. Runciman, but all three were strongly opposed by Ch. people and failed to become law. Various plans have been proposed to effect a permanent and equitable settlement. A body called the Education Settlement Committee, comprising representatives of various denominations, has put forth a carefully considered scheme which has met with some measure of support. Another scheme which finds favour with the majority of Ch. people has been set forth under the name of Lord Salisbury's Plan. The present Government is pledged to legislate in accordance with the views of the Nonconformist party.

It is impossible to say what may happen in the near future, but for every reason it is to be hoped that a permanent settlement, just and equitable to all, may be reached.—K6.

MORLEY STEVENSON.

SCOTLAND, PB HISTORY IN.—The first Reformed service-book used in Scotland was the Second PB of Edward VI (1552). In

1. In 1557,
1562 and
1616.

1557 the leading Reformers decreed its use in the Parish Kirks. At first it could only have been used within the districts where the Reforming leaders held sway, and it was superseded after a few years by Knox's *Book of Common Order*, often called the *Order of Geneva*. This was originally compiled by Knox and others for the use of the Eng. Congregation in Geneva, and a new edition was published for Scotland in 1562. As a liturgy it had little merit, being more a directory than a service-book. Forms were provided for ordinary services, the administration of Baptism and the Lord's Supper, and Marriage, with a prayer for the Visitation of the Sick. The minister was, however, not bound to use the words of the book, but might substitute his own if he thought well. No service was permitted at the Burial of the dead, nor was Ordination by the laying on of hands continued. The Church's round of fast and festival, too, was ignored. No wonder that Knox's book did not for any length of time keep its position, within less than a century passing into disuse.

The dissatisfaction with the Genevan book soon began to show itself in various attempts to revise the liturgy. Even in the time of Presbyterian ascendancy, as early as 1601, proposals were made to revise and amend the prayers contained in it. Nothing came of this movement, but in 1616, after the restoration of a true Episcopacy, the General Assembly decreed "that a liturgy be made, and a form of divine service, which shall be read in every Ch., in common prayer." A committee of four ministers prepared a Book of Common Prayer, the manuscript of which was not published till modern times, and is now preserved in the British Museum.

The foregoing will make it clear that, up to the appearance in 1637 of the so-called PB of

Laud, there was no objection felt in Scotland to a liturgy as such, but on the contrary that there was a growing desire for a better one than the *Book of Common Order* provided. The beautiful but ill-fated liturgy of 1637 has suffered from many misrepresentations. It is still known as Laud's book, whereas it was mainly the work of Scottish Bps., particularly Maxwell Bp. of Ross, and Wedderburn Bp. of Dunblane. Both Charles I and Laud had wished to have the English PB introduced, but deferred to the opinion of the Scottish Bps., that a purely Scottish book would be more acceptable to the nation. Charles and Laud revised the draft and made various suggestions, but the book as a whole was a Scottish production. It was abused as Popish and declared to be a revision of the Missal, merely in order to stir up popular passion. And even the idea that it was the prime cause of the revolt of the nation is erroneous. The unwise and unconstitutional method of its introduction was indeed the spark that lit the flame, but the real trouble was the Act of Revocation, which threatened the nobles who possessed Ch. lands with the loss of the Reformation spoils. The riot in St. Giles's Church at the first reading of the new liturgy, popularly associated with the mythical Jenny Geddes, was in all likelihood carefully organised by those who had so much to lose.

Among the features of the book were a re-translation of the Ath. Creed, the changed order of prayers in HC (based upon the 1549 PB), the shortened words of administration, the adoption of the AV, the use of the word *Presbyter* for priest, and the re-introduction of the *Epiclesis*, or Invocation of the Holy Spirit upon the elements of bread and wine.

Although this PB immediately fell into disuse, its merits were afterwards recognised in two directions. Firstly, at the 1662 revision of the English PB it was consulted, and several of its suggestions adopted; and, secondly, it was the source of the SCOTTISH COMMUNION OFFICE. For, after the disestablishment of the Ch. in 1689, the use of whole or part of the Communion Service in the 1637 PB began, and "wee bookies" containing it were published. As time went on, several important variations were introduced, until the present form of 1764 was arrived at.

The troubles that began in 1637 had for one result a violent reaction against all liturgical worship, and not even when Episcopacy was re-established in 1661 was a Prayer Book introduced again, the Ch. services being of the barest possible description. After the Revolution, in the time of Queen Anne, the English PB began to be used by the Episcopalian, a use which has continued to the present day. By the canons of the Scottish Ch. certain

variations are permitted, apart from the use of the Scottish Communion Office. Thus the words, "Glory be to Thee, O Lord," and "Thanks be to Thee, O Lord, for this Thy glorious Gospel," are enjoined to be used before and after the Gospel; the Bp. in the Act of Confirm. may use the words of the 1549 PB in addition to the present form; certain omissions may be made in the addresses of the Marriage service; and in the Burial service another lesson may be substituted with the Bp's. sanction, and certain prs. added.

Finally, it may be mentioned that a complete revision both of the PB and of the Scottish Office has just been completed.

5. Revision. and only awaits the final sanction of the Provincial Synod to come into operation.—B1. A. MITCHELL.

SCOTTISH CHURCH.—The Scottish sister of the Ch. of Eng., officially called The Episcopal Ch. in Scotland, is numerically a

1. Present Position. small body, claiming only three per cent. of the population. Yet

her place in Scottish history, her social influence, and her position as a branch of the Ang. Communion, give her an importance in Scotland out of proportion to her numbers. Popularly known as the "English Church," and using though she does the Eng. PB, her roots are imbedded in the national history, and she forms a distinct and independent province of the Ch. The thirteen Pre-Reformation dioceses have been re-grouped into seven, and the seven bishops elect one of their number to be Primus. The Primus holds office for life or until resignation, and acts as president of the College of Bishops.

Ch. finance is in the hands of a mixed body of clergy and lay-representatives called the Representative Ch. Council, and legislation is enacted by the Provincial Synod, an entirely clerical body, which meets only when summoned by the Bps. An important step in the development of the powers of the laity was taken in 1905, when the Consultative Council on Ch. legislation, composed of clerical and lay members, was appointed to discuss all legislation proposed to be dealt with by the Provincial Synod. The *English PB* is the authorised Service-Book of the Ch., certain variations from its use being canonically sanctioned. The *Scottish Communion Office* is used only in a proportion of the congregations, and until recently the canons placed it in a position of inferiority to the PB office. The *Thirty-nine Articles* are appointed for subscription by the clergy.

The history can only be indicated in briefest outline. (1) *The Romano-British Ch.* Christianity penetrated northwards during the Roman occupation 80-410 A.D. Little is known of St. Ninian (397 A.D.), the Ap. of the Picts, who laboured in Wigtonshire, and founded the Ch. of Candida Casa at Whithorn. Of other missionaries like Palladius and Serf, we know little more than their names. St. Mungo, the patron saint of Glasgow, laboured in Strathclyde.

2. Early History. Roman occupation 80-410 A.D. Little is known of St. Ninian (397 A.D.), the

St. Patrick, the Irish Ap., cannot with certainty be claimed as a Scotsman.

(2) *The Celtic Ch.* A new stream of Christian influence, which left an indelible mark on Scotland, came from Ireland in 563, when St. Columba landed with 12 companions at Iona, and made that famous island the centre of Christian life for a great part of the country. Celtic Christianity was tribal, and had many peculiarities, one of which was the position of the Bp., who was subject to the Abbat in jurisdiction. The Culdees were hermits whose system developed out of the Columban organisation.

(3) *The Mediæval Ch.* By the 11th century the Celtic Ch. had fallen into decay, and revival came through St. Margaret, the English wife of Malcolm Canmore. She laid the foundation of that connection with Rome which resulted in the subjection of the Scottish Ch. to the Papacy.

(4) *The Reformation.* The general corruption of the Mediæval Ch. was intensified in Scotland, and when the crash came (1560) the ruin was much greater than in England.

3. The Reformation. The primitive church organisation was swept away under the influence of John Knox, and various unsuccessful attempts were made to supply its place. Superintendents, and after them un consecrated Bps. (the Tulchans), were tried, until Presbyterianism was established in 1592 through the efforts of Andrew Melville.

(5) *Episcopacy.* In 1600 a true Episcopacy was restored in the persons of Spottiswoode, Hamilton and Lamb. The unwise interference of James VI and Charles I, however, gradually brought about its fall, and the riot in St. Giles over the so-called PB of Laud opened the way to the re-establishment of Presbyterianism, the Civil War and the Commonwealth. With the return of Charles II the line of Bps. was restored, but with unhappy results. The murder of Abp. Sharp and the repression of the Covenanters left results which are still felt to-day.

6. *The Disestablished Ch.* With the accession of William of Orange came the triumph of Presbyterianism. In 1689 the Episcopal

4. Later Days. Ch., although claiming more than half of the people of Scotland, was disestablished and disendowed for her adhesion to Jacobite principles. Disaster followed disaster, and the Jacobite risings of 1715 and 1745 were followed by repressive penal laws which reduced the Ch. to "the shadow of a shade." Gradually, however, better times dawned. The Penal Laws were repealed in 1792, and all disabilities were finally removed in 1864. Since then the Ch.'s history has been one of growth and progress, which still continues, and points to a great part which she is yet to play in the national life.—A. A. MITCHELL.

SCOTTISH COMMUNION OFFICE.—The Scottish PB of 1637 was drawn up by some

Scottish Bps. at the instigation of Charles I, and revised by Abp. Laud. Laud desired the adoption of the English PB, but the Scottish Bps. were of a different mind (see Laud's defence at his trial). A special feature of this PB is the express Invocation of the Holy Ghost upon the elements in HC (see EUCHARISTIC CONSECRATION, § 12).

Neither the Scottish nor the English PB was restored in Scotland at the restoration of Episcopacy in 1661, the service for a time being much after Presbyterian models. But in Queen Anne's reign the use of the English PB was

revived in the disestablished Ch., owing chiefly, it is said, to free grants of PBs from Oxford. It was also furthered by a desire to secure the support of the powerful English Ch., while poverty and politics combined to prevent the reprinting of the Communion Office from the Scottish PB. At length in 1724 Bp. Gadderar, of Aberdeen, reprinted it; and in 1731 the Scottish Bps. gave their formal recognition to it as well as to the English Liturgy. The absence, however, of any official text complicated the issues, and various reprints followed, with divergent texts, until in 1764 there appeared the book which has since become the recognised *Scottish Communion Office*.

The main feature of this Office is the sequence of its different parts. The confusions of our existing Eng. rite are avoided, and the Recital of Institution, the Oblation, the Invocation of the Holy Ghost, the Prayer for the Ch. on earth and Commemoration of the faithful departed, and the Lord's Prayer, follow each other in due order in accordance with the early Liturgies.

The value of the SCO. became increasingly appreciated. In 1806 Bp. Horsley, of St. David's, wrote the often-quoted letter in which he said: "With respect to the comparative merit of the two Offices for England and Scotland, I have no scruple in declaring to you . . . that I think the Scotch Office more conformable to the primitive models, and in my private judgment more edifying than that which we now use; insomuch that were I at liberty to follow my own private judgment I would myself use the Scotch Office in preference" (Dowden, *ASCO.*, p. 106).

In a Synod at Aberdeen in 1811 a canon was passed giving liberty "to retain the English

Office in all congregations where the said Office had been previously in use," but enacting that "the SCO. shall be used in all consecrations of Bps.; and that every Bp., when consecrated, shall give his full assent to it as being sound in itself, and of primary authority in Scotland." This very definite elevation of the SCO. was, however, weakened in 1828. And in 1863 a new Code of canons was enacted in which permission was given to retain the SCO. in congregations in which it was already in use, but at all consecrations, etc., the English Office was to be used, and likewise in all new congregations, unless a majority of applicants to the Bp. desired the use of the SCO. (canon 30). Thus, says Bp. Dowden, the Synod of 1862-3 "dishonoured and degraded" the SCO. (Dowden, p. 21). The reason for doing so was political. The Scottish Ch. was seeking escape for its priests from the legal disabilities to which Scottish ordination subjected them. Their efforts were opposed by Eng. Protestants on the ground that the SCO. constituted a vital difference between the Chs. of Scotland and England. To satisfy this challenge the Scottish clergy were ready to sacrifice their own invaluable Office, and

2. Its Merits.

3. Its History.

1. Its Genesis.

substitute for it the Communion Office of the Eng. Church. [See also SCOTLAND, PB HISTORY IN.]

The Scottish PB of 1637 will be found reprinted in Hall's *Reliquiæ Liturgicæ*, vol. 2 (1847), and its Communion Office in Dowden's *Annotated Scotch Communion Office* (1884), pp. 233 ff.; the latter work also contains

the 1764 text of the SCO, with valuable information as to its history, and its influence on the Amer. PB. We may also refer our readers to: Sprott's *Scottish Liturgies of the reign of James VI* (1871), pp. lxxv-lxxii; *An earnest plea for the retention of the Scottish Liturgy* by J. M. Neale (1862); *A plain Tract on the SCO, its leading principles and advantages* (1859), by Bp. Wordsworth of St. Andrews (cp. Lathbury's *Letters on Church and Religion of W. E. Gladstone*); *Traditional Ceremonial and Customs connected with the Scottish Liturgy* by F. C. Eeles, Alcuin Club Coll. xvii (1910).—Hb. W. J. SPARROW SIMPSON.

SCREEN.—The veils used in primitive times to screen the altar and celebrant (see APSE) were, in the Latin Churches, generally

1. Origin of Screens.

all suspended from the four posts of the altar canopy. But another arrangement was used by Eastern Christians, namely a beam across the sanctuary. Such beams, when of any considerable length, were necessarily supported by columns and thus formed rudimentary Ss., the originals of the modern Greek "Iconostasis" and the Teutonic rood S. In Italy, rood Ss. are rare, except in Venice and the neighbouring cities. The Greek Church has preserved the ancient custom of completely screening the altar and sanctuary, whereas Western Europe has evolved the familiar form of rood S., and has transferred its position from the sanctuary to the chancel entrance. Owing to Jesuit influence the Roman Church has quite abandoned the use of rood Ss. The English Church alone has continued their use, although a Philistine generation has destroyed many fine examples. Here too the custom of dividing off the sanctuary from the quire survived in the mediæval use of the Lenten veil, in the wooden sanctuary S. at St. David's, and in the frequent occurrence of an eastern transept in our larger churches, forming a prominent architectural line of demarcation east of the stalls.

Monastic and cathedral Ss. are primarily intended to separate the quire from the church, whereas parochial Ss. are mere barriers across a building intended to be used as a whole. Hence the former are generally solid structures, and the latter are of open work. In many abbey churches the naves served as parish churches distinct from the quires of the Religious. In such cases the S. was double. In front of the western wall stood the parish altar, between two doorways. The Eastern wall had a single central doorway, and the loft over was termed the *Pulpitum*. This arrangement can still be seen at St. Albans, and the western halves of similar *Pulpita* remain at Croyland, Malmesbury and Wymondham. Such *pulpita* once

existed at Durham and Canterbury, but both these have given way to more modern arrangements.

In the secular cathedrals the quire Ss. were solid thick walls as at York or double as at Exeter, but in England the doorways were always central, and the S. was always broad enough to carry a roomy loft. At Exeter, altars were placed each side of the central doorway; at St. David's, there is an altar on the north side only.

German cathedral Ss. usually have two doorways and a central people's altar, at the back of which, in the quire, is the bishop's throne, facing eastwards. In Spanish churches the quire stalls are generally westwards of the transept and the quire S. has no doors at all, the sanctuary being closed with metal grilles and connected with the quire by a railed-in passage. But in late Spanish churches the quire is banished to the western gallery, and only the metal sanctuary S. is retained.

From the roodlofts of our cathedrals and the *pulpita* of our abbeys the Gospel was intoned at solemn services. Perhaps also sermons were preached in this place. Here stood the organs, and here was the chief ornament of a mediæval interior, the great Calvary group. At Wells the sockets for the rood and attendant images may be seen above the arch built in the 14th cent. to strengthen the central tower, while the S. stands under the eastern tower arch.

Parochial Ss. differ considerably from the quire S. and *pulpita* of cathedrals and abbeys.

3. Parish Church Screens.

Their material is generally, though not always, timber. Then they are usually of open work, at any rate after Norman times. Our narrow Norman chancel arches are practically mere doorways in solid S. walls. Sometimes, as at Hadleigh (Essex), Curdworth (Warwickshire), and Winchfield (Hants.), squint holes were cut through these S. walls in the 13th and subsequent cents. on each side of the old Norman arches.

Our oldest timber chancel S. is the 13th cent. example at Stanton Harcourt, that at Northfleet being rather later. Both consist of a

row of wooden arches carried on turned posts. The Ss. in King's Lynn Church and Chichester Hospital are 14th cent. woodwork.

Turning to stone chancel Ss., a few 13th cent. examples exist of triple chancel arches, and at Stebbing and Great Bardfield (Essex) the wide chancel arches are filled in with stone tracery like immense unglazed windows. The finest of our stone chancel Ss. is, however, that at Totnes (Devon), a rich composition of open tracery panels elaborately moulded and carved, extending across both the nave and the aisles, as is often the case with West Country Screens.

But the great majority of English chancel Ss. are of late date and constructed of oak. These usually carried roodlofts and sometimes also a solid partition shutting off the chancel and forming a background to the great rood. A good example of such a tympanum was barbarously removed during a recent "Restoration" at Wenham Church (Suffolk). Parish roodlofts were probably used as music galleries, but not for ceremonial purposes such as the singing of the Gospel.

2. Monastic and Cathedral Screens.

In most of the East Anglian Ss. ranges of tall narrow arches carry comparatively narrow-vaulted lofts, and the lower panels contain excellent paintings of saints, the framework being elaborately painted and gilt. Such are the Ss. at Trunch and Southwold.

The typical West-country Ss., Bovey and Dartmouth for example, are comparatively low, with wide arches filled with mullions and tracery, broad-vaulted galleries, and richly carved cornices of vine work. They are generally painted without figure panels.

Modifications of these two leading types are found in other districts, but many simple Ss. exist with plain rectilinear framework, traceried heads to the open panels, and simple coved lofts above, as at Handborough (Oxfordshire).

The quire screen at King's College is refined Renaissance work, and the chancel Ss. at Croscombe and St. John's Leeds, in Wren's churches of St. Margaret's Lothbury and St. Peter's Cornhill, and the 18th cent. screen-work at Crwys Morchard deserve attention as prominent Post-Reformation examples. [See further, *Screens and Galleries in English Churches* by Francis Bond, and *Roadscreens and Roadlofts* by F. Bligh Bond and Dom Bede Camm; and, for their authority as Ornaments, cp. RITUAL, § 104, f 3, and n.]—R5.

7. Post-Reformation Screens. Margaret's Lothbury and St. Peter's Cornhill, and the 18th cent. screen-work at Crwys Morchard deserve attention as prominent Post-Reformation examples. [See further, *Screens and Galleries in English Churches* by Francis Bond, and *Roadscreens and Roadlofts* by F. Bligh Bond and Dom Bede Camm; and, for their authority as Ornaments, cp. RITUAL, § 104, f 3, and n.]—R5.

CHARLES A. NICHOLSON.

SCRIPTURE.—Under AUTHORITY, §§9-16, will be found sketched a conception of the genesis and permanent value of Holy S. which it is hoped will be found valid by adherents of more than one school of biblical criticism. Further contributions to the general subject are grouped in App. B5 (cp. also DOCTRINE, HISTORY, KNOWLEDGE, STUDY, TRUTH). The present art. is therefore strictly supplementary.

In the time of our Lord the Jews had already become "the people of the book," the term by which they are known in the Koran. And already the risk had arisen that reverence would degenerate into superstition, and that, by a slavish literalism, out of an instrument of spiritual emancipation might be forged fetters to cramp the submissive, and bars to exclude the free.

In the attitude of our Lord towards the OT we have a perfect pattern of reverent regard for the venerated forms in which the revealing Spirit's past influence and teaching had come to be enshrined, together with an unfettered readiness to follow the leading of that Spirit in the living present. In the writers of the NT we find this attitude generally reflected, though perhaps the balance is not always held quite evenly. At least there are not a few OT allusions to which it is difficult to ascribe more than a literary and illustrative force, but which seem to be intended to carry argumentative weight. The early Ch. took over the Greek OT without much inquiry, and in course of time added to it the NT. The whole came to be regarded more and more as a sacred canon, the norm of truth, the fountain of authority, and the storehouse of the words of life. Reverence for the whole, together with the influence of Jewish example and tradition, soon led to veneration of the parts, and only the invention of the allegorical method

saved the doctrine of S. from breaking down. But in due course the living authority of the interpreting Ch., which had all along been a force operative to prevent extreme inferences, gained in weight and volume, and the sense of S. was settled within certain limits. The SCHOOLMEN assumed the main outline of the doctrinal and institutional system of the Ch. to be scriptural, and spent their strength in articulating and extending the dogmatic structure, accommodating refractory data as best they could.

The Continental Reformation was in form an appeal to the authority of S. against the usurped authority of the mediæval Ch. over the mind and conscience of the individual. But the Bible was only called in to remedy those points in the mediæval system which pressed hardly upon the reformers. No attempt was made at a general reconstruction of Christian doctrine, nor was any fresh and systematic investigation made as to the nature of the Bible and its claims to authority. Erasmus remained in communion with Rome, and merely shifted the emphasis from doctrine to morality. Luther criticised Bible and Ch. where his favourite doctrines of the universal priesthood of believers and justification by faith were concerned, but otherwise was even more conservative than Erasmus. Calvin showed good sense as an expositor where his doctrinal and institutional system was not involved, but it was from Geneva that the Puritans derived that view of the scriptural prescription of the presbyterian discipline which wrought such havoc with the religion of England. In the Eng. Ch., however, the essentially practical nature of the causes of change, and the ebbings and flowings of the tide of reform, co-operated with the national temper and the character of the leaders to ensure a certain balance of attitude which was a safeguard against exaggerations [See CHRISTIAN RELIGION, esp. § 21 (4).]

The Post-Reformation stringency of inspiration doctrine never received any sanction in the

PB or other Ang. formularies,¹ but it rooted itself in Eng. theology, and led to a wrong place being given to the Bible in the construction of Christian doctrine. Two clearly marked stages were established: (1) the proof that the Bible was a revelation from God; (2) the unquestioning acceptance of everything that the Bible laid down. Each stage was artificial and one-sided. The Bible was taken as a homogeneous book, not historically as a Divine Library. A single rhetorical phrase (*πᾶσα γραφὴ θεόπνευστος*) was read as a logical definition; this undetermined quality was assumed to be inerrancy; inspiration was denied to all writings outside the

¹ Even the words "inspiration" and "inspired" are never applied to S. in the PB or Arts. Q. 3 in Ord.¹, "Do you unfeignedly believe all the Canonical Scriptures of the OT and NT?", can obviously not be pressed from a loyal acceptance of S. as a whole to become a categorical assertion as to its parts which it would be presumptuous for the candidates to make and impossible for them understandingly to intend.

canon; the range of it was extended to the whole canonical literature accepted on the strength of Ch. tradition; and no room was left for degrees of it. The second stage noted above really preceded the first in time, which became prominent only when doubt was in the 18th cent. (or a little before) thrown on the Bible as being a Divine revelation of this kind.

The ultra-orthodox line of defence may be represented by a quotation from Wm. Law's reply in 1731 to Tindal's *Christianity as Old as Creation*: "I appeal . . . to the miracles and prophecies on which Christianity is founded, as a *sufficient proof* that it is a Divine revelation. . . . Miracles sufficiently plain and evident . . . are the last resort; they determine for themselves, and cannot be tried by anything further. . . . A course of plain undeniable miracles attesting the truth of a revelation is the highest and utmost evidence of its coming from God, and not to be tried by our judgments about the reasonableness or necessity of its doctrines." But after being "twenty years in this dust of debate" he testifies that he has "always found that the more books there were written in this way of defending the Gospel, the more (he) was furnished with new objections to it." Having now become a mystic, he takes new ground in his *Way to Divine Knowledge*. "Gospel Christianity . . . stood upon its own true ground; it appeared to be what it was. And what was it? Why, it was an awakened Divine Life set up amongst men; *itself was its own proof*; it appealed to its proper judge, to the heart and conscience of man." "Every other thing, besides the Life and Light of God, stands only in a state of ministerial service to you; whether it be the words of a message from God written on paper, engraven on tables of stone, or spoken by the mouth of an angel, a prophet or apostles, and its creaturely service can rise no higher . . . than to show the true way to Him who only Himself can be the truth, the life, and the light in you."

No doubt the swing of the pendulum took Law to an untenable disparagement of the function of the mind. But at least he discerned the one ingredient in the varied contents of S. which is indispensable for certitude, what divines have called the *testimonium internum Spiritus Sancti*. It is true that we have in S. our best and surest means of knowing God; but any *real* knowledge of Him comes from S., not when merely taken by itself as a body of trustworthy information, but as it is freshly brought home to the soul by the revealing Spirit. In a word, God cannot be made to depend upon S., but S., both as written and as read, must rest upon the living God.

It has been pointed out that such a view as this underlies Ord.² The deacon, proceeding to priest's orders, is asked, 'Are you determined . . . to teach nothing . . . but that which *you shall be persuaded* may be concluded and proved by the Scripture?' "The individual priest is to exercise his own personal judgment in the interpretation of Holy Scripture. It is furthermore clear that in this part of his office he is allowed very considerable latitude, for he is directed to assure himself, by diligent study,¹ of the

¹ Consider how studious ye ought to be in reading and learning the Scriptures. . . . Draw all your cares and studies this way. . . . Pray to God the Father, by the mediation of our only Saviour Jesus Christ—for the heavenly assistance of the Holy Ghost, that by daily reading and weighing of the Scriptures, ye may wax *riper* and stronger in your ministry" (Ord.² Exh.; cp. also *STUDY*).

truth or what he teaches; there must be no stereotyped teaching where persuasion and conviction do not follow upon study" (*Confessions of a Clergyman*, 1911).

The 19th cent. was a period of unrivalled activity in biblical criticism. It began in Germany, and reached often very extreme conclusions both there and in Holland. It spread to Anglo-Saxon Christendom, and finally, through the Modernist movement, has profoundly affected the Roman Ch. It is an error to regard its *methods* as viciously subjective. The most conservative scholar can no more avoid subjective criticism than he can stand on other feet than his own. The objective facts on which it is based are mainly biblical data, but they have been handled differently. Facts have been weighed as well as counted. Obscure or incongruous statements or allusions have been given due consideration. Indications of date have been noted. Marks of composite authorship have been patiently tracked out. In some circles sceptical presuppositions have warped the *conclusions*, but this cannot be said of English scholars in general, who have for the most part showed sobriety of judgment. The criterion has been, that the view which best accounts for *all* the facts should be accepted. With something like unanimity the teachers of the OT in the universities and principal colleges, and the editors of dictionaries and encyclopædias, have readjusted their attitude to the Bible, and the younger generation of clergy and educated laity are being taught on the new lines. But the bulk of the people and a large proportion of the clergy professedly hold fast in the main to the older view, and a situation is thus created which will present practical difficulties for some time.

The Ch. of Eng. ought to be in a peculiarly favourable position for effecting a gradual reconciliation. She is not committed,

5. Conclusion. as we have seen, to any hard and fast doctrine of inspiration, but she unhesitatingly ascribes supreme authority to S. Any attitude towards the Bible which includes a genuine and effective recognition of the authority, if not of isolated texts, at least of the clearly recorded teaching of our Lord, and the consentient witness of the NT, and of the OT where it is not qualified by the NT, is consistent with loyalty to the Ch. And the practical grading of the contents of S., which is involved in their more or less frequent and prominent use¹ in the PB, makes it easier to tolerate a view which admits real distinctions of value. Cp. Sanday's Bampton Lectures on *Inspiration*; Ladd's *Doctrine of Sacred S.* (full and fair);

¹ They may be arranged in descending order of importance in some such order as this: the Comfortable Words and Words of Institution of the Sacraments, the Liturgical Gospels and Epistles, the selected Sentences, the special and ordinary Pss., the Sunday or Week-day Lessons; outside the PB and Lectinary may be reckoned unselected passages of edifying character; and, lastly, there remain parts which, though possessing some historical interest and indirect value, are not generally edifying. Cp. *RITUAL*, § 21, B⁵, n. 3.

Briggs' *Biblical Study*: Hastings' *BDs* (1 vol. and 5 vol. eds.); and Dummelow, *The One Volume Bible Commentary*.—B4. G. HARFORD.

SCRIPTURE READER.—See READER.

SCULPTURE.—English churches contain many monuments of the sculptor's art. Fonts, capitals, arches, tympana, doorways, stalls, misericords, effigies, canopies, sedilia, piscinæ, gargoyles, testify to his skill, and proclaim symbolical truths or curious legends. His first efforts were the preaching or churchyard crosses which are often older than the churches. The early Saxon missionaries, St. Wilfrid, St. Paulinus and others, took with them on their journeys cutters of stone, who carved crosses.

A characteristic of these early Ss. is the curious interlacing scroll-work consisting of knotted and interlaced cords, and at Bewcastle, Ruthwell, Gosforth and other places the surface is carved with rude figures representing scenes from the Saviour's life sometimes blended with Norse legends of Heimdal, Loki and Hel. Two angels appear in the Saxon church at Bradford-on-Avon. Evidences exist of four main schools of the art of the period—the Celtic, Saxon, Roman or Byzantine, and Scandinavian. The reliefs in Chichester Cathedral are remarkable examples of the Byzantine style. Many Saxon churches were of wood; hence S. was not common.

But in the Norman period it was extensively used, and found abundant expression in the tympana and fonts. In many instances the subjects are rudely represented, and the carving of inferior workmanship, but they express many truths, and were doubtless intended to produce a devout frame of mind in the heart of the worshipper on entering church.

Thus the sculptural beak-heads represent the birds of the air in the Parable of the Sower ready to take away the Word from the careless receiver. A cross, tree (= the Tree of Knowledge), Agnus Dei, our Lord in Majesty, the Descent into Hell, St. Michael, animals, dragons, are some of the subjects carved.¹ Fonts, too, were carved with S.² Great advance was made in the sculptor's art in the 12th cent., and, though some foreign influence was felt, a new school of English art was speedily formed, which differed much from French fashions.

Good progress was made in the 13th and 14th cents., especially under the patronage of Henry III, and in the carving of effigies English sculptors showed great skill.

The best example is the figure of Henry III in Westminster fashioned by William Torell, and also that of Queen Eleanor. Westminster Abbey shows a very complete collection of English mediæval S. from the 13th to the 16th cent. The artists used not only stone, but wood, bronze,³ alabaster, silver, etc. The magnificent west fronts of large churches, of which Wells supplies the best example, afforded scope for the Gothic sculptor, and a wonderful

art is manifested in the carving of choir stalls and misericords, from which we gather impressions of the daily life of the people, the limitations of their Bible knowledge, their legends of Saints, their censures on vice, and their opinions on monks and friars, as well as wonderful carvings of leaf and bloom. Grotesque carvings often appear in gargoyles, capitals, etc. The imagination of the mediæval sculptor represented sin in most hideous form. Fearful demons tormented lost souls, or were expelled from the sanctuary by the prayers of the faithful. The Church loved to dwell on the wrath of God; the sculptor could only follow. Sometimes he exercised his art in playful satire on the hypocrisies and vices of the age, on the contest of regulars and seculars, and he always told his story clearly. His sincerity and the wonderful fertility of his imagination are entitled to praise.

S. declined with other arts aft. the Reformation. The cents. that intervened between the end of the Tudors and the middle of the reign of George III produced little save memorial monuments, many of which are fine examples of Renaissance design and ornament, though the figure-work is usually the least successful part (see MONUMENTS).

There is nothing to note save the still-life carvings of Grinling Gibbons and the tombs by Nicholas Stone in Westminster. Flaxman's art revived the reputation of English S. It approached in spirit that of Greece, and several of his works adorn our cathedrals and large churches. The name of Chantry (1782-1841) must be mentioned, who produced many sepulchral monuments which are much admired in spite of their limited merits. It is unnecessary to record the labours of modern men. Much ancient work has perished and been destroyed, but enough remains to testify to the skill of English sculptors, who with force and feeling portrayed the faith as they had received it.—R4.

P. H. DITCHFIELD.

SEA, FORMS OF PRAYER TO BE USED AT.

—These were composed, it is said, though without certain authority, by Bp.

1. History. Sanderson, in 1661. After being examined and revised by Stern, Bp. of Carlisle, they were inserted in the revised PB of 1662. They are specially mentioned in the Pref. as one of the additions which it was thought advisable to make. Nothing further is known of their origin. The only parallel to them, according to Blunt, to be found in the ancient Services is a *Missa pro Navigantibus*, of which, however, no use has apparently been made.

We owe to the Long Parliament the first introduction of any special prayers to be used at sea. This is of interest, as marking perhaps the fuller organisation and greater importance of the Navy at this period. With the DIRECTORY FOR PUBLIC WORSHIP (1645), intended to supersede the PB, was issued a supplement entitled "A Supply of Prayer for the Ships that want ministers to pray with them." In a preface to this it is stated that "The Common Prayer is still used on board ship, though elsewhere for many weighty reasons abolished; and to prevent the necessity of using it any longer, it hath been thought fit to frame some prayers agreeing with the Directory established by Parliament." That state of things was not, however, to last long, and with the restoration and revision of the PB in 1662 the regular

¹ Cp. *Norman Tympana and Lintels*, by C. E. Keyser.

² Cp. *Illustrations of Baptismal Fonts*, by F. A. Paley.

³ See effigy at Warwick of Richard Beauchamp, Earl of Warwick, who died 1439.

"Forms of Prayer to be used at Sea," as we have them to-day, first appear. Under the Commonwealth the Navy had greatly increased in size through the regular levy of ship money, and also in honour and prestige through the great victories of Blake and Monk in the Dutch wars. It is doubtless due to these facts that Special Prayers for the Naval Service were felt to be desirable.

The Prayers, as may readily be seen, are, with the exception of the first two, only intended for occasional use and under special circumstances. They are framed in strict accordance with the principles of the Ch. of

England.

Few comments seem necessary. The first Coll., a very noble and comprehensive pr., is appointed to be used daily on board His Majesty's ships. It would be hard to conceive a better, both as regards its language and the manly and devout spirit that it breathes, though now there seems to be a need for one slight alteration in the wording, *i.e.*, the word "Empire" for "Island."

The three following prs. contain quotations and allusions from various parts of Scripture, chiefly the Pss. (107 25, 89 10, 94, 80 2); also the cry of Hezekiah (Is. 38 19); and in the pr. to be said before a battle, Eccles. 9 11 and 1 Sam. 14 6.

It is noticeable that the prs. for use in war time lay stress on God's *justice* as well as His *power*, and, only in the hope that ours is a righteous cause, ask Him to defend, save and fight for us in spite of our personal sins, "for His Name's sake."

The Conf. and Absol. in the Service "when there shall be imminent danger" are taken from the HC. They are intended to be a very direct support, and to come with deep reality to men at that solemn time, when they may at any moment pass into eternity.

The Services of Thanksgiving presuppose a time of peace and quietness and also a choral use of the Church's Services. Very beautiful and suitable Pss. (66 and 107) are chosen to express fervent thankfulness to God for His mercies and deliverance. The special "Hymn of Praise" at the end is made up of passages from many Pss., slightly altered in a few cases to suit the occasion. The Coll. of Thanksgivings points us in noble language and sentiment to what should be the true object and result of victory, the good of all mankind and the advancement of God's glory upon earth.

In the Service for the Burial of the Dead there is one noticeable alteration from the older Form, *i.e.*, the words "looking for the resurrection of the body, and the life of the world to come" for "in sure and certain hope of the resurrection to eternal life." The reason for this change is not very clear. The alteration must have been intentional, and was perhaps made to avoid what might seem a too confident expression of hope. It is interesting to note that this altered Form has been adopted in the Amer. PB.

The first of the "Articles of War" reads as follows: "Officers are to cause Public Worship, according to the Liturgy of the

3. Use in the Navy. Ch. of Eng., to be solemnly performed in their ships, and take care that prayers and preaching by the Chaplains be performed diligently, and that the Lord's Day be observed." This is regularly carried out, though as a rule on board ship on Sundays the Services for MP and EP are used

as in ordinary Church Worship, and the only prs. used constantly from this special Form are the first two Colls. These are in general use not only on Sundays, but at the daily "Morning Prayers" which are held in every battleship immediately after "Divisions" at 9 o'clock, when the crew are mustered on the quarter-deck and told off to their duties for the day.

After the battle of Trafalgar, when, at Nelson's death, the command of the British Fleet had passed to Collingwood, he at once ordered a solemn Service of Thanksgiving for the great victory, and also of "humiliation for our sins" to be held in all the vessels of the Fleet; and it is safe to assume that on that most memorable occasion these Forms of Prayer were used. This and like occasions of use lend to them a peculiar interest. That they are not in general use in the Navy is, of course, to be understood from the fact that they are in the main drawn up with a view to such special occasions of stress and emergency. Whenever such occasions may arise, these Prs. will assuredly prove most valuable and helpful in directing the hearts of our sailors to look for help and protection to the God of Battles, "Who hath measured the Waters in the hollow of His hand."—SI. F. S. HORAN.

SEAMEN.—From early times the Church of England has recognised her duty towards S.

In 1300, when Edward I called out a fleet of thirty ships, chaplains were appointed "to confess the sailors." Under Henry VIII priests were attached to the admiral's retinue and rated as A.Bs. in the King's Army at sea. In the days of the Armada chaplains of ships had, besides S.'s pay, a groat a month contributed voluntarily from the wages of every man on board. At this time, and through the later days of the Reformation, there was much preaching of a Puritan type, and also Celebration of the HC at sea. In the days of Charles II, when Lord Dartmouth commanded the Tangier Expedition, he took pains to secure such men as Dr. Ken to go with him as chaplains. Not much appears to have been done in the 18th century.

In 1812 the Government took alarm at the unduly condition of the Fleet, and tried to

obtain a suitable number of chaplains. The official rank was given them, and a regular scale of pay adopted. There is now a Chaplain of the Fleet; each of the larger ships carries a chaplain, who, by the King's regulations, "is to be treated with the respect due to his sacred office, and not to be required to perform any executive duties, so that nothing may interfere with his being regarded as a friend and adviser by all on board." Prs. are held on the quarter-deck of every ship in H.M. Navy every day, whether she carries a chaplain or not. In ships carrying chaplains there is regular celebration of the HC. *The Naval Church Society* does valuable work in promoting fellowship and the formation of Church Institutes at home and abroad; and *The Royal Naval Scripture Readers' Society*

employs agents to visit ships not carrying chaplains, and supplements the work of chaplains in R.N. barracks and dockyards. Although the character of *Miss Agnes Weston's* work is interdenominational, she herself is a Church-woman, and was trained in parochial activities for her life of wide influence. Her successful temperance work, provision of Sailors' Rests, enlistment of sympathy for S. and their families, good advice given through such publications as *Ashore and Afloat*, have been of incalculable service to the Church and Nation.

As regards the Merchant Service it must be borne in mind that up to the 19th cent. there

3. In the Merchant Service.

was not that sharp line of demarcation between it and the Royal Navy that we see now. It was customary for the great merchant adventurers of Queen Elizabeth's time to gather their crews together daily for worship (cp. *Articles* of Capt. H. Frobisher: "To banish dice, cardes playeinge, and all filthie talk, and to serve God twice a daie with the ordinaire service usuall in the Church of England"). Gradually this good custom seems to have lapsed; and the Church does not seem to have realised the serious damage that accrued thereby. Nevertheless, S. and fishermen were not altogether uncared for by the Church ashore, which ministered to their families constantly and to them when ashore, held special services for fishermen, and, in the Lit., interceded for those "that travel by water." But in time it became clear that some special organisation was needed for men who were so often away from home, and whose lives were so different from those of ordinary people.

First, an attempt was made to reach them through the building of *Mariners' Churches*, which were in some cases endowed. These were well filled at first with seafaring congregations, but naturally in time the number of shore-folk increased, and sea-going men were conspicuously few. *Church Ships* again were established in several ports; some of the old naval ships being adapted for the purpose.

In 1856 the *Missions to S. Society* was formed with the avowed object of "seeking the spiritual welfare of the seafaring classes at home and abroad, using every means consistent with the principles and received practice of the Church of

5. Missions to Seamen Society.

England and carrying on its operations mainly afloat." Chaplains and Scripture Readers were appointed, and boats placed at their disposal, for the visitation of ships in roadsteads and harbours.

After a while S.'s *Institutes*, free and open to seamen of every creed and nationality, with Mission Churches

6. Seamen's Institutes.

attached, were erected in all the principal seaports at home, and in many ports abroad. The paged PB was used regularly, both in week-day and Sunday services, and men were encouraged to buy Bibles and PBs for themselves and use them at sea. Temperance principles were strongly advocated, wholesome recreation provided, and knowledge of first aid imparted to many. The *Missions to S. Society* has now (1911) agents in 99 seaports, 33 of which are abroad, employs 275 agents including 61 chaplains,

has 138 S.'s Churches and Institutes, and 75 steam and motor vessels.

In 1864 the *St. Andrew's Waterside Church Mission* was founded, strongly emphasising the principle that the parochial clergy of waterside parishes are directly responsible for the parishioners serving afloat, and for all those who come into their midst.

7. St. Andrew's Waterside Mission.

Grants are given to vicars of waterside parishes stimulating their interest in S., and in many cases enabling them to provide extra clergy. Grants are also given to British chaplains at colonial and foreign seaports. Some 12,000 ships have been supplied with good lending libraries through this society.

Encouraging officers to hold services at sea has been an important feature both of St. Andrew's Waterside and the Missions to S., and the latter Society has issued special books of pr. for use at sea compiled from the PB. Both Societies have distributed immense quantities of wholesome literature on board ship.

The *Gibraltar Mission to S.*, under the Bp. of Gibraltar, cares for S. in all the principal parts of Mediterranean, Spanish and Portuguese coasts, giving grants to local

8. The Gibraltar Mission to Seamen.

Chaplains, supplying Scripture Readers who visit S. on board ship or in hospital and supporting S.'s institutes.

The *St. Andrew's Waterside* and the *North Sea Church Mission* have sent out Church ships to minister to the men in the fishing fleets in the North Sea. But these men have been mainly reached, in home waters and off the coast of Labrador, through the Hospital Ships of the *Royal National Mission to Deep Sea Fishermen*, which is interdenominational.

9. Other Institutions.

The *Seamen's Friendly Society of St. Paul*, which works on the Brotherhood system, provides a home for aged S., a shelter for sick and convalescent seamen, and a Receiving House from which to get unemployed men away to sea.

In the *School Ships* for the training of officers, and in various Training, Industrial, and Reformatory Ships, PB services are held regularly, boys are taught the Church Cat. and prepared by their chaplains for Confirm. and HC.

Sailors' Homes, or large boarding establishments created in the principal ports with special facilities for S., have in some cases been closely connected with the Church, and even licensed for the celebration of HC.

From the above facts it will be seen that the PB has been much used by S., who reverence its antiquity, profit by its standard of faith and devotion, and value its aids to united Worship.—sr, re.

E. LAMBERT.

SEAT.—See PEW.

SECRETARY (BISHOP'S).—The office of Bp.'s S. is of comparatively recent growth, and, though recognised by Act of Parliament, is an office rather of convenience than of necessity. The S. has no fixed tenure of his office. He assists and attends upon the Bp. and prepares legal documents in connection with certain official matters, e.g., Ordinations, Institutions, and Consecrations. The S. is paid by fees, partially fixed by Act of Parliament, of which he is required to make an annual return to the Home Secretary.—A3.

HUGH R. P. GAMON.

SECULAR.—A term applied to the clergy who exercise their office "in the world," to distinguish them from those bound by vows or by a rule of life, who are styled *Regular*. In common usage it also

denotes persons, acts, things and places not in direct and overt relation to religion.—A4.

R. J. WHITWELL.

SEDILIA.—The S. upon the epistle side of the high altar are a relic of the seats surrounding the Basilican APSE. They are generally three in number, for celebrant, deacon, and subdeacon, but in village churches sometimes only one or two places are provided. Usually, the Piscina niche is incorporated in the design of the Sedilia.—R6.

CHARLES A. NICHOLSON.

SEE.—The place in which a bp. exercises authority, the local centre of a diocese; hence the rank, authority, or jurisdiction of a diocesan bp., or, since the Reformation, of a bp. suffragan.—A7.

R. J. WHITWELL.

SENTENCE (OF HOLY SCRIPTURE).—In our present PB there are three sets of Sentences of Scripture: (1) before MEP, (2) Offertory Sentences, (3) in Burial Service; and in the First PB there was another: (4) Post-Communion Sentences.

(1) Before MEP. These, as well as what follows as far as the Lord's Prayer, were introduced in 1552, and constituted an

1. Sentences before MEP.

entirely novel way of beginning the Divine Service. It has been asserted that they were in part suggested by the Lenten *Capitula* at Lauds in the Brev., but on grounds far too slender. They have remained without change ever since, with the exception of the first, in which, in 1662, Ezek. 18 27 (AV) was substituted for: "At what time soever a sinner doth repent him of his sin from the bottom of his heart, I will put all his wickedness out of my remembrance, saith the Lord." At the same time the wording of the other Ss. was conformed to the AV, and the latter clause of the last, "But if," etc., was added. In the Scottish PB (1637) there are the following variations: in the first S., Ezek. 18 31, 32 (AV) was substituted for "At what time," etc.; the second S. was omitted, as well as "Repent ye," and "I will arise"; one new S. was introduced (Prov. 28 13); and a few verbal alterations were made in others. In the Amer. PB (1792) three additional Ss. were appointed: Hab. 2 20, Mal. 1 11, Ps. 19 14, 15. In the later revision of this PB, finally approved in 1892, these were retained, and many new Ss., differing for MP and EP, were added, most of them being assigned more or less appropriately to the various seasons of the Christian year. The Ss. at MP are: Hab. 2 20, Ps. 122 1, Ps. 19 14, 15, Phil. 1 2; then (Adv.) Matt. 3 2, Is. 40 3; (Christmas) Luke 2 10, 11; (Epiph.) Mal. 1 11, Is. 52 1; (Good Fr.) Lam. 1 12; (Easter) Mark 16 6 combined with Luke 24 34, Ps. 118 24; (Asc.) Heb. 4 14, 16; (Whitsun.) Gal. 4 6, Ps. 46 4, John 4 23; (Trin. Sun.) Rev. 4 8. Then follow all the Ss. in our PB, except "Repent ye," already used for Advent. At EP: Hab. 2 20, Ps. 26 8, 141 2, 96 9, 19 14, 15; then (Adv.) Mark 13 35, 36, Matt. 3 2; (Christmas) Rev. 21 3; (Epiph.) Mal. 1 11, Is. 2 5, 3; (Good Fr.) 2 Cor. 5 21, Eph. 1 7; (Easter) Col. 3 1; (Asc.) Heb. 9 24; (Whitsun.) Rev. 22 17, Ps. 43 3; (Trin. Sun.)

Is. 63. Then follow the Ss. from our PB, as at MP. It may be remarked that these Amer. additions quite lose sight of the original purpose of the Ss., which was to lead up to the Confession of sin; and hence stand in no logical connection with the Exh. which follows them.

(2) Offertory Sentences. In 1549 these are clearly intended to replace the ANTIPHON called

2. Offertory Sentences. *Offertorium*, which, like the INTROIT, varied for each Mass, and they are directed preferably to be sung.

But this direction disappears in 1552. Except for trifling verbal alterations they have remained unchanged, never having been conformed to the AV.

In the Scottish PB (1637) a widely different selection of Offertory Ss. was given, and all were conformed to the AV. They are: Gen. 4 3-5, Ex. 25 2, Deut. 16 16, 17, 1 Chron. 29 10 ff., Ps. 96 8, Matt. 6 19, 20, Matt. 7 21, Mark 12 41-44, 1 Cor. 9 7, 1 Cor. 9 11, 1 Cor. 9 13, 14, 2 Cor. 9 6, 7, Gal. 6 6, 7, 1 Tim. 6 17-19, Heb. 6 10, Heb. 13 16. The first five and the eighth of these are not in our PB. In the present Scottish office, the Ss. are as in 1637, except that the fourth is omitted in this place; but at the end of the Ss. it is ordered that part of it is on every occasion to be said by the priest when presenting the offerings of the people on the altar. The present Amer. PB prefixes Acts 20 35 to the Offertory Ss. in our PB, and adds at the end of them Ex. 25 2, Deut. 16 16, 17, 1 Chron. 29 11, 1 Chron. 29 14. In the Irish PB, the offertory Ss. are the same as in the English, except that the two from Tobit are omitted.

(3) The Ss. in the Burial Service are of the nature of ANTIPHONS, intended to be sung when possible. The first (John 11 25, 26)

3. Sentences in Burial Service. was the antiphon to *Benedictus* at Lauds, and the second (Job 19 25-27) was the first Respond at Mattins, in the Sar. Office for the Dead. The third (1 Tim. 6 7, Job 1 21) had not been in ancient use. In like manner the first of the Ss. at the Committal (Job 14 1, 2) is the beginning of the 5th Lesson at Mattins of the Dead; that which follows (*In the midst*, etc.) was sung with *Nunc Dimittis* at Compline in Lent. The S. (*I heard*, etc., Rev. 14 13) was the antiphon to *Magnificat* in Vespers of the Dead.

(4) Post-Communion Sentences. In 1549 a set of Ss. was provided for singing, "every day one,"

after the communion of the people, and most strangely entitled *Post-Communion Sentences*. *Communions*, a term which had hitherto always designated certain variable *Collects* said at this point of the service, preceded by an antiphon (also varying for each Mass) called the *Communion*. It is, of course, with this antiphon that the Ss. in question correspond. These so-called *Post-Communions* are: Matt. 16 24, Mark 13 13, Luke 1 68, 75, 12 37, 12 40, 12 47, John 4 23, 5 14, 8 31, 32, 12 36, 14 21, 14 23, 15 7, 15 8, 15 12, Rom. 8 31, 32, 8 33, 34, 13 12, 1 Cor. 1 30, 31, 3 16, 17, 6 20, Eph. 5 1, 2. They were discarded in 1552, and have never been replaced.—B2.

A. M. Y. BAYLAY.

SEPTUAGESIMA.—See FESTIVAL, § 15; also next article.

SEPTUAGESIMA, ETC., RATIONALE OF SERVICES FOR.—The title of Septuagesima

suggests its relation to Easter, and thus inaugurates a new devotional period; the sub-title is "the Third Sunday before Lent." The Eucharistic suggestions for the day are: (1) in the *Collect*, "justly punished," and "mercifully delivered"; in the *Epistle* (1 Cor. 9 24-27), the persevering labour necessary to obtain the reward, and the possibility of being a castaway; (3) in the *Gospel* (Matt. 20 1-16, the Parable of the Labourers in the Vineyard), the duty of working for God, with the solemn distinction between first and last, between called and chosen.

All the *Lessons* for the day, at both MP and EP, set before us the two creations, the old and the new—the natural and the spiritual.

The Eucharistic suggestions were very clear in the Pre-Reformation services for Sexagesima Sunday. The *Collect* ran thus:

2.
Sexagesima.

"God, who seest that we put not our trust in anything that we do, mercifully grant that by the protection of the Teacher of the Gentiles we may be defended against all adversity." The *Epistle* (2 Cor. 11 19-31) followed naturally, recounting the privations and sufferings of the great Teacher of the Gentiles in preaching the faith; while the *Gospel* (Luke 8 4-15, the Parable of the Sower) spoke of the responsibilities of those who hear and receive that faith. The sequence in the PB services is less perceptible. But the special *Lessons* are suggestive: Adam's Temptation and Fall (Gen. 3), the Ark (Gen. 6), the Flood (Gen. 8).

On Quinquagesima Sunday, being the Sunday next before Lent, the Church brings before us the grace of love, without which all our Lenten exercises and devotions will be in vain. In the *Collect* we pray for this great gift. The *Epistle* (1 Cor. 13) contains what has well been called the "triumph-song of love"—St. Paul's description of love and its superiority to all other graces and virtues. The *Gospel* (Luke 18 31-43) shows us our Lord's love to man; he is hastening to Jerusalem to suffer and die, and yet he stops on the way to listen to the blind man's cry and restore his sight. So, too, the special *Lessons* record God's love to Noah (Gen. 9 1-19) and to Abraham (Gen. 12), while Gen. 13 contains a striking example of man's self-denying love to his fellow-man.—G17. W. J. SPARROW SIMPSON.

SEQUENCE.—Before the 8th cent. the custom arose of continuing the music of the last syllable of the ALLELUIA before the reading of the Gospel. This was the *jubilatio* or *sequentia* (Sequence), sung at first at great length to the syllable "a," and, in the 9th cent., to rhythmical and antiphonal prose fitted to the ancient melodies. Hence the name *Proses* by which Ss. are sometimes called. In later times metrical HYMNS on some occasions took the place of the older *Proses*.—*hb*, 92.

MAURICE F. BELL.

SEQUESTRATION is a Mandate issuing from the Bp. to certain persons to receive and apply the revenues of an eccles. benefice, and may either be founded on a King's writ or it may issue originally from the Bp. (as when it is founded on a sentence of

SUSPENSION). In the first instance, the Bp. act merely ministerially and in aid of the sheriff who has no power to levy on ecclesiastical possessions. In practice, the King's writ is taken to the Bp.'s REGISTRAR, who issues the Mandate upon the nominated Sequestrator giving security. The S. takes effect from its publication (usually, by affixing it to the ch. door), and is not retrospective. The Sequestrator is subject to the jurisdiction of the ecclesiastical Court and to the directions of the Bp. The High Court has the same power over the Bp. as over the Sheriff. The writ is mandatory on the Bp., and he is obliged to execute it. The powers of the Bp. and certain disabilities of the incumbent are prescribed by the S. Act, 1871. The Sequestrator is a sort of bailiff, and his duty is to collect the revenues and, after providing for the duties of the *cure* and for dilapidation-money when assessed by the Diocesan Surveyor, to pay the surplus to the judgment creditor until he has satisfied his debt. In the case of incumbents presented or collated after January 1st, 1899, if on bankruptcy or upon any writ the benefice of any such incumbent is sequestrated within twelve months after his institution, or if issued after that period and continued for the space of one whole year, or if any such incumbent incurs two such Ss. in the space of two years, the benefice shall, unless the Bp. otherwise direct, become void as on a S. under s. 58 of the Pluralities Act, 1838, for disobedience to the Bp.'s monition to an incumbent to reside on his benefice (Benefices Act, 1898). There are many cases in which a Bp. acting judicially may issue an original mandate of S. The most common is the avoidance of a benefice, so that its profits or emoluments may not be wasted or unprofitably applied. Such a S. is almost invariably directed to the churchwardens, and comes to an end on the induction of the new incumbent. Under the Pluralities Act, 1838, the Bp. is empowered to sequester the profits of an ecclesiastical benefice in many cases, e.g., for NON-RESIDENCE, non-payment of stipend of assistant curate, illegal trading. A S. under this Act has priority over any other Ss. Dilapidation-money is also enforceable by S. against the new incumbent. Apart from statutory authority, the Bp. may issue a S. during the insanity of an incumbent.—A5. T. H. ARDEN.

SERMON, PLACE OF, IN SERVICE.—In the PB, after the Nicene Cr. in HC, the following rubric occurs:—"Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by authority." This is the only direction for a S. in connection with the ordinary Services of the Ch. In Ord.¹ and Ord.² it is directed by the first rubric that the S. shall be preached after MP is ended and before the Lit. and HC are begun. And in the Marriage Service it is implied by the rubric before the concluding Exh. that a S. may be preached. The PB contains no direction that a S. shall follow EP (but cp. CATECHISING). When it occurs, it may be regarded as a separate or additional service. The Bp., however, has the legal power to order at his discretion two full services, each to include a S. or Lecture, on every Sunday throughout the year in the ch. or chapel of any benefice (1 & 2 Vict. c. 106, s. 80). Under the Act of Unif. Amendment Act of 1872, MP and EP, the Lit., and HC may any of them be used without the preaching of a S. or Lecture or the reading of a Homily; and a S. or Lecture may be preceded either by one of the services appointed by the PB, or by a service authorised by that Act, or by a Coll. taken from the PB with or without the Lord's Pr. (35 and 36 Vict. c. 35, §§ 5, 6).

It is interesting to observe that the custom

recently adopted in some chs. of having a S. after MP and before the beginning of HC was apparently approved and adopted by Bp. Andrewes (see his notes on the PB; also RITUAL, § 61 f).

LUCIUS SMITH.

SERVER.—The obvious meaning of this term is "one who serves." It is usually applied to him who assists the priest in different ways in Divine Service, but more especially when he celebrates the Holy Euch. There is little doubt that these duties were anciently performed by the clerk, or, as he was called, the "*collet*," i.e., the *acolytus*, the title given in the Sarum books to the candle-bearer. In the *Liber Niger* of Lincoln the cross-bearers are called *clerici*. These might in the widest sense be called servers. In our day the term is applied in the limited sense to him who assists the priest at the altar, and the evidence goes to prove that, failing the presence of any other minister in priest's or deacon's orders, it was the clerk who assisted the priest or in other words "served." Abp. Grindal in 1575 ordered that the parish clerk should read the first lesson and the epistle, and previously the directions given in the Communion Office of the First PB of Edward VI and in the companion of that book—the *Clerk's Book*—point to the clerk being appointed to read the epistle. The vesting of the clerk in a surplice and the custom of his reading the Epistle as well as the Lessons is known to have prevailed in some places up to quite recent times.

With a view to dignifying the celebration of HC it would seem fitting that the priest should not be unattended. The duties of the S., as now generally understood, are to receive the alms after collection and bring them to the priest, to bring the bread and wine from the credence, to lead the Conf., and, aft. the Blessing, to bring the wine and water to the priest for the cleansing of the chalice and paten.

It is desirable that those who assist the priest should not be serving-boys, which is a modern Roman practice. A boy should only serve when no minister in holy orders or clerk is present to assist.

It is needless to say that the S. should perform his duties with devotion, reverence, care and attention, and without fuss.—R2.

H. D. MACNAMARA.

SERVICE-BOOKS.—See BOOKS (LITURGICAL).

SERVICES, ADDITIONAL.—By Additional Services are meant services held in *ch.* in addition to those prescribed in the PB. Some of these are authorised by immemorial custom; others by permission of some lawful authority, e.g., the Crown, the ORDINARY (see further, SHORTENED SERVICES Act). Of the former class we may mention:—BENEFACTORS (COMMEMORATION OF); CONSECRATION OF CHURCHES; CORONATION; ENTHRONEMENT; INDUCTION; INSTALLATION; INSTITUTION; TOUCHING FOR KING'S EVIL (now obsolete). For a description of some of the latter, reference may be made to the following arts:—CATECHISM (THE SYSTEM); DEDICATION FESTIVAL; HARVEST FESTIVAL; MISSION (A PAROCHIAL); THREE HOURS' SERVICE. Fuller details may be found in the *Priest's Prayer Book*, and in sundry diocesan manuals.—A4.

J. W. TYRER.

SERVICES (MUSICAL).—See ANTHEMS, § 6.

SEXAGESIMA.—See FESTIVAL, § 15; also SEPTUAGESIMA, RATIONALE OF SERVICES FOR, § 2.

SEXES, SEPARATION OF, IN CHURCH.—

This seems to have been the universal practice in Christian antiquity. Sometimes (*Didasc.*) the women sat behind the men, as among the E.Syrians to-day; sometimes (*Test. of our Lord*, etc.) there were "porches" (galleries, or divisions of some sort)—one for men, and one for women. In *Apost. Const.* we read of the two sexes entering by separate doors, the deacons standing at the men's door, the subdeacons at the women's. Catechumens and children were also placed in separate parts of the church. The references are: *Older Didascalia* 2 57 (ed. Funk, 1, p. 164; ed. Gibson, p. 65 f.; 3rd cent. ?); *Can. of Hippolytus* 17 97; *Test. of our Lord* 1 19, 2 4; *Egypt. Ch. Order* 43; *Ethiop. CO.* 32; *Apost. Const.* 2 57; Cyril of Jer., *Cat. Lect.*, Introd. 14 (apparently); Chrysostom, *Hom. 73 in Matt.*, who speaks of a partition between the men and the women, etc. The separation of the sexes at worship, common to Jews and Moslems, is still the rule in the East. By a similar rule the kiss of peace was to be given by men to men and by women to women (*Test. of our Lord* 2 4; *Egypt. CO.* 43; *Apost. Const.* 2 57). The only manuals which allow women to enter within the sanctuary with the clergy are the *Testament* and the *Arab. Didasc.*, and that only for the "widows" and deaconesses; this was forbidden at Laodicea, c. A.D. 380 (can. 41). The PB of 1549 ordered the separation of male and female communicants; and the separation has remained in many English churches throughout the services (see *Hier. Ang.*, 2nd ed., 260 ff.).—R2.

A. J. MACLEAN.

SEXT.—The office to be recited at the 6th hour, i.e., noon. But on ordinary days, when said in choir, it immediately preceded the principal Mass, probably not much later than 9 a.m. (See HOURS OF PRAYER.)—B2.

A. M. Y. BAYLAY.

SEXTON.—(Said to be abbreviated from "sacristan." Some modern dictionaries assign to him the sacristan's duties, which can only fall to him if there be but one ch. officer.) Since the Reformation there have been two parish officers, the clerk and the S., both holding, if formally appointed, freeholds. Before that date, there were two officers, the clerk and under-clerk, but it is not clear whether they had under them an inferior officer, called S., who undertook the more menial offices in the church, or whether these fell to the under-clerk. From the 16th cent. downwards the S. has had to dig the graves. In the 17th cent. he also used to keep the keys of the ch., to open and shut it, to keep it clean, and to ring the bells. These duties belonged, in the Middle Ages, to the clerk. The S. carried the wand (or "verge") at the head of a procession. In many parish churches the same person is both S. and verger.—In the early church, graves were dug by the *copiatae*, or *fossarii*.—A3.

J. E. SWALLOW.

SHELL, BAPTISMAL.—A small vessel (usually a S., or made in shape of a S., whence the name) for pouring the water on the head in Bapt. It

does not appear to have been employed in England in the Middle Ages, Bapt. by immersion being then the rule. It is, however, convenient, though by no means necessary, to use one in administering that Sacrament. See BAPTISMAL OFFICES, § 36 (k).—R3. J. W. TYRER.

SHORTENED SERVICES ACT (Act of Uniformity Amendment Act, 1872, 35 & 36 Vict., c. 35).—Several paragraphs of the Pref. and other parts of the PB enjoin MEP "daily to be said and used throughout the year"; an exception is, however, permitted in case of the "curate's" sickness or absence from home. Canons 14 and 15 of 1604 seem to imply that considerable latitude was allowed with regard to this rule, as they only direct public Service on Sundays, Holy-days, Wednesdays and Fridays. It appears then that, as the Day Hours system had failed in the 16th cent., so again half a cent. later the daily use of the simplified MEP was neglected.

The revival of rubrical order in the middle of the 19th cent. gradually restored the use of daily Services; but this was naturally accompanied by much variety in practice, e.g., the omission of the Exh. or of some of the Prs. after the Colls.—omissions for which no lawful authority could be claimed. In 1872, after due authorisation by the Convs., the SSA. laid down limitations on these variations. Of those now in use a few depend upon the inherent right of a Bp. to settle the services in his diocese, but most upon the action of the Convs. and the SSA.; failing these, they have no authority.

The following provisions of the Act are worthy of notice. The Preamble refers to the obligation imposed by the Act of Uniformity (1662), to the Report of Commissioners (1869-70) upon differences of practice and varying interpretations, and to the Report of the Convs. of Canterbury and York. Incidentally, in secs. 3 and 4, the use of hymns and anthems other than those in the PB is recognised and authorised. Further, sec. 6 provides alternative preambles to the Sermon when it does not form part of HC.

The limitation, in sec. 3, of the powers of the Ordinary confines all special Services to anthems, hymns, and parts of the Bible and PB. Notwithstanding this, services are set forth from time to time which do not fall under the liberty allowed. On days of National Thanksgiving or Humiliation, in times of War, Famine, or Elections, and when there is a vacancy in a bishopric or incumbency, it has been customary for the Bps. to allow prs. which do not fall under the letter of the Act. In some cases, an Order in Council suspends the operation of the statutory prohibition, and the inherent right of a Bp. to order the services in his diocese resumes its free action. Other cases seem to be in their nature outside the relation of the Ch. and the State, and yet not to be included under the permissory powers which the SSA. gives. [The contents of the Act and its Schedule are summarised under RITUAL, § 18 B 2^a n. 4 and § 25 D 1^a n. 3—see also § 60. The full text is prefixed to the large ch. copies of the PB.]—A4, B2. PERCIVAL JACKSON.

SHRINE.—A Shrine is a fixed erection (often of great beauty) in which the relics of some saint are placed in a ch. for the veneration of the faithful. At the Reformation all Ss. in Eng. were ordered to be destroyed, and this order was generally carried out. Two, however, still remain perfect and contain the body of the saint (St. Edward the Confessor in Westminster Abbey, and St. White at Whitchurch Canoniconum in Dorset; see F. Bond, *Westminster Abbey*, p. 235), while considerable

portions of some other Ss. have been preserved (e.g., St. Alban at St. Albans).—R6. J. W. TYRER.

SHROVE TUESDAY.—The day bef. Ash-Wednesday, so called because people in the Middle Ages were accustomed to confess their sins (*shrive* themselves) that day. As being the English Carnival, it was naturally, and is still to some extent, a day of festivity. The Sunday bef. (Quinquagesima) was at one time popularly called *Shrove Sunday*.—G19. J. W. TYRER.

SI QUIS.—A *si quis* is a notice publicly read, during divine service, in the ch. of the parish where a candidate for either the diaconate, or the priesthood, is residing. The notice states that the candidate intends to offer himself as a candidate for ordination at the ensuing ordination of the Lord Bishop of—, and "if any person (*si quis*) knows any just cause or impediment for which he ought not to be admitted to Holy Orders, he is to declare the same or to signify it forthwith to the said Bp." A certificate that the notice has been duly published is attached to it, and is to be signed by the officiating minister and the churchwardens. Any *bona fide* signification to the Bp. of alleged unfitness would be a privileged communication, for which no action for libel would lie, and ought in all cases to be made, as it is of the greatest possible importance that unfit persons should not be admitted to the sacred ministry. No one should shrink from making such communication, however unpleasant the duty of doing so may be.—ra. E. G. WOOD.

SICK, COMMUNION OF.—From very early days the Communion of the Sick has always

been a matter of affectionate care to the Church. Justin Martyr (I *Apol.* 65) writes: "The deacons communicate each of those present with the consecrated bread and wine and water, and carry away a portion to the absent." Presumably among these "absent" there would be, from time to time, sick brethren. Gradually this reservation led to abuses which entailed disciplinary reform tending (*inter alia*) to the discouragement of celebrations in any other place than a ch.; but an exception was probably made in favour of the sick. That this was exceptional is proved by a lengthy *catena* of passages to that effect quoted by Scudamore (*Notitia Eucharistica*, ed. 2, pp. 1029 ff.); and our own 71st canon of 1604 states that "No Minister shall preach or administer the HC in any private house, except it be in times of necessity, when any, being either so impotent that he cannot go to the Ch., or very dangerously sick, are desirous to be partakers of the Holy Sacrament."

In England prior to the Reformation the sick person was communicated with the reserved Sac. (see RESERVATION), and, of course, in one kind only. The

2. PB of 1549. PB of 1549 allowed the continuance of Reservation from "the open Communion" for a sick person on the day of the celebration, but in both kinds. When communion was thus made, the service at the house consisted of the General Confession, Absolution, Comfortable Words, Communion and Prayer of Thanksgiving ("Almighty and Everlasting God, etc.").

Under other conditions a form for a private celebration in the house was also provided:—Introit (Ps. 117 with *Gloria*); "Lord have mercy," etc.; "The Lord be with you," etc.; Coll., Ep. and Gospel, as in present PB; "The Lord be with you," etc.; "Lift up your hearts," etc., unto the end of the Canon. The rubric further ordered that, if more sick people were to be communicated on the same day, the Curate was to reserve (from the private celebration) "so much of the sacrament of the body and blood as shall serve the other sick persons and such as be appointed to communicate with them (if there be any); and shall immediately carry it and minister it unto them." Such a private celebration for the sick was more or less of a novelty in 1549, although celebrations in houses were not unknown, and it was only intended as an alternative for the older practice.

The present English Office was practically brought into its present form in 1552, when the rubrics authorising Reservation were omitted. In 1662 the direction was added for the HC to be celebrated in a shortened form, passing at once from the special Coll., Ep. and Gospel to "Ye that do truly." Much controversy has arisen over the third of the five final rubrics ("But if a man, either by reason of extremity," etc.). It should be remembered that this rubric represents the old Sarum one, "Crede, et manducasti" (see SICK, ORDER FOR V.); and it is unfair reasoning which arbitrarily (and untruly) deduces from it that the actual participation of the Sacrament is a matter of indifference to the Ch. of England. The cumulative evidence points unmistakably in the opposite direction.

In the Irish PB the following rubric occurs: "If the sick person be very weak and necessity so require, it shall suffice to use for this office, the Confession, Absolution, Prayer of Consecration, Form of Delivery of the Sacrament, Lord's Prayer and Blessing."

Two additional rubrics are found in the Amer. PB, one authorising an abbreviated form (akin to the Irish, but somewhat longer) in contagious sickness, etc.; the other sanctioning the use of the Coll., Ep. and Gospel of the day (in lieu of those appointed in the Office itself) when the priest is ministering to "aged and bed-ridden persons." In the "Visitation of Prisoners" there is provided a Form of HC for Persons under sentence of death with special Coll., Ep. (Heb. 12 11) and Gospel (John 5 24). [See further, RITUAL, § 46.]—N7.

H. E. SCOTT.

SICK, ORDER FOR THE VISITATION OF.—The Ch. has always been most zealous

in her care of the sick and the dying. VS is not simply a social amenity; it is a definite act of religion, based (generally) upon our Lord's constant affection for the suffering, and (specifically) upon direct apostolic precept. This is traceable in the Fathers from sub-apostolic times and also in the canons of early Councils; and it has, of course, passed into the practice of the Ch. of Eng.:—"ut quoties fuerint accersiti, celeriter accedant et hilariter

ad aegrotos" (Lyndwode, *Prov. Const.* 1 2). So also canon 67, "Ministers to visit the Sick," and the charge to deacons at their Ordination ("to search for the sick"; cp. the striking addition of the Council of Milan, "etiamsi non vocati inuisant"). [See further, for the pastoral duty, VISITATION OF THE SICK.]

The present English Office is based upon that of the Sar. Manual which comprised:—(1) Order for VS; (2) Extreme Unction; (3) Commendation of the soul. As the procession of the Priest and his Clerks neared the sick man's house the seven PENITENTIAL PSALMS were said (with their ANTIPHON), and when the house was reached it was saluted in the form prescribed by our Lord (Luke 10 5). The sick man, was first sprinkled with holy water, and then Vs., Rs., and nine prs. for his recovery followed. The succeeding part of the service was intended to move him to acts of faith and repentance, leading on to UNCTION and Communion (see SICK, COMMUNION OF). Thus, he was examined on and instructed in the Faith, moved to acts of charity and restitution, his confession was received, and Absolution given. Extreme Unction was then administered; and the communion of the sick man followed, "nisi prius communicatus fuerit: et nisi de vomitu vel alia irreverentia probabiliter timeatur"; in which case the priest was to assure the sick man, "Frater, in hoc casu sufficit tibi vera fides, et bona voluntas: tantum crede, et manducasti" (cp. 3rd rubric at end of Communion of the Sick, and Maskell's *Monumenta Ritualia* 1 89, n. 11). The Commendation of the soul closed this remarkable and touching threefold Office.

The present English Office preserves all the Sar. features save the Procession to the house, the seven Penitential Pss. (replaced by the 71st, together with the only recognisable Antiphon

now remaining in the PB), and the administration of Extreme Unction. In the Sar. book it was assumed that the sick man would make his confession, but between 1549 and 1662 this was left optional. In the latter year a striking change was made in the rubric, to the effect that the Minister should move the sick man to confess, if he felt his conscience troubled by any weighty matter. In any case, however, it seems that confession is to be preceded by instruction, exhortation and prayer as a triple preparation for the unburdening of the soul.

The PB Office of VS consists of the following parts:

- (1) Salutation of the house and its inmates;
- (2) Obsecration and Response (from the Lit.), Lesser Lit., Lord's Pr., Vs. and Rs.;
- (3) Prs. for (a) bodily relief, (b) spiritual comfort;
- (4) Exh. to repentance and faith¹ (with formal profession of belief);

¹ In the Sar. the sick man was questioned on 14 articles of the Faith, 7 relating to the Holy Trinity and 7 relating to the Humanity of Christ.

(5) Examination of the sick man as to Repentance, Charity, Restitution and Worldly affairs¹ (with special reference to liberality to the poor);

(6) Private Confession of sin and Absolution;

(7) Pr. for mercy and strengthening (the original Absol. of dying penitents in the Sar. Manual);

(8) Ps. 71 with Antiphon;

(9) Commendation and Aaronic Blessing (Num. 6 24-26).

An Appendix of four Prs. was added in 1662 for particular cases: (a) a sick child; (b) for the sick when there is small hope of recovery; (c) a Commendation of the soul for a dying person; (d) for one troubled in mind or conscience. They have not been traced to any ancient source, but (*inter alia*) contain beautiful applications to the sufferer of the prs. and promises of holy scripture (cp. also the quotations in the Exh. "Take therefore in good part").

The Scottish Office of 1637 is (with a few minute differences) practically a reproduction of that in the PB of 1552. The

4. Irish PB follows the present Eng. Other PBs.

VS, but instead of the Absol. in the Eng. Office that from the Service of HC is prescribed with a modified rubric, and an alternative is provided for the Pr. following. After the special Prs. at the end there is added *A Prayer for a sick person, when his sickness has been mercifully asswaged*. The Office in the Amer. PB is the same as the present English with the following exceptions:—(1) the rubric as to a special Conf. of sin and the special Absol. are omitted; (2) Ps. 130 is substituted for Ps. 71; (3) three additional Prs. are added, *For all present at the Visitation* (taken from the writings of Bp. Jeremy Taylor), *In case of sudden surprise and immediate danger*, *A thanksgiving for the beginning of a Recovery*. [See, for variorum text of rubrics in full, RITUAL, § 45.]

The very structure and contents of the Office at once emphasise its character as a formal rite to

5. Use of the Office of VS. be used either only once in life or at least very rarely. This aspect is strengthened by the following considerations: It took the place of the Sar. Extreme Unction, and, whilst quietly dropping the mediæval distortion of Jas. 5 14, 15, it retained (in the PB of 1549) the optional use of anointing. Again, the careful instruction and examination in the Faith, and (since 1662) the urged opportunity of private confession together with the distinct (and Post-Reformation) reference to wills, debts, and bequests to the poor, and (though it cannot be so strongly pressed) the deliberate retention of the spirit of the Sarum "Crede et manducasti" in the accompanying Office for the Communion of the Sick—all these, considered cumulatively, would point to the Office of VS being reserved for use *in extremis*. Moreover, its strictly liturgical character marks it out as an office to be used (in its entirety) for instructed people who are in full communion with the Ch. and have been under her guidance and discipline. As they are fully

¹ No mention is made of a Will in the similar long Exh. in the Sar. Manual.

conversant with the Ch.'s system and her services, the Office will not appear strange and tortuous to them: it will be eminently helpful and will prepare them for the pending dissolution. Contrariwise, it could not be used (with edification) for ill-informed or irreligious people, until there has been much instruction, and (which is of still greater importance) much progress towards true and lasting penitence.

The old Sar. Office brought to the sick chamber all the solemnity and dignity of the Ch. by the opening

6. Ritual of VS. rubric, "In primis induat se sacerdos superpellicio cum stola, et in eundo dicat cum suis ministris septem

psalmos paenitentiales." Bp. Cosin, in his revised book, attempted something of the same kind by reviving the ancient custom of directing the attendance of one lay Clerk with the Priest; and the Amer. Ch. (*vide supra*), by the provision of a special Pr. on their behalf, assumes that some members of the sick man's family or other friends will have the charity to pray with him and for him.¹ [See also UNCTION, VISITATION OF THE SICK.]—N.

H. E. SCOTT.

SICK, UNCTION OF.—See UNCTION.

SIDESMEN (Synodmen or Sidemen).—Two or more are annually to be chosen in ancient parishes in Easter Week by the minister and parishioners if they can agree, or, if not, are to be appointed by the bishop, to assist the churchwardens as to the attendance and good behaviour of the parishioners at church (can. 90). They are admitted with the churchwardens (cp. art. CHURCHWARDEN), making a declaration that they will faithfully and diligently assist the churchwardens in performing the duties of that office (Statutory Declarations Act, 1835, s. 9), and they continue to act till the next admission of churchwardens (can. 118). They are frequently also appointed in new ecclesiastical parishes. They are sometimes *ex-officio* members of voluntarily constituted Parochial Church Councils. (See further, Smith's *Law of Churchwardens and Sidesmen*, Wells Gardner & Co.)—A3.

P. V. SMITH.

SIGN OF THE CROSS.—The use of the sign of the C. dates back to an exceedingly early period in the Church's history. It

1. Early Use. was defended scripturally from such passages as Ezek. 9 4, Rev. 7 3, etc. The making of the sign probably came into existence as a Christian answer to the contempt for the C. exhibited on all sides by Jew and heathen alike. It was used quite early on all kinds of secular occasions. Tertullian has a passage in his *De Corona Militis* (3), which is usefully illustrative: "In all our travels and movements, in all our coming in and going out, in putting on our sandals, at the bath, at the table, in lighting our candles, in lying down,

¹ The Eastern Ch. uses EXORCISM in the case of sickness (regarding it in many instances as a form of demoniacal possession) and likewise UNCTION ("Prayer-Oil"). But the latter is administered, not only *in extremis*, but also in slighter illness, and, if possible, in ch. when at least three priests are present to officiate. This is based on a literal interpretation of St. James' words, "Let him call for the elders of the Ch. and let them pray over him" (Jas. 5 14).

in sitting down, whatever occupation engages us, we mark our foreheads with the sign of the C." Once thus used, there gradually grew up a series of reasons for its use. It was used to show that the users were Christians, to remind themselves and others of the power of Christ crucified in temptation and danger, to drive away the devil and his angels, to be a remedy and charm against special temptations and the onset of diseases, and finally to purify places and things from any taint of evil. In these early days the sign was made upon the forehead of the person and once or thrice upon the thing concerned. The modern use of both the Greek and Roman Church has departed from the primitive form which the Church of England retains. In the Church of Rome the sign is made by touching first the forehead, then the breast, then the left and right shoulder. In the Greek Church the shoulders are touched first and then the hand is drawn down the centre of the body.

Although testimony to the ecclesiastical use is not so early as that to its use in secular and individual matters, the use in religious rites and ceremonies is probably almost as old.

2. Ecclesiastical Use. Before the 6th cent. the sign of the C. was made at the reception of catechumens, at Bapt., at Confirm., and perhaps somewhat later it was used in the rite of Ordination (when the sign was made on the palms of the hands), and in HC, and later still in Extreme Unction and at the Consecration of churches. As far as we are able to locate it, the original home of the rite seems to have been the Alexandrian and North African churches. Once in use both in public worship and in common life, its reiteration on every conceivable occasion tended on the one hand to make it meaningless, and on the other to make it superstitious. Its ecclesiastical use spread very rapidly in mediæval times until in the Sar. office of the mass it must have been used very nearly, if not quite (it is a little difficult to count), 100 times.

In the First English PB (1549) a real effort was made to recover the simple rite from its meaningless and superstitious associations, by an extreme parsimony in its use. In HC it was used in the Epiclesis only, and in the Bapt. office at the Exorcism and not at the actual ceremony of Bapt. itself. In 1552 its use was confined to the act of admission to the Church in the Bapt. office, and it was entirely dropped elsewhere, and no change has been made since in our Service-Books.

At the Conference of 1603 the Puritans expressed strong objections to its retention in Bapt., and with a view to meet these objections canon 30 of 1604 was drawn up. The canon points out that the Primitive Church rejoiced in the C. despite the ignominy attached to it; that the sign of the C. in early times came into use as an assurance that the early Christians were not ashamed of it, and that it was quite early used in Bapt.; that, although the Church of Rome had abused the sign, the abuse of a thing does not take away the lawful use; that the Church's use is a return to primitive custom and guards against superstition and error. With this latter point in mind the canon goes on to lay down three positions:

(1) the sign is no part of the Sacrament; (2) the child, before it is signed, is, by virtue of Bapt., received into the congregation of Christ's flock and not by any power ascribed unto the sign of the C.; (3) the sign is retained as a true remembrance of the C. and as a lawful outward ceremony and badge whereby the infant is dedicated to Christ. Dr. Burgess added by way of consent to the canon: "I understand that dedication to impart, not a real consecration of the child, which was done in Bapt. itself; but only a ceremonial declaration of that dedication." For the time being the Puritans were amply satisfied, but in the Revision of 1662 a second rubric was added to the Bapt. office, in which the canon was referred to as an explanation of the use of the sign, for the further comfort of those who still felt hesitant. (For Amer. PB see BAPTISMAL OFFICES, § 23.) The abortive attempt at Revision in 1689 suggested that the officiating minister might at his institution be freed from the use of the sign, and apparently that it might not be used if parents and friends did not so wish. Its use in the Bapt. office is the only case in which it is retained in the public worship of the Church of England. As to its further use the Church is silent, leaving men to judge her mind by her public ordinances or, if they will, entirely free. [Cp. RITUAL, vi.], esp. § 81 and n.—R2.

F. S. GUY WARMAN.

SIGNIFICAVIT.—The notification transmitted by the judge of an eccles. court to the royal court (at one time to the high court of Chancery, later to the court of King's Bench, 7 *Mo.* 57, and now to the Crown Office), certifying that an offender has been duly pronounced guilty of contumacy and contempt, and sentenced to a specified term of imprisonment.

It is in form addressed to the sovereign, and concludes with a prayer for the imprisonment of the offender (53 *Geo.* III, c. 127 Sched. See Crown Office Rules, 1906, Nos. 243-5, Short and Mellor, *Crown Off. Pract.*, ed. 2, 1908, 371). Cp. EXCOMMUNICATION.—A5. R. J. WHITWELL.

SIMON, ST.—See FESTIVAL, § 39; SAINTS' DAYS (RATIONALE OF SERVICES FOR), § 20.

SIMONY.—S. has been defined as "obtaining orders or a licence to preach by money or any corrupt practice," but it is usually interpreted to signify the crime of buying or selling any ecclesiastical preferment. Several attempts have been made to prohibit this practice, but owing to the skilful evasion of laws they have not always been entirely successful. In the 18th cent. a custom prevailed for the incumbent on accepting a living to give the patron a bond or promise to resign at his pleasure. In 1589 an Act was passed imposing a penalty of double the yearly value of the benefice on those "who either take or make" any simoniacal presentation to it, and the living was in consequence to lapse to the Crown. An Act in Queen Anne's reign prohibited clergy from purchasing for themselves the next presentation to a living; while the Benefices Act, 1898, renders invalid any contract procuring the exercise of the right of presentation in favour of any particular person. It also requires a very stringent declaration to be taken by every clergyman on his acceptance of a benefice, affirming his want of knowledge of, or participation in, any simoniacal agreement in connection with his presentation. The name is derived from the sin of Simon Magus (Acts 8 18, 19).—A5. C. SYDNEY CARTER.

SIN.—The only definite Ch. of England doctrinal statements on the subject of S. are in Arts. 9-17; but even here, with the exception of

ORIGINAL SIN, the treatment is incidental only, and there is no attempt to define exactly the nature of Sin. Nevertheless a study

1. The Nature of Sin.

of the PB itself makes it abundantly clear that the PB doctrine of S., its nature, results and remedies, is in accordance with the teaching of Holy Scripture and the Catholic Church, untainted by any error of either Pelagianism or Calvinism. The Catholic conception of S. is not to be adequately learned from the mere etymology of the various words which have been used to express Sin. S. is much more than a mere failure to reach the true aim of life, a *missing of the mark* (*ἀμαρτία*), or *peccatum* (connected with the idea of *anger*), or a wandering out of the right path, *trespass* or *guiltiness* (A. S. *synn*); more even than a *debt owing to God* (Lord's Pr.). It can only be fully understood in the light of the Personality and of the *love* of God. S. to a Christian is a rebellion against personal love. The moral order of the world, as revealed by Scripture and conscience, is the expression of the love of God. Hence S. which sets this order at naught is described as *ἀνομία*, *lawlessness* (1 John 3 4). And therefore S., being a breach of love, constitutes a barrier between man and the life of God, and tends to, and involves, spiritual death, unless repented of, forgiven and conquered. At the same time the Church has always firmly held that S. is only a disease, and has no absolute or independent existence. The devil and evil spirits are ministers of S., and wholly and hopelessly under its dominion; but their powers are limited both in extent and duration. They are in no sense rival divinities. Tempting as is the dualistic theory as an explanation of the present moral disorder of the world and the human race, it has been universally rejected by the Church, and finds no place in the PB. Nature and man are not evil in themselves, and steadfast Christian hope looks for the entire removal of S. and the complete recovery of creation in the perfected kingdom of Christ (cp. Coll. 6 Epiph.). Both Christ and His Apostles, while speaking of S. in language of awe-inspiring severity, yet point always to the hope of forgiveness. No S. is represented in Scripture as unpardonable or eternal, except the S. which itself closes the door on repentance, the deliberate resistance to the Holy Spirit (Mk. 3 29, Acts 13 45, 46).

The Incarnation is the Divine remedy for Sin. Thomists and Scotists dispute as to whether S. was the direct cause of the Incarnation, or whether in the Divine counsels it would have taken place, even if man had not fallen. All would, however, agree that the *manner* of the Incarnate life was conditioned by S., and that the Passion and Death of the Lord were the direct result of Sin. The Church has also universally believed that the Death of Christ was the Divine Sacrifice offered for S. and resulted at the Resurrection in a complete victory over S., and that this is the only hope of human recovery. Hence full

forgiveness of sins was for the first time proclaimed to man by the Apostles after the Resurrection and Ascension; and the offer made by Divine grace, through the power of the Holy Spirit, to overcome and destroy Sin. It is these profound and infinitely consoling doctrines respecting S. and its remedy which underlie all the PB expressions concerning it.

The PB is obviously intended for the use of baptised Christians who have accepted the teaching of the Church, and have by Holy Bapt. been delivered from the natural state of S. and alienation from God, and are presumably not living in known and wilful Sin. It is recognised, however, that wilful and impenitent sinners may at all times be within the Church, and attending her services. If possible, such are to be excluded by the sentence of the Bishop from participation in the Lord's Supper (cp. opening Rubrics in HC service). But, as the general relaxation of the early Ch. system of penance renders this exclusion often difficult or impossible, the Communion Service in the plainest and severest language denounces unrepented S., foretells its awful doom as taught by Scripture, and exhorts all to make sure of their repentance.

More generally however, the PB alludes to and deals with the S. which sincere Christians may be tempted to commit after Bapt. during their passage through this world, and with the need of deepening penitence and a growing victory over S. (cp. in addition to Arts. 15, 16, the Colls. for 1 Adv., 4 Adv., Inn., Sept., Ash-W., 1 Lent, 4 Lent, 1 Easter, 2 Easter, 21 Trin., 24 Trin.).

The Christian life, which finds its expression in worship, is regarded in the PB as *beginning* with the remission of S. original and actual in Bapt., and as thenceforward a continual warfare against S. in self and in the world, constantly in danger, and needing the constant help of Divine grace through pr. and Sacrs. (cp. the concluding Prs. and Exhs. in Bapt. 1, 2, 3). Following out this teaching, children are in the Cat. warned against common sins in their "Duty" towards their neighbours, and instructed, in the explanation of the Lord's Pr., to pray for forgiveness and deliverance "from all sin and wickedness and from our ghostly enemy"; while, in the requisites for approaching the Sacr. of the Lord's Supper, self-examination with a view to true repentance of former sins stands first. In the Confirm. Office it is evidently assumed that the candidates have either never forfeited that state of forgiveness into which they entered at Bapt., or by repentance have regained it (see Bp.'s 1st Pr.).

In the regular services of the PB nothing is more remarkable than the way in which every approach to worship is guarded by the insistence on penitence for Sin. This emphasis is especially the work of the Reformers and the PB of 1552. It was a period of spiritual unrest and reaction. The obligation to private Confession had been removed; lawful liberty easily might lead to licence. Antinomianism

3. Teaching of the PB.

4. Its Penitential Tones.

was abroad, and it was felt necessary to lay special and solemn stress on the reality and power of S. even in regenerate lives. Hence the PB of 1552 prefaces the ancient daily Offices (as they substantially remained in 1549) with the present Sents., Exh., Conf. and Absolution. These, at first prefixed only to MP, were afterwards printed also with EP (which was probably the original intention). The Exh. points out the special fitness of Conf. of S., before God is approached in public thanksgiving and prayer. The Conf. (as has frequently been noticed) seems to lay special emphasis on sins of omission, thus opening a wide and not over-familiar aspect of S. to the Christian conscience.

The sense of S., its danger and its power, runs through the Lit., especially in the *Deprecations*, and is emphasised in the characteristic turn of the older "*miserere nobis*" into "have mercy upon us miserable sinners."

The same penitential tone which marked the daily Offices in the 1552 PB is noticed also in the opening of and indeed throughout the HC Service, the highest and most characteristic act of Christian worship. The Commandments and their Response have taken the place of the older and more jubilant beginning with Introit and *Gloria*. The Exhs. emphasise in the most solemn manner the peril of approaching the Lord's Table in a state of unrepented sin. The 3rd Exh. gives if possible even a more severe tone than that of St. Paul himself to the warning quoted from 1 Cor. 11 27-32 (where diseases and death are spoken of as a merciful divine "chastening" rather than condemnation). The 1st Exh. prescribes self-examination, suggests the method, and in its concluding paragraph offers the opportunity of private Conf. and "the benefit of Absolution" to all those who cannot quiet their consciences. Indeed it may be said that the main purpose of these Exhs. is to awaken and quicken the sense of S. and the need of true penitence among professing Christians. Again, a Conf. of sin, more fervent and heart-stirring than the earlier one in MP and EP, leads up to the Thanksgiving and Pr. which form the central part of the HC Service. And in the Consecration Pr. the truth most vividly presented and pleaded before the Father is the Death of Christ as the one sacrifice for human sin. The first of the Post-Communion Prs. asks as the first benefit of the Communion which has just been made "remission of sins," not only for the actual communicants but for the "whole Church."

The Office of VS should also be carefully studied for the light it throws on the PB teaching on sin. Both its Prs. and Exhs. dwell on sickness being a call to more earnest self-examination and a more perfect penitence. The sick person is also to be "examined" by the minister "whether he repent him truly of his sins," and he is to be "moved" (encouraged) "to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter." And even after the Absol. pr. is renewed for the full pardon of the sick person's sins and the acceptance of his penitence. The Church's godly fear lest any of her members should remain in a state of S., or presume to enter into God's presence without every effort to obtain pardon, seems here to outrun the logical interpretation of the preceding Absolution. Charity for souls can easily reconcile the apparent contradiction.¹

The same spirit is to be felt in the Occ. Prs. which follow the Office. Especially instructive and pathetic is the final appeal to the Divine mercy in the commendatory Pr. "at the point of departure," that

"the blood of the immaculate Lamb" may wash away "whatsoever defilements" the Christian soul "may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan." The Burial Service, while excluding any direct pr. for the departed, implores, in the Anthems that follow the Lesson, the Divine mercy as the sinners' only hope "at our last hour."

Speaking generally, the PB teaching respecting S. is marked by its intensely *practical* character and its deep sense of

5. Summary. human need and peril. While there is little of formal doctrine or of the classification of sins or of any regular system of penance, the most remarkable emphasis is everywhere laid on the reality of the Christian battle against sin. This atmosphere of humility and penitence, profoundly Scriptural and Catholic, was deepened by the changes made at the Reformation. It constitutes one of the most evangelical features of the PB. It helps to make the PB suitable for private devotion as well as for public worship. This penitential tone of the PB seems to be specially valuable at a time when the Christian doctrine of S. is treated lightly or even derided; and when the need of penitence, not only for the heathen or open sinner but for the advancing Christian, calls for greater emphasis than it usually receives in popular theology and religion.

J. Müller, *Christian Doctrine* of Sin, T. and T. Clark, 1877; E. B. Pusey, *Lenten Sermons*, 1858-74;

H. P. Liddon, *Some Elements of Reli-*

6. Literature. *gion*, Rivingtons, 1885; A. L. Moore, *Some Aspects of Sin*, Rivingtons; C. Gore, *Christian Doctrine of Sin* (in Appendix to 10th ed. of *Lux Mundi*), Murray, 1890; J. Orr, *Sin as a Problem of To-day*, Hodder & Stoughton, 1910; F. R. Tennant, *Origin and Propagation of Sin*, Hulsean Lectures, 1901.—Pd.

A. R. WHITH.

SINECURE.—A sinecure is, as the term *sine cura*—implies, a parochial benefice, the rector of which is an eccles. person who, while he takes a certain part of the endowments, is free from the discharge of any spiritual duties, these being performed by a vicar. Both the rector and the vicar were instituted, unless the rectory was a *DONATIVE*, the patronage of the S. rector being vested in some patron, and that of the vicar in the S. rector. Ss. originated in a rector desiring to enjoy the fruits of the benefice without discharging the duties, and then obtaining leave to constitute a vicar who should be presented by him to the Bp., and be instituted by him. This proceeding was a grave abuse. It has, however, now nearly come to an end, very few Ss. now remaining, as by the provisions of the Statute 3 and 4 Victoria, c. 113, all sinecure rectories in public patronage were suppressed and the fruits were vested in the Eccles. Commissioners for their general purposes, with power to augment, if necessary, the endowment of the vicarages. Power was also given to the Commissioners to purchase the advowsons of Ss. in private patronage and then to suppress them.—ra. E. G. WOOD.

SINGING.—From the earliest services in the Jewish Temple of which we have any record to those in the Ch. of the present day, music

¹ [But see REPENTANCE, § 8, and foot-note there, for another explanation.—G. H.]

has always proved an important feature of religious worship. It is difficult to trace the actual

1. Introductory.

time at which any sort of harmonised music was introduced, but it is clear that the first attempt to harmonise a melody was merely by placing the same melody a 4th, 5th or 8th above or below, a progression not only crude in the extreme, but entirely forbidden by modern laws of Harmony. About the end of the 11th cent. a great step forward was made, for notes of various value were introduced into the accompanying part. This practice, known as Descant, opened out vast possibilities, but unfortunately led later on to the introduction of music of a florid and secular type. It was not until the middle of the 16th cent. that John Merbecke was commissioned by Cranmer to write a setting of the Communion Service which should contain only one note to each syllable, as a protest against this kind of music. In this his name became immortalised as a Church musician, for this Service is worthily loved and admired by every one at the present day.

Nothing can be more uplifting than a service well rendered by a fine cathedral choir with its beautiful surroundings, whilst few things can be more distressing than a badly rendered service with the many faults, alas! only too common, viz., the straining of badly produced voices, the constant flattening of pitch, and the unsteady time and faulty rhythm; and, when simple means of avoiding these faults are within reach, it seems almost culpable neglect that they should continue, either through ignorance, or the indifference of those who are responsible.

It may be said that we cannot look for anything approaching the standard of a cathedral choir under ordinary circumstances, for the voices are selected, and beautiful voices are always to be found in these choirs. Singing voices vary as much as speaking voices, and it is a pleasure to hear some people speak because of the natural musical tone, while it is a discomfort to listen to others. There are probably few subjects in which there is more diversity of opinion than that of voice production. The student is embarrassed and perplexed by being told he has three or four "Registers" to control, and much mystery is often made of breathing. There is, however, no need to trouble with the thought of more than two registers, and the management of these is a simple matter. Every one possesses what may be called two voices, the chest voice, and the head voice (not falsetto): in other words, a lower and an upper register respectively. It must of course be understood that these terms are purely figurative, and that the voice emanates from the larynx. The lower division, or chest voice, is accompanied by a sense of vibration in the chest, and by the feeling that the tone emanates from thence, while the upper division, or head voice, appears to proceed from the head, and the vibration is felt there and not in the chest.

A simple example will illustrate this in the boy's voice, or in the changed voice of the man. Sound this note to the syllable *la* with the mouth wide open, and notice the sense of fullness in the chest. Then sound the octave above by humming the note with the lips closed, and glide into the vowel *oo*, thus *em-oo*, and notice that the vibration seems entirely confined to the head, and not to the chest at all. The first note is produced by the so-called chest voice, while the other, the 8th above, is produced by the head voice.



Now that these registers or divisions are recognised, it may be explained that in almost all cases the bad production or straining is brought about by forcing the lower voice upwards. The pitch in this way can be raised only by increased tension, and the fatigue resulting from this is no doubt frequently the cause of flat S. Moreover, the undue strain put upon the larynx by forcing the low register upwards must result in time in the partial, or even entire, loss of voice.

In all musical instruments there is not only the sound generator, but an accessory, or resonator, of some sort. For instance, in the reed stop of the organ, the reed itself sounds the note, but the tube into which it speaks moulds or, in other words, forms the quality of tone, and it cannot be too clearly recognised that the mouth is the human resonator, and should be shaped for that purpose. In choirs where the tone is coarse and vulgar, it is nearly always through the boys learning and practising the music to the syllable *la*, whereas, by using the closed vowel of *oo*, the upper register or division of the voice will be brought down throughout the entire compass, and all straining and fatigue will be avoided. In the use of this vowel (*oo*) care must be taken that the mouth is not too much closed. Let it first be opened widely, as for *ah*, and then without closing it more than is really necessary, pronounce the word "You," and preserve this position when vocalising the vowel *oo*. Downward intervals from high to low notes, such as—



should be practised thus a number of times; and finally upward intervals, taking care that the upper notes are always slightly louder than the low ones.

It is argued by many that the frequent use of this vowel is conducive to an indistinct articulation, and that pure vowels should be employed. In S., too much attention to the purity of the vowel is very apt to misplace the voice and destroy the quality of tone, and it

4. Vocalisation.

Should therefore be *blended* with the vowel which produces the best tone. It must be conceded that it is often impossible (according to the nature of the music) to pronounce the words as clearly in singing as in speaking. It is always thought necessary, even at a ballad concert, to supply books of words, while no one ever thinks of supplying an audience with words of a lecture which is given, or of a paper which is to be read. There should, however, be no difficulty in following the words, and the practice on this closed vowel, *oo*, need not, with proper attention, in any way hinder this, although in some elaborate passages it is difficult to articulate clearly.

[It must be remembered that singers have, except when singing unaccompanied, to make their articulation clear *against* the inarticulate sounds of some instrument, and that the organ or harmonium, with its continuous sound and constant volume of vibrations, is particularly liable to drown the enunciation of the various vowels and consonants. Singers, therefore, need to be told, not only to vocalise clearly, but to exaggerate the consonants as compared with the pronunciation of a good reader, if their singing of words is to be edifying and intelligible.—G. H.]

In order to combine clear articulation with good tone, it is of course necessary to practise all vowels, and this should be done in the following way:



and so on, with all vowels and their modifications as pronounced in the various words, taking care that the second vowel is *no* louder than the first, and that the position of the mouth is preserved.

Sight-singing is a branch of choir work which is often neglected, whereas the study of this, if only elementary, is not only a great help in learning new music, but a source of great interest to the singer.

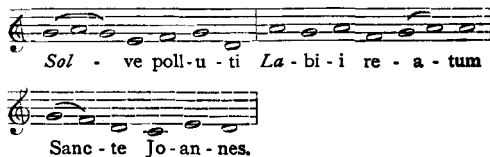
5. Sight Reading.

For the purpose of reading, the notes of the scale have their distinctive names: *do, re, mi, fa, soh, la, te, do*, and the origin of these is interesting.

Early in the 11th cent. a Benedictine monk, one Guido d'Arezzo, noticed that in a Hymn to St. John the Baptist, the melody was so constructed that each successive phrase began one degree higher, and adapted the syllable at the beginning of each line to the regular notes of the scale (then consisting of only six notes) as the basis of a new system of solmisation, changing them from scale to scale as each was used.



¹ The substitution of *do* for *ut* has been for many years accepted.



These syllables have been found excellent for vocalisation, and have never been superseded, but it must not be forgotten that the quality of tone is apt to vary with each one, and therefore the position of the mouth for pronouncing the first one, *do*, should be preserved throughout the entire scale as nearly as possible.

To those who have acquired, to a certain degree, a knowledge of sight-reading through the practice of playing upon an instrument, the sol-fa names would at first appear a hindrance rather than a help, and, where a difficulty is found in applying them to the notes of the staff, an excellent plan is to employ them with tunes which are already well known. The value of them as associated with certain intervals is demonstrated by the fact that children in the Elementary Schools would find it very difficult to sing the interval *do-soh* to the syllables *do-fa*, and so on with other intervals.

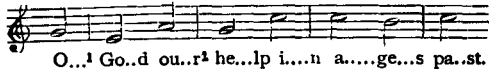
It is almost impossible to attain anything like perfection in sight-reading without the use of the sol-fa syllables on the tonal system, viz., by applying *Do* to the key note, and following up the change of key by a constant alteration of its position on the staff.

The necessary cultivation of the voice for intoning is often neglected. It may not be

6. Intoning and Pronunciation.

advisable, or even possible, for many of the clergy who are called upon to take their part in a choral service to find time for a thorough training of the voice, as this involves the frequent practice of blending the two registers as before mentioned. The compass, however, employed in intoning is limited, and in most cases may be confined entirely to the lower register, or chest voice, and this will greatly reduce the amount of attention required. There are many instances of those who are able to intone well, and have not been able to give attention to the cultivation of the upper register at all. There are also many instances of those who possess good voices, and who use them badly for the want of a few simple rules for the management of the lower register. The most common faults may be recognised in the flattening of pitch, in varying the quality of tone on the different words, and in making a diphthong into two vowels, e.g., "O-oo Lord open thaa-oo ower lips," "I-e believe," "Ow-er Father," and so forth. It is not generally recognised that in English pronunciation *oh* and *I* are as much diphthongs as *ou* or *oi*, being sounded as *oh-oo*, *a-ee* (*a* as in *bat*). The best way to avoid these faults is to practise the scale of C downwards and upwards to the vowel, not of *ah*, but of *au*, and then to connect it with all the other vowels modified as they are in the various words, preserving the same shape of the mouth in the

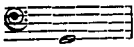
second vowel as in the first, and taking care that the second is not louder than the first. The fault of splitting up the diphthong, as in "I-e believe," is caused by changing too quickly to the terminal vowel. This should be as short as possible, and attached as nearly as possible to the following word. And the same may be said of the single or double consonants which close a syllable, as in the example following. Choir masters may with advantage take trouble over this point with their singers.



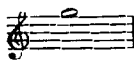
The necessity for good intoning is felt more and more in these days of fully choral services, and a clergyman unable to intone well is often at a great disadvantage. There are many instances of a person being under the impression that he is entirely unmusical, because he is not at once able to sound a given note, and therefore gives up all attempt to intone. The truth is that very few people are so unmusical that they cannot learn, or entirely without musical ear. If it is possible to distinguish between one *unmusical* sound and another, such as the breaking of glass, or the slamming of a door, there is every reason to believe that it will be possible under a good guide to recognise the difference between one *musical* sound and another.²

7. The Unmusical.

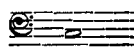
To accomplish this, it should be pointed out at the piano that such a note as



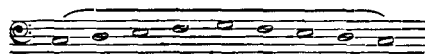
is a low note, and that such a note as



is a high one. The student should then look away from the instrument, and be asked to name the notes, high or low, as given. They can then be brought closer together in a little daily practice, until they are an octave apart, and in a short time there will be no difficulty in recognising the difference between them. By this time a great deal of the difficulty will be removed. The note



should be constantly repeated, and the student will be able to imitate the sound with the voice. The following exercise should be practised:



and then with the help of a musical person other exercises of a similar nature should follow. It is

¹ O and our would thus be sung somewhat in this fashion : Oh . . . oo, aa . . . wee, the second sound being almost evanescent, just long enough to give the effect. The final consonant should not be sounded till all but the last fraction of time assigned to the syllable is gone ; this applies to the letter s especially.

² The difference between unmusical and musical sounds is that in the former the vibrations are irregular, whilst in the latter they are regular.

within the experience of experts that many cases of this kind have been successfully treated.

The vicar of a parish should of course decide what type of service is best suited to his people, congregational or otherwise.

8. Types of Service.

It is too often the case where congregational music is in use, that different members insist on joining in everything by singing without the slightest consideration for others, and frequently more sensitive persons are put to the greatest consternation and annoyance, and may well feel as strongly as did John Wycliffe, the translator of the first English Bible, when he said of the choir that " Matins and Evensongs were ordained of sinful men to be sung with high crying to hinder men from the sense and understanding of that which was sung. For, when there are 40 or 50 in a choir, three or four proud and wanton rascals will so trick the most devout service that no man shall hear the sense, and all others will be dumb and look like fools."—Q2.

J. E. VERNHAM.

SITING.—To sit at any time during service in church is a posture which depends solely upon custom. Neither in the rubrics of the PB, nor in the canons of 1604 and 1640, is there any allusion whatever to sitting in church. In this matter we have an illustration of the saying, that "Omission to prescribe is not necessarily prohibition to use." It is both reasonable and convenient to receive instruction sitting, that is, in a posture of rest and ease. Thus, the congregation sit during Lessons, Epistle, and Sermon. An exception to this rule is made in regard to the Gospel at the Communion. John Buckeridge, Bp. of Rochester, in 1618, wrote : "In our liturgies we stand at the Creed and reading of the Gospel, and we sit at the reading of the Psalms and Chapters" (*Serm.* 46). The practice of S. during the recitation of the Psalms was prevalent in the seventeenth cent., for we find frequent inquiries in episcopal visitation articles of that period as to whether the people stood up for the *Gloria Patri*: the custom was evidently more than tolerated (see Lathbury, *Hist. of B.C.P.*, 2nd ed., 164, 172, 173, 182 ; Bp. Jeremy Taylor, *Works*, ed. Eden, 5239, 240). In recent years a foreign custom has been introduced in some churches of kneeling whilst the Epistle is in reading. This is not only at variance with both Pre-Reformation and Post-Reformation custom, and also practically universal custom, but by so doing greater outward reverence is paid to the Epistle than to the Gospel, for which latter we stand. Thus, the practice of kneeling for the Epistle, compared with that of standing for the Gospel, is an inversion of the relative importance of the Epistle and the Gospel, and the degree of reverence relatively due to these liturgical Scriptures. Dr. Bisse, adopting the words of two well-known mediæval writers (Rupert and Hugh of St. Victor, in *Hilitorpius*, 1610, coll. 866, 1397, 1398), wrote in 1716, "All the congregation stand up at the reading of the Gospels, as being the word of the Master ; whereas, at the reading of the Epistles, they are indulged the posture of sitting, as being the words of the servants" (*The Beauty of Holiness*, 7th ed., 1720, 4 140. For a full discussion of this point, see Staley, *Studies in Ceremonial* 4 77-98).—R2.

V. STALEY.

SOBERNESS.—The word is the English equivalent in the AV of two NT words, *ὑπόδειξις* and *σώφρων*, the latter also being translated "temperate."

The former word, used 1 Tim. 3 11, Tit. 2 2, and in verbal form 1 Pet. 1 13, denotes either abstinence from strong drink altogether or from its immoderate use. The 16th and 17th cent. use of the word in English combines the two Greek equivalents. In the Cat. its use probably inclines to that of *νηφάλιος*; in the phrase "godly, righteous and sober lives" to that of *σώφρων*. The temperate use of strong drink prevents that sober-mindedness which is free from inordinate passion of any kind (see TEMPERANCE).—K37.

F. S. GUY WARMAN.

SOCIAL LIFE.—The Ch. regards the essential relations and conditions of S. life as of

1. **Origin of Society.** Divine institution, having their origin in human nature itself as created by God. In the light, not

only of God's Word, but of observation and experience, she recognises that man was not made to "be alone," but that in his natural constitution he is endowed with S. instincts. The view put forth by certain political theorists that humanity in its original state consisted of isolated units naturally at war with each other, that they gradually laid aside their mutual hostilities from motives of self-interest, and that our existing S. relations are thus only the result of an arbitrary compact having no higher authority than human convenience, finds no countenance in the teaching of the Ch. With St. Paul she declares that "the powers that be are ordained of God" (Rom. 13 1).

The S. instincts innate in man find their expression and exercise, first, on a limited scale, in the affinities of the family, afterwards, through natural evolution and development, in the wider range of civil and national life. The family, not the individual, is the unit of society. The family is the microcosm of the nation. And, as the nation is the ultimate expansion of the family, so does it exhibit on a larger scale those essential relations the germs of which are bound up in the narrower affinities of the family. Parenthood, sonship, brotherhood, etc., are the direct prototypes of legitimate authority, subordination, mutual fellowship, and dependence, conditions absolutely essential to the very existence of society. And as in the ideal family the members are mutually complementary, "fitly framed together," and in their diversity supplying the several functions which contribute to a complete whole, so, as by an inexorable natural law, for the full exercise of civil life the spirit of mutual sympathy and the harmonious co-operation of its several departments are indispensable conditions to S. welfare and progress.

This view of SL., as divinely appointed in its mutual relations of authority and obedience, help and dependence, is consistently maintained throughout the

2. **The Church and Society.** formularies of the Ch., in her selected passages of Holy Scripture, as well as in the Lit. and Colls. No office of authority, no rank lowly or exalted, no circumstance affecting the general welfare of the people is forgotten. The King and Queen, the High Court of Parliament, the Lords of the Council, the Magistrates, as well as the whole body of the people

in their various "sorts and conditions," in their tribulation or their wealth, the sick, the afflicted and distressed, the weak-hearted and the fallen, the prisoners and captives, all have a place in the petitions of the Ch. And she remembers likewise those conditions essential to the preservation and security of life and the well-being of the community, the bestowal of the fruits of the earth after their kind, deliverance from sedition and violence, and the maintenance of peace and concord, so that men may lead "a quiet and peaceable life in all godliness and honesty."

In matters of government and administration, however, the Ch. confines herself to the general principles which touch the essential relations of society, without descending to particulars. As her Lord refused to interfere in the functions of the civil power, so does the Ch. refrain from prescribing any forms of civil government. Whether the State be a republic or a monarchy, she proclaims that loyal obedience to constituted authority and the rendering "to all their dues" are matters of religious obligation.

In the Service of HC esp., the Ch. declares the sacredness of S. relations, giving signal prominence to the Ten Comms., in which S. principles and duties are co-ordinated with the honour and worship of God Himself. We must observe, however, that the Comms. do not create or initiate these principles; rather do they authoritatively confirm and define that which God had already implanted in the moral sense of mankind. They assume the paternal relation, the archetype of all lawful authority, the maintenance of which is the condition of S. and national stability; they assume the sacredness of human life, the institution of marriage, the rightful possession of property, the administration of justice, the safeguarding of family life and of peaceful relations among members of the same community.

Thus the Ch. recognises the Divine element in S. and national life, and it is her earnest pr. and effort that the human elements may be brought into closest harmony with it. The Ch. nowise holds aloof from S. service. On the contrary, she is eager to render it; but in doing so she seeks to transform S. duties in the light of a higher relation, adding "an element of infinity to common things," and regarding herself as "an organ" divinely appointed for the cultivation and expression of the spiritual instincts of the community.

Cp. F. D. Maurice's *Kingdom of Christ*; Bp. Westcott's *Social Aspects of Christianity*; F. W. Robertson's sermon, *The Christian Ch. a Family*; Bp. Gore's *Sermon on the Mount*.—K35.

S. C. ARMOUR.

SOCINIANS.—Faustus Socinus of Siena (1539-1604) drew his opinions from papers left to him by his uncle Laelius, and taught these opinions in Poland. They are contained in the Racovian Catechism. The position of the Reformers was quite alien to him. Revelation came not to the sinner seeking pardon and peace, but was intended to convey the knowledge of salvation. Pardon is not the beginning but the

end of the Christian course. Faith does not save, unless it produces obedience. Christ is mere man, but He was miraculously born; sealed His teaching by miracles, especially by His resurrection, and is our perfect example. Since His ascension He is to be adored as God. But His death was not propitiatory. Modern Unitarians retain on the whole the spirit of Socinus, but few of them hold all his opinions.—AI.

W. E. ADDIS.

SOLEMN LEAGUE AND COVENANT.—

The terms of this C. were drawn up by the General Assembly in Scotland at the request of the Westminster divines. The Westminster Assembly and the Parliament approved and adopted it, the members of both Houses signing it in St. Margaret's Church, Westminster, on Sept. 25, 1643. It consisted of a preamble and six articles pledging its signatories to support the "extirpation of Popery" and "Prelacy," and, practically, the establishment of Presbyterianism in England. Hundreds of loyal clergymen were ejected from their benefices for refusing to sign it.

(Literature: Neal, *History of the Puritans*, vol. 3; Perry, *English Church History*, vol. 2; Blunt's *Dictionary of Sects, etc.*, art. *Covenanters*.)—AI.

P. A. MILLER.

SPOON.—The use of a S. among other altar utensils may probably be traced as far back as the 9th cent. In the East, the S. is used to convey the combined species of the Euch. to the mouths of communicants. This custom does not seem to have ever prevailed in the West, where, however, a S. has been, and is still sometimes used, to communicate persons unable to receive in any other way. A strainer in the form of a pierced S. is sometimes provided to remove any foreign substance that may fall into the Chalice; anciently, it was also used at the preparation of the Chalice at the Offertory, to secure the purity of the wine.

A golden S., almost the only relic of the original Regalia, was used at the coronation of the late and the present kings; the Holy Oil from the Ampulla was poured into it by the Dean of Westminster, and into this the archbishop dipped his thumb and anointed, with the sign of the cross, the head, breast, and hands of the king.—R3.

T. I. BALL.

STALLS.—Eusebius (c. 314) speaks (*HE* x. 4 44) of the "lofty Thrones, in honour of those who preside," and of "seats decently arranged in order" (church at Tyre). This is probably the first clear mention (in so many words) of the bishop's THRONE and the seats for Presbyters, arranged round the APSE, like those "stern ledges that sweep round the Altar of Torcello." **SEDILIA** are supposed to be survivals of these seats. In mediæval times the Bp. removed to a humbler position, and the clergy sat in S. on either side of the Choir and in Return S., though sometimes (Nantwich) the western S. were placed only at an obtuse angle. The dean, chancellor, treasurer, and precentor occupied the four end S., and were called "oculi chori." The use of the other S. varied in different cathedrals. The S. were divided by arms, and the hinged seat ("Misericord") was carved, often with much beauty and humour. They were frequently (though only occasionally in parish churches) surmounted by canopies. Much good ancient stallwork remains, worthy of exact imitation. Modern stallwork is generally unsatisfactory

in comparison. (1) The wood is too thin; the old carpenters never spared timber; the ends were from 3 in. to 5 in. thick, and the rest in proportion. (2) The bookboards are too high; the old ones rarely exceeded 2 ft. 3 in. in height; no "kneelers" were required, and kneeling was easy; the furniture never dwarfed the chancel, as it often does now. (3) The space between the seat and bookboard is too narrow. These faults should be carefully avoided.—R5.

W. A. WICKHAM.

STANDARDS in nave or chancel for lighting purposes should be very carefully arranged (see **FITTINGS**, § 7). For the lighting of the Holy Table and Sacarium there were anciently employed two S., sometimes four, with candles, placed on the pavement near the altar-step to afford light for the reading of the service. They were of metal or wood. Those placed on either side of the coffin at funerals were usually of wood.—R5.

G. VALE OWEN.

STANDING.—See **POSTURE OF REVERENCE**.

STATE HOLY-DAYS.—By the authority of a proclamation issued at the commencement of each reign—from that of K. Charles

1. Origin. II until that of Q. Victoria inclusive

—special Services were annexed to the PB for Nov. 5, Jan. 30, and May 29, to commemorate respectively (1) the Papists' Conspiracy or Gunpowder Plot, (2) the birth, and restoration to the throne, of K. Charles II after the Great Rebellion, and (3) the murder of K. Charles I. In the Calendar of the Book Annexed, the authoritative MS. copy of the PB, and also in the printed Sealed Books, these three events are commemorated in Red-Letter, without distinction from other Red-Letter days. These three commemorations remained in successive reprints of the Calendar of the PB until the year 1859, when they were omitted, without authority, by the printers of the PB. When the Book Annexed was signed by the members of the Houses of Convocation, Dec. 20, 1662, the Services for these three days were not included, because they were not then prepared; but, following the Form of Consecrating an archbishop or bishop, stands the note—"The Forms of Prayer for ye v. of November, ye xxx. of Januarie, and for ye xxix. of May, are to be printed at ye End of this Book."

This note also appears in the Sealed Books. Thus, in 1662, the provision of special Services for the State Holy-Days was prospective. On April 26, 1661, the Services for the three days were introduced and publicly read through and unanimously approved in Convocation (Cardwell, *Synodalia* 2 67r). The authoritative orders for the religious observance of Nov. 5 are statute 3 James I, c. 1; Jan. 30, statute 12 Charles II, c. 30, confirmed by 13 Charles II, statute 1, c. 7; May 29, statute 12 Charles II, c. 14, confirmed by 13 Charles II, statute 1, c. 11 (Cardwell, *Hist. of Confer.* 383, note). But in none of these statutes was any direction given as to a Service appointed for the day, that appointment being left in each case to the King

in Council under his royal supremacy. The several Services were considered and arranged, under the King's licence in the Convocation of 1662, as said above, and later were annexed to the PB in obedience to a royal mandate. (For this mandate, see *ib.*). A similar order has been issued at the commencement of each succeeding reign until that of Edward VII, when it was discontinued.

On Jan. 17, 1859, Q. Victoria cancelled the previous order, made on her accession, for the continuance of the three Services

2. **Omission.** in question, in consequence of addresses presented to the Crown by both Houses of Parliament; and a statute was passed repealing previous Acts of Parliament which enjoined the religious observance of Nov. 5, Jan. 30, and May 29. The omission of the State Services for these days from the PB has thus been effected since 1859, by Royal and Parliamentary authority, without consent of the Church as represented in Convocation. In this manner this partial authority has cancelled an order of the Book Annexed, which directs the three Forms for the three occasions "to be printed at the end of this Book"—the Book of Common Prayer. As this direction is part of the Statute Law of England, authorised conjointly by Convocation, Parliament, and Sovereign, the suppression of the three State Services is a violation of the compact between Church and Realm, as set forth in the Act of Uniformity which imposed the PB in 1662. On the disappearance of the three Services, the printers, without any authority whatever, took upon themselves to omit the three commemorations from the Calendar, which appeared in Red-Letter until 1859. Against this mutilation of the PB Churchmen have a right to protest. (For a full discussion of the subject see Staley, *Liturgical Studies*, Longmans, 6 66 ff.)—s. V. STALEY.

STATE PRAYERS.—In this article, under the designation "State Prayers," are included:

Prayers for (1) *The Sovereign*, at 1. **Preliminary.** MP and EP, same form; at HC, alternative forms; (2) *The Royal Family*, at MP and EP (the Sovereign is also prayed for in the *proces* at MP and EP; and in the Pr. for the Church at the HC; and in the Lit., where three petitions for the Sovereign and one for the Royal Family find place); (3) *The Clergy and People*, at MP and EP, same form.

The Pr. for the Sovereign, in its earliest form at present discovered, is contained in two books, published by the King's printer, 1545, at the close of the reign of K. Henry VIII (Procter and Frere, *New Hist. B.C.P.* 398, where this early form is given.) In 1559 this Pr., revised and shortened, was placed at the end of the Lit.; in 1662 it was moved to its present position in the PB. It may be observed that, though this Pr. has been much admired for the solemn dignity of its opening clause, the title "King of kings," attributed to the Eternal Father, is given in

Rev. 17 14, 19 16, to the Son: accordingly, and more accurately, the original Pr. was addressed to the Second Person of the Trinity.

In the Amer. PB, a Pr. for the President of the U.S.A. and all in Civil Authority takes the place of the Pr. for the Sovereign; it incorporates the petitions of the latter.

Both the Collects for the King at HC were compiled for and printed in the First PB of K. Edw.

VI. Until 1662 one of the two Collects for the Sovereign was said *after* the Coll. of the day; in 1662 this order was inverted, probably as a

matter of convenience to obviate turning back of leaves in the PB, or to preserve the connection of the Coll. of the day with the Ep. and Gospel. The present sequence is unsatisfactory. In the Scottish Liturgy of 1764 permission is given to substitute the second of the six last Colls. of the English Com. Service for the Coll. for the Sovereign. The Amer. PB, for obvious reasons, has no pr. for the Sovereign, the same Coll. as in the Scottish Liturgy occupying its place. The Irish PB permits the omission of both these prayers when the King has been prayed for in any Service used in sequence with the HC.

On the subject of the *frequency* of pr. for the Sovereign in Service, see Dowden, *Workmanship of the PB*, 2nd ed., xix ff., 218 ff.; Legg, in *Some Principles and Services of B.C.P.* 166 ff.

The Pr., for the Royal Family, approved if not actually composed by Abp. Whitgift (Cardwell, *Hist. of Confer.* 235).

4. Prayer for Royal Family.

appeared in 1604, and was added at the close of the Lit. It was removed to its present position in MP and EP at the last revision, 1662. In 1604 the title was, "A Prayer for the Queen and Prince, and other the King and Queen's children." In the reign of K. Charles I a service for a Fast-day (1625) was issued, in which the expression "the Fountain of all goodness" was inserted, as appropriate to a king then without issue, displacing the former clause referring to "royal progeny." These last words were replaced in 1632, mention being made of Prince Charles and the Lady Mary; but in the next year the clause was removed, and the words previously used finally substituted. The inconvenience of altering this pr. in successive reigns was thus obviated for the future.

The Pr. for Clergy and People is found in the Gelasian Sacramentary:¹ before the Reformation it followed the Lit. An English

5. Prayer for Clergy and People.

version has been in the Primer since the 14th cent. (see Maskell, *Mon. Rit.* 2 107). In the Amer. PB this Pr. opens, "Almighty and everlasting God, from Whom cometh every good and perfect gift"—a decided improvement upon, "Who alone workest great marvels"—words patient of an unfortunate inference, and calculated to

¹ "Omnipotens, sempiternus Deus, qui facis mirabilia magna solus: praetendens super famulos tuos spiritum gratiae salutaris; et ut in veritate tibi complacant, perpetuum eis rorem tuae benedictionis infunde: per."

perplex and even mislead. (See Dowden, *Workmanship of the PB*, 2nd ed., p. 137.)—D3.
V. STALEY.

STATIONS OF THE CROSS.—The word "station" (statio) originally denoted a fast, possibly because certain fasts were kept on fixed days, more probably because they were standing places, encampments from and in which we may ward off the attacks of evil. Then it came to refer to any church, oratory, font or sacred place where an ecclesiastical procession halted, especially to places where INDULGENCES were granted. The holy places in Jerusalem, of which the Franciscan order were the guardians, were S. of special solemnity and privilege. To those who visited them extra Indulgences were given. Pope Innocent XII extended these privileges by granting them to all Franciscans who made the Way of the Cross (via Crucis) at home. Pope Benedict XIII, in 1726, granted a share in these indulgences to all, whether Franciscans or no, and it thus became a common practice of the Roman Church. The method is to place the pictures in a church, and the worshipper passes from picture to picture, kneeling and praying at each. The pictures are: (1) Christ before Pilate; (2) Bearing the Cross; (3) His first Fall; (4) Meeting His Mother; (5) Simon of Cyrene; (6) Veronica; (7) His second Fall; (8) Speaking to the Women; (9) His third Fall; (10) The Stripping; (11) The Crucifixion; (12) The Death; (13) The Taking Down from the Cross; (14) The Burial. The devotion dates from Post-Reformation days, and has no place in the worship of the Church of England.—R4. F. S. GUY WARMAN.

STEPHEN, ST.—See FESTIVAL, § 8, 9; SAINTS' DAYS (RATIONALE OF SERVICES FOR), § 3.

STEPS.—The position and number of S varies with circumstances. Where there is a crypt, as at Canterbury, long flights of S. into the quire are necessary. But the use of an excessive number of S. for the purpose of displaying the altar is quite un-English. Mediæval altars and fonts were generally only moderately raised. English custom invariably placed a step, the *Gradus Chori*, just east of the quire stalls to mark the commencement of the sanctuary. Beyond this the altar was usually raised on three S., though there was no definite rule. The chancel, too, is usually a step or two above the nave, but often it was flush; at Bilton (Warwickshire) there is a step down into the chancel, and at Irchester (Northants.) the chancel was originally several S. below the nave. [Cp. RITUAL LAW, § 16, 4°, for 1561 R. Order about S.]—R6.

CHARLES A. NICHOLSON.

STOLE.—The S., also known as the *Orarium*, is a narrow scarf, from two to three inches in width and about nine feet long, embroidered at the extremities and generally having its edges fringed. It is worn over the alb by the celebrating priest at the HC, and over the surplice when the alb is not worn. The priest wears the S. round his neck, hanging down in front over each shoulder, the deacon upon the left shoulder only. In the Western Church it is the custom for the deacon to fasten or tie the S. under the right arm-pit; in the Greek Church the S. is simply worn over the left shoulder, with the ends hanging loose before and behind. It is difficult to ascertain when the S. first became a portion of ecclesiastical dress. The word is derived from the Latin *stola*, a dress or robe, and was

applied to the dress of a Roman lady. Subsequently, it was adopted by the clergy as signifying the yoke of Christ.¹

When worn in conjunction with the other vestments at the HC, the S. is placed over the shoulders, crossed over the breast to the girdle, thence hanging loosely to the knees. It is usually made of silk, and is of the same colour as the chasuble, varying according to the festivals and seasons of the Church's year. The use of coloured Ss. in the Church of England has been pronounced by the Arches Court to be illegal, but the pronouncement has been ignored very generally [though never appealed against]. The present practice of wearing a coloured S. for MP or EP is without sanction and contrary to ancient custom, the black scarf being undoubtedly more correct. The coloured S. however is by custom worn at baptisms, marriages, at the burial of the dead, and frequently in preaching.—R3.

N. J. O. COOP.

STOUP.—*Stomp* is the name given to a small stone basin formed in the inner wall of a ch., near the entrance, for the purpose of holding Holy Water, sometimes a separate vessel is employed instead. Though the use of Holy Water was abandoned in Eng. at the Reformation, many ancient Ss. still remain, in a more or less perfect condition, in our churches (see WATER, HOLY).—R5. J. W. TYRER.

STUDY.—At his ordination the priest promises to be "diligent . . . in reading of the Holy Scriptures and in such studies

1. **Necessity.** as help to the knowledge of the same." Those who are called to teach must themselves be students, and their studies must not cease when they take their degree or are ordained to the ministry. In the present day education of every kind is advancing. Many results of critical and historical inquiry, which would have seemed strange to our fathers, have been accepted as true. There is considerable unsettlement of religious belief. Laymen take a keen and intelligent interest in questions of sacred learning, and know of the eager controversies which are ever being waged round fundamental and vital truths of religious belief. Such men will only be attracted and held by a preacher who speaks with the authority which comes from adequate knowledge, and with the conviction which is based on ascertained fact. Learning is no substitute for spirituality nor comparable to it in importance, but, on the other hand, piety is not evinced by, or an excuse for, intellectual indolence. He only can properly teach who is continually learning. Christ's people must not be fed with mouldy bread or given water from a stagnant well. The ignorant man flounders miserably and his congregation knows it. If to ignorance is added verbal facility then his doom is sealed. When a clergyman fails to know the best that is being thought and written on religious subjects, he is not only a loser himself, but his people suffer, and the whole Church is the poorer. Freshness, variety and simplicity spring from fulness of digested knowledge. The aim is edification (Chrysostom, *De Sacerdotio*, bk. 4).

¹ [But for a totally different explanation of its adoption, see Duchesne, *Christian Worship*, c. 11.]

There are five principal subjects of Sacred Study.

(a) *Holy Scripture*. It is essential to gain some clear conception of the history of Israel and her neighbours, and to understand when and how, in relation to that history, the books of the OT

came to be written. Isaiah 1-39, for instance, is only intelligible in view of the position of Jerusalem as a fortress commanding the great coast road between Egypt and Assyria. Similarly, in the NT the Acts and St. Paul's Eps. throw light on one another (Paley, *Horae Paulinae*), and St. John's writings gain in meaning as their date and relation to the earlier gospels are realised.

The doctrine of Inspiration should be built up from a study of the Bible itself rather than applied as a ready-made theory to which the books are to be expected to conform. The study of Holy Scripture should be directed towards attaining an ever clearer grasp of the revealed knowledge of God in its practical significance for man. (See Westcott, *Lessons from Work*, p. 127, for methods of Bible study.)

The following works will be found useful: Hastings, *Dict. of the Bible*, 5 vols.; one vol. *Bible Commentary*, low in price and containing much; G. A. Smith, *Historical Geography of the Holy Land*, 15s., most valuable; Kent, *Student's Bible*, to be completed in six vols.; Driver, *Introduction to the Literature of the OT*; For N.T. cp. Moffatt (advanced) and Zahn (conservative); Bennett and Adeney's *Bible Introduction*, 7s. 6d., gives the views of leading critics; Edersheim, *Life and Times of Jesus the Messiah*, and Geikie's *Life of Christ*, for a picture of the time.

Among commentators, G. A. Smith, Westcott, and Lightfoot stand out. The best series are the *International Critical and Westminster Commentaries*. Also (cheaper) *Cambridge Bible and Greek Test.* (recent vols.) and *Century Bible*.

(b) *Ecclesiastical History*. The original sources should be studied where they are accessible, like Eusebius, Bede, Adamnan, Sulpicius Severus, in preference to histories by modern writers. (Bp. Collins, *The Study of Ecclesiastical History*, 2s. 6d.)

(c) *Patristics*. It is better to read some short writing by the ancient father himself than a great deal about him; as, for instance, St. Ignatius's *Epistles*, the *De Incarnatione* of Athanasius, Augustine's *Confessions*, and Origen's *Philocalia*. A little first-hand knowledge is of more value than much second-hand information. (Prof. Swete, *Patristic Study*, 2s. 6d.)

(d) *Christian Doctrine*, including Liturgyology. In Christian doctrine the growing knowledge of God and of the means of fellowship with Him, based on the facts of the Incarnation, finds historical expression. The history of worship shows how the Christian verities have passed into the language of prayer and adoration and met the needs of the human heart and will. Each formula is now, or once has been, living

experience. When that aspect is sympathetically realised, each stage in the development becomes luminous and interesting. "Theology . . . is in its essence the most progressive of all sciences for it advances with the accumulated movement of all" (Westcott, *Lessons from Work*, p. 63).

(e) *Apologetics*. It is necessary to know what objections are urged against the Faith, and what difficulties are felt, in order to be clear of the dishonesty of misleading or doubtful statements, and to avoid the weakness which results from clinging to untenable positions. The best method of *apologia*, however, is not one of mere defence, but the positive manifestation in word and life of the power and peace of a victorious and convincing faith. (Westcott, *Gospel of Life*, 6s.)

People often complain that they have "no time" for S., but they have all the time there is. If time cannot be found for reading without

3. Time. neglecting other duties, then some other duties must be neglected. Much, however, may be done by guarding against any careless waste of time and by more perfect system. Absolute regularity is of more importance than the amount done on one occasion. No day should pass without some careful S. Perseverance must be as a flame which invincibly springs up again when the obstacle is removed. It is a good plan to make notes on loose cards, which can be carried in a pocket-book, and afterwards carefully and systematically filed. These notes should be made the basis of connected and directed thought during walks or drives. Such brooding over a subject is most fruitful. It is better to read little and remember much than to read much and remember little. The great use of reading is to stimulate the mind and supply food for thought. The mere student verily has his reward, but blessed is he to whom vision is also given. To know is much, to see is more.

At daily service the NT lesson may in many cases be read in Greek and the OT in the Vulgate, Septuagint or Hebrew. It is an excellent thing to form the habit of reading the daily Pss. in the original. This practice is especially valuable if an unpointed text like that of Wellhausen is used. Knowledge of the language is thus kept fairly fresh, even if no more Hebrew is read during the remainder of the day.

It is easier to be regular and it is more profitable to work in conjunction with small groups of other men than alone. Advantage should be

4. Helps. taken of such organisations as the Central Society for sacred S., or the various Church History Societies. Work should have some definite aim and intended outcome, but this should not be of too immediate a kind. Preparation may be made for delivering a course of lectures, or for writing a paper, or article, or book, which would sum up the work of months or years. The examination for the B.D. degree directs S. and tests knowledge, and imposes a continuous and most valuable discipline on those who enter for it. The plan of studying simply with a view to the next sermon is bad. It is better to prepare oneself carefully and to let the sermon be the outcome of living thought and true personality than merely to read for the occasion. Nitrates may be used to fertilise the soil and enable it to put forth its own blossoms, but it is not good to pluck another man's flowers. The circle of intellectual interest should be kept wide, but each clergyman should have some subject which he makes especially his own through

the noisy years, as, for instance, the Johannine writings, Isaiah, Origen, or Dante.

(a) Read with pencil or stylograph in hand. Mark what is important. Make a short analysis or note at the top of the page. This plan helps to keep the attention fixed. It aids the memory. It makes it easy to

review the book and revive impressions in subsequent years. This practice is not recommended when the book belongs to a friend. (b) The results of S. should always be committed to writing and the record kept. It is better to do this after closing the books than to copy out passages. Knowledge is assimilated and becomes a permanent possession when the mind is called on to reproduce it afresh. Scenes which a painter has sketched remain indelibly imprinted on his memory, while the remembrance of those at which he has merely attentively gazed in time fades away. What is only read or copied may pass over or out of the mind. What the mind fuses and recasts is never quite forgotten. (c) Keep a commonplace book and have a growing series of large uniform note-books with numbered pages. Let them be easily accessible. Always use these books (if the card system is not employed) for the rough notes made in preparation for each sermon, address, speech or lecture, or in the S. of any subject. Notes required for immediate use can easily be copied on loose sheets. The books should be carefully kept, and in this way, as the years pass, a quantity of useful material is gradually stored up without extra labour and much time is saved. (d) Have a strongly bound index book sufficiently ample to serve a lifetime. Enter in it at the time, with cross-references when necessary, the title of every subject on which notes have been made, with such record of the particular note-book and page as will make reference easy and certain. The value of such an index-book increases each year. (e) Keep a table with the books being studied lying always ready for use. (f) Make the most of odd minutes in tramcars or even on door-steps. A working knowledge of a modern language can be gained in a few months by five minutes' practice several times a day. (g) Remember that there is no subject which cannot be learnt by returning to it again and again and that it is not too late to begin.

Rogo Te, Veritas, Deus meus, ut quaecunque salubriter scienda doceas me; in his quae vera novi custodias me; in quibus ut homo fallor, corrigas me; in quibus veris titubor confirmes me; et a falsis ac noxiis eripias me. Amen.—Te, u.

[The need for well-furnished libraries accessible to the clergy is usefully illustrated by the following quotations. The R. Injns. for cathedrals in 1549 (*VAI* 2 136) provided that the chapter "shall make a library in some convenient place within their ch., within the space of one year next ensuing this visitation, and shall lay in the same St. Augustine's, Basil, Gregory Nazianzen, Jerome, Ambrose, Chrysostom, Cyprian, Theophylact, Erasmus, and other good writers' works." Every Tues. and Fr. there was to be a lecture of the Holy Scriptures at Windsor in 1550. Abp. Holgate at York, in 1552, ordered (*VAI* 2 319) that "the ancient writers of the Ch. (those we call ancient that did write within 600 years after Christ's Ascension), Musculus' *Commentaries upon Matt.* and John Brentius upon *Luke*, Calvin and Bullinger upon the Epistles, Erasmus' *Annotations on the NT*, be provided in the Library."—G. H.]—TE.

JOHN T. MITCHELL.

SUBDEACON.—An order formed by devolution from the diaconate. It had its origin probably at Rome, where the number of deacons was limited to seven. In the early part of the 3rd cent. Ss. are

mentioned in the letter of Cornelius to Fabius (Euseb., *HE* vi. 43), and the title occurs several times in the works of Cyprian. In the East the first writer to mention them is Athanasius. They prepared the vessels and the sanctuary, and kept order at the doors and among the people, but were not allowed to minister as deacons at the altar. The term is now used to signify the third ordained minister (whether priest or deacon) who takes part at a solemn celebration of the Euch. See **MINOR ORDERS** and the literature referred to there.—A3.

CLEMENT F. ROGERS.

SUBSCRIPTION (CLERICAL).—See **ARTICLES OF RELIGION**, § 6; **CANONS OF 1604**, § 7; **DOCTRINE**.

SUCCESSOR.—Deputy of the **PRECENTOR**; permanently, where, as in some cathedrals, the precentor is a dignitary. It differs from sub-chanter, the name given to the lay-clerk or vicar-choral who (as at Lichfield) chants the Litany with officiating minor canon.—Q1. JAMES BADEN POWELL.

SUFFRAGAN.—(1) The remaining diocesan bps. in a province under a metropolitan are called his Ss., because summoned by him to give their suffrages in synod. (2) The term is also employed in the Act 26 Henry 8, c. 14, to denote an order of assistant bps., who take a territorial title, but whose authority is limited in range and duration by the commission of the bp. of the diocese. The Act provides that the bp. shall present two names to the King, who shall allow of one of them, and issue a mandate for his consecration. The title does not lapse on the vacancy of the see, but a new commission is necessary. The list of 25 places named in the Act as furnishing titles has since been enlarged considerably, and most dioceses have one or more S. bps. But the expedient is not considered satisfactory as all the more responsible parts of the work must still be performed by the **DIOCESAN BISHOP**. The division of the **DIOCESE** into two or more new sees is generally regarded as the only satisfactory solution of the difficulty of unwieldy dioceses which no single bp. can effectively supervise.—T3. G. HARFORD.

SUFFRAGE.—The right to vote in an election: see **FRANCHISE** and **POLL**. Elections are usually of representatives: see **CHURCHWARDEN**, **PROCTOR**, etc. In some very exceptional cases an incumbent is elected by the parishioners.—A2.

R. J. WHITWELL.

SUICIDE.—The first Rubric at the head of the Burial Service runs as follows: "Here is to be noted, that the Office ensuing is not to be used for any that die unbaptised, or excommunicate, or have laid violent hands upon themselves." Christianity has always regarded a S. as excommunicate, in that he deliberately destroys that life which God has given him to cherish, and which Christ came to redeem. The alarming increase in Ss. of recent years is due to a diminishing religious sensitiveness—also largely to the jury's frequent verdict of "while of unsound mind," which entitles the relatives of the S. to claim Christian burial for him. The Rubric in the PB obviously did not contemplate that large numbers of those who "lay violent hands upon themselves" would be classed as insane, or the wording would in all probability have been different. The abhorrence of the Church for the S. was shared by the State, and it was customary to bury Ss. at cross roads with a stake through their bodies. This refusal of Christian burial must have had a deterrent effect where Christianity was a vital force. It is found that, where religious belief is definite and its personal hold upon

the people is strong, there is less incentive to self-destruction. The clear teaching given in the PB, if carefully imparted, would do much to reduce the number of Suicides.—K³. F. L. H. MILLARD.

SUNDAY.—The First Day of the Week, the Lord's Day (*tropically*, "the Christian Sabbath").

I. Introductory. (A.S. *Sunnan-dæg*; Old Eng. *Sonnen-day*; Germ., *Sonn-tag*; from A.S. *Sunne* = *Sonne*, the Sun, and *Dæg* = *Tag*, Day. Latin *Solis Dies*, *Dies Solennis*, *Dies Dominica*; Fr. *Dimanche*; Ital. *Domenica*; Portug. *Domingo*; in Russian known as *The Day of Resurrection*, or simply *Resurrection*.) [For the liturgical and anti-quarian aspects of Sunday, see WEEK, THE CHRISTIAN, § 1, 2.]

(a) *Scriptural Synonyms.* The name "Sunday" does not occur in Holy Scripture. In the NT, "the first day of the week" (ἡ μία τῶν σαββάτων) receives frequent mention; in the Gospels, as the day upon which Christ rose from the dead; and, in the later books (Acts 20, 1 Cor. 16, 1, 2), it is associated with what had already become the customary weekly assembling of the disciples for worship and almsgiving. Thus definitely commemorating the transcendent truth of their Lord's Resurrection, Christians instinctively regarded it as "the Lord's Day," ἡ Κυριακή ἡμέρα, which title is constantly given to it in the early literature of the Church. But this designation occurs only once in the NT, in a passage (Rev. 1, 10) where its application to the Weekly Festival of the Resurrection is not indisputably clear, though accepted with practical unanimity by the Ch. in every age.

(b) *Mythological Origin of the Name.* "Sunday" was the name given by the Teutonic nations to the first of the seven days of the hebdomadal periods ("weeks"), representing, approximately, the quarter of a lunar month, into which they divided time. Each of the seven days received the name of one of their Divinities, a position of primacy being thus acquired by the day that was dedicated to the Sun as the source of light and life—the day being similarly known to pre-Christian classical writers as ἡ τοῦ Ἥλιου ἡμέρα, the *venerabilis Dies Solis* of pagan antiquity.

(c) *The name "Sun Day" in early Christian usage.* The name thus associated in the minds of the heathen with the "Sunshine" of the natural universe was recognised at a very early period by the Christian instinct of the Church as capable of ready adaptation to the weekly festival of their Lord's Resurrection, a day which commemorated the triumph of Christ, "the Light of the World," the true "Life" of men, over the darkness of sin and death; and the name "Sunday," with its store of symbolism, was thus appropriated to the "first day of the week" by the Patristic and other writers of the first three centuries. The name is, tropically, transferred by Justin Martyr to the "first day" of Creation, "the day called 'Sun Day,' that being the day . . . in which God dispelled the darkness, . . . and on which Jesus Christ our Saviour rose from the dead" (I *Apol.*

67). So, too, S. is described as "the eighth day," and its figurative symbolism in connection with the Resurrection is emphasised by Barnabas, A.D. 100 (c. 15), and Cyprian, A.D. 250 (*Ep.* 64, 4).

(d) *The Sabbath and Sunday.* Just as the symbolism of the *Dies Solis* was, figuratively, transferred to the Christian vocabulary,

and consecrated to Christian purposes by being appropriated to the Weekly Festival of the Risen and Ascended Christ, so, too, the analogies suggested by the primeval rest day, and, even more obviously, by the Mosaic Sabbath, were, in the early teaching of the Church, constantly interpreted as, *figuratively*, applicable to the weekly commemoration of the Resurrection of Him who alone can give true "rest unto the souls" of men.

The fundamental distinction between the seventh day "Sabbath" of Judaism and the Christian S. was so well known to the early Christians that the allusions of patristic writers to the spiritual and mystical *affinity* between the two institutions could never have been understood to imply that the legal and ceremonial obligations and restrictions of the Sabbath were, literally, to be observed by Christians, or transferred to their joyous weekly commemoration of their Lord's Resurrection.

Up to the time of the destruction of the Temple, the Jewish converts to Christianity continued to observe *both* institutions, on two successive days; and early Christian literature abounds with warnings against the peril of confusing the conventional "observance" of the Mosaic "Sabbath" as prescribed by Rabbinical tradition (the abuse of which was so unceasingly denounced by "the Lord of the Sabbath" Himself), with the ennobling inspirations and the spiritual liberties attaching to the Christian Sunday.

The later history of the Church proves that the peril of an unguarded employment of the "Sabbath" as a name that may be properly *substituted* for that of "Sunday" or "the Lord's Day" is a very real one. The controversies which, through sixteen centuries, have been occasioned by "Dominican" or "Sabbatarian" theories upon Sunday observance illustrate the wisdom and happiness of the Ch. of Eng. in the nomenclature adopted by the PB, in which the first day of the week is, from first to last, exclusively described under the name of *Sunday*.¹

The suggested alteration of *Sunday* to the *Lord's Day* in the Revision of 1662, proposed at the Savoy Conference, was considered unnecessary. No attempt seems ever to have been made to secure the Church's *imprimatur* upon the substitution of *Sabbath* for either of the two alternative names.

The reticence of the PB as to the time when and the circumstances in which the first day of

the week became invested as the Lord's Day with its unique pre-eminence, and recognised as an

institution of paramount importance in the life and worship of the Christian Church, is in full accord with the silence of the NT and of the earliest patristic and liturgical writings of primitive Christendom on these points.

¹ At the same time, the essentially joyous character of the old Hebrew weekly festival of the Sabbath must not be forgotten.

2. PB Nomenclature.

3. Origin and Authority.

Neither in the Bible or the PB is any formal warranty given to the traditional belief that the observance of S. was either (i) enjoined by Christ Himself as a part of His teaching during the Forty Days preceding His Ascension, or (ii) expressly enacted by the Apostles, under the direct inspiration of the Holy Spirit, on the Day of Pentecost, the seventh S. after the Lord's Resurrection. With respect to these conjectures—however reasonable, or however strongly supported by ancient and pious tradition— the PB offers no pronouncement.

By assuming the origin and authority of S. to need no sort of formal explanation, the Liturgy affords strong ground for the presumption that the observance of the day was believed by the Apostolic Church to have received the sanction and approval of the Risen Christ Himself. This belief may well go back to the fact that the Lord had Himself selected, even from the octave of the Resurrection, the first day of the week as the occasion upon which He had vouchsafed to manifest His Personal Presence to His Disciples.

That this recognition of S. as an Ordinance claiming, certainly, Apostolic—and, by implication, Divine—authority, is everywhere

4. Position and Influence. where assumed, though nowhere formally proclaimed, in the English Liturgy, is apparent: (i) from even the most cursory survey of the structure and composition of the Book itself; and, still more, (ii) from a careful study of what may be called the "soul" of the Liturgy—its spiritual and devotional ideals.

(i) The all-pervading influence of the first Christian S. is proclaimed by the central position which Easter occupies in the ecclesiastical Calendar, and is attested by the announcement prefixed to its "Tables and Rules" for ascertaining the "Sunday Letter," for computing the recurrence of Easter, and for fixing the Church's "Movable Feasts and Holy-days," that, in regard to these, it is "Easter Day, on which the rest depend."

Thus the influence of the *Dies Dominica* at once regulates and co-ordinates the entire cycle of the Christian Seasons, and is itself a striking proof that it is, in reality, none else than the Risen "Lord of the Sabbath" Whose Divine Glory, as the central Sun, illuminates the Dial Plate upon which His waiting Church records, on each successive S. of the year, her "due observance" of its gracious influence.

(ii) Still more profound is the impression left by S. upon the inner life of the PB—upon the "motif" and devotional intention of its entire Liturgical system.

This is evident from the *Lectionary*, with its special *Lessons* for every S. morning and evening of the year, and *Proper Psalms* for Easter and Whit-Sunday, the Church thus emphasising the duty of "hearing" and "receiving" the Word of God as a primary part of the observance of S., and at the same time making provision for a complete presentation of "the Faith of the Gospel" to all who avail themselves of the opportunity which S. affords for systematic

instruction in the fulness of the Doctrine and Discipline of Christ.

By appointing special *Collects, Epistles and Gospels* for every S., together with a "*Sermon or Homily*" appropriate for each, the PB plainly assumes that no First Day of the week should ever pass (a) without due Celebration of "those Holy Mysteries" which the "Lord of the Sabbath" had Himself instituted, and which, from the days of the Apostles, had been regarded as distinctively appropriate to the Lord's Day; and (b) without discharging the debt of love we owe to our neighbour, by taking our share in the duty, not less plainly enjoined by apostolic example and usage as a special part of S. observance, of contributing *alms* for the sick and needy or other charitable purposes.

It may be noted, also, that the ministration of the Sacrament of Baptism both in the case of Infants and Adults is, in the Rubrics, declared to be of such dignity as to require that it should be celebrated only, wherever possible, on "Sundays and other Holy-Days."

Lastly, it is impossible to overlook the fact, so closely associated with the subject we are considering, that the *Fourth Commandment*—as an integral portion of the Decalogue—occupies an important position in the PB. This fact indeed claims, at this point, special consideration.

The *Ten Commandments* stand, as it were, on guard, at the very portals both of the Catechetical and the Sacramental teaching of the PB.

Prominent among these stands the **5. Sunday and the 4th Commandment.** positive command to "remember" the "Sabbath Day," and to "keep it holy"—in conspicuous contrast with the prohibitions of all others but the 5th. Obedience to the Ten Commandments is required as a condition of admission to the privileges of Baptism, of Confirmation, and of those "Holy Mysteries" of "the Body and Blood of Christ," of which he who would be a "worthy partaker" must "first try" and "examine his life and conversation by the rule" of those Ten Words of God; and he is charged, in approaching "the banquet of that most heavenly Food," to pray that God will "incline his heart to keep all these, His laws."

On the other hand, that the obligation is of a moral and spiritual character is obvious, not merely from the express language of Art. 7, but from the implicit teaching of the PB as a whole. In regard to the 4th Commandment, this moral obligation is implied by the total silence of the Cat., in its explanation of the Decalogue, as to the Jewish Sabbath, except so far as that we are there reminded that one essential part of our duty to God is "to serve Him truly all the days of our life." Further, by allowing the seventh-day Sabbath, with its ceremonial observances, to pass entirely out of its liturgical system and out of the Christian Calendar, while at the same time surrounding the "first day of the week" with not less, if not more, sacred regard than had, under the old dispensation,

attached to the Sabbath, Art. 7 undeniably suggests that "though the Law (e.g., of the Sabbath) given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men," yet the moral principles that underlie that Law are of perpetual obligation, and that these principles find their true expression and their true fulfilment in the Christian Sunday.

Above all, by incorporating Christ's own summary of the Decalogue (Matt. 22 36-40, cp. 7 12, etc.) in the form and substance of its practical Teaching, the PB clearly proclaims that it is to "the Lord of the Sabbath" Himself—and not to any code of conventional rules—that the Christian must refer, in his search for guidance as to the due observance of Sunday.

The position of supremacy given by the PB—alike in its liturgical structure and in its doctrinal and devotional standards—to S. is of itself a conclusive indication of the sufficiency of the Law of Christ, His "Golden Rule" of the Love we owe to God and to our Neighbour, as furnishing the master-key to any of our present-day perplexities respecting the "due observance" of Sunday. The teaching of the Liturgy is, however, significantly silent as to the details of S. observance; and leaves to individuals, in this respect, the "liberty with which Christ has made them free."

But the following practical principles seem to be clearly suggested by that moral obligation of the Sabbath Law which the PB undeniably affirms, and to which Our Lord Himself, by His example of personal obedience to the higher obligations of that Law, while consistently denouncing its Rabbinical perversions, seems to lend the sanction of His implicit approval.

(1) The principle of the sabbatical *Consecration of our Time* finds in the Weekly festival of the Resurrection its highest and most complete expression. The Christian S. "hallows" "all the days" of the Christian Life. The separation of a "stated" proportion of Time—one day in seven—is not only consistent with the recognition of God's Claim upon the whole life of man, it is the open confession of that claim.

7. The Consecration of Time.

(2) The punctual recurrence of S. once in each week, in the life of every one, witnesses to the importance attaching to it as a never-failing *Memorial of Man's Duty to God*. The peril of forgetfulness of God—the tendency to overlook the Divine Hand, as controlling the history of the Nation, the Home, the Individual—this is a peril to which an age of great material progress, and a highly organised civilisation, with all its artificial refinements and luxury, are especially prone. Against this, S.—attesting afresh the perpetual obligation of the positive command, "Remember"—offers a priceless and effective safeguard.

8. A Call to Remember God.

(3) The principle of *Worship*, as a duty binding upon each individual Christian, is obviously implied in the Christian Law of Love to God, as applied to the Fourth Commandment. What is more liable to be overlooked is that, in order to provide a due opportunity for the "assembling together" of Christians for collective worship, the observance of S. must be recognised as one of paramount obligation by individual Christians.

(4) Equally conspicuous is the seal that S. places upon the *Law of Work*, and upon the rights of Labour, as enjoined by the Christian Law of Love to our Neighbour, when applied to the Fourth Commandment. It reaffirms the Divine principle of the sabbatical suspension of servile or purely mercenary—and thus needless and unjustifiable—toil, and proclaims the world-wide application, as the true standard of industrial and commercial efficiency, of God's unalterable "time-limit"—"six days"—and six only out of every seven—"shalt thou labour."

This is a principle which the latest conclusions of biological, medical, and physiological science amply corroborate; and it is found to carry with it a limitation of the highest practical value in regard to the economical distribution of Labour, by furnishing a simple—and therefore little regarded—but none the less sound and effective, contribution to the solution of the unemployment problem.¹

S. thus bears witness against the sin of idleness, and, while proclaiming the positive Duty of Work, it removes from human toil any degrading association, by reminding the humblest toiler of the fact that, among the purposes of the Holy Incarnation, none was more conspicuous than the Consecration of Labour by the Workshop at Nazareth.

(5) In no other respect are the analogies between the *Lord's Day* and the *Sabbath* more obvious than in connection with the *Law of "Rest,"* or Re-creation. The Festival of the Lord's Resurrection, as commemorated in what may in this connection be termed "the Christian Sabbath," implies, necessarily, neither *cessation of work*, nor mere vacant physical, mental, or spiritual *idleness*. Work that is hallowed by unselfish and unmercenary *motive*—work inspired by the "Golden Law" of Love to God and to our Neighbour—is in the nature of that "service" which, in whatever form of consecrated activity, is fully consistent with the due observance of S. which the "Lord of the Sabbath" approved.

Prior to Constantine's Edict (A. D. 321), prohibiting toil in urban districts, Christians enjoyed no

9. A Necessity for Worship.

10. Sunday and Work.

11. Sunday and Rest or Re-creation.

¹ A single illustration of the fact here referred to may be cited. By the granting of a Weekly Rest Day to the Metropolitan Police in 1909, the immediate result has been that, in order to set the 19,000 members of the Metropolitan Constabulary free for the enjoyment of a "sabbatical" respite from duty, it has been necessary to offer employment in the Force to about 1,400 "new" men, thus ultimately providing regular occupation to a corresponding number of those who had been hitherto "unemployed" owing to the fact that the London Police had been working under conditions which entirely ignored the Divine "overtime limit"—"Six days shalt thou labour."

systematic remission of their usual occupations on Sunday.

The "rest" enjoined by the sabbatical principle in the Christian regulation of man's labour means the re-creation—the renewal—of his entire life. Thus S. stands as a perpetual protest against the folly, and the sin, of seeking rest ("and finding none") apart from Him Who alone can quench the fever of the human soul, that must be "restless for ever, till it rests in God." "Rest apart from God," it has well been said by Canon Newbolt, "has become only another form of oppressive labour. The toil-some 'holidays' in which recreation is pursued, with hard toil, to the ruin of happiness, are but another indication of the restlessness which overtakes a heart which has forgotten God." This is the true peril of the "Week-end habit" which has done so much to de-christianise our English S., and which is so characteristic a by-product of our 20th cent. "unrest."

Applying the "Golden Rule" of Christ to the subject of Recreation, in connection with the Christian's Duty to God and to his fellow-men, it may be conceded that, within the large limits of the Christian "Law of liberty," no

12. No Rules but the Golden Rule.

hard and fast rules, applicable to all persons and to all circumstances alike, as to what occupations, employments, recreations, or amusements, may be permissible or lawful, can possibly be laid down.

Many things in this connection may indeed be "lawful," but they may be very far from "expedient"; and, if a man rules his S. observance by a conscientious regard for the Duty he owes to God and to his neighbour, he will need no other rule for his due observance of the Lord's Day.

(i) The Love he owes to God for his "creation, preservation, and all the blessings of this life," and for his "redemption by our Lord Jesus Christ"—a due appreciation of "the means of grace"—this will at least secure his own habitual obedience to the duty of consecrating his life by claiming his personal share in the public worship and fellowship of the Church. For such a man, no "claim" of "amusement" or "recreation" will be considered as any justification for the neglect of any part of the duty he thus owes, as of primary and paramount obligation, as the first and true purpose of the Lord's Day. This Duty, inspired by its true motive of the Love of God, will not be regarded as fully accomplished by any bare *minimum* of S. worship.

Such a man will be at no pains to define the place which recreations, of an innocent kind, will occupy in the *leisure* hours of the Lord's Day. These, in so far as they are loyally subordinated to the higher purposes of S., may be truly consecrated to God's honour, as enabling him to return to the duties of the week with the faculties of body and mind re-invigorated and renewed. In regard to any such lawful and innocent means of re-creating his physical and mental powers, he may well claim the "liberty wherewith Christ" has "made him free." But, in all of them, and under all circumstances, he will "take heed, lest by any means this liberty" of his "become a stumbling-block to them that are weak" (I Cor. 8.9).

(ii) Even more readily will the "Golden Rule" of the Lord of the Sabbath be found to lend itself to the solution of such questions as arise, in

connection with the Christian interpretation of the sabbatical principle when applied to the claim of "our neighbour" to the enjoyment of all that

13. Others' Sundays.

S. stands for in the life of *Toil*. Here, obviously, the "Sabbath Law" of Christ requires us to "serve one another"—to "look, every man, not on his own things . . . but also on the things of others" (Phil. 2.4). If we profess, in our acts of worship on S., to "love God, Whom we have not seen," let us endeavour to "deny ourselves," so far at least as to secure for "our brother, whom we have seen," the same *opportunity* for the duties and privileges of the Lord's Day as we ourselves enjoy—too often at *his* expense.

The application of this principle to the case of servants, shopkeepers and their assistants, railway-men, postal and telegraph officials, and other public or municipal employes, drivers, conductors, and others engaged in trams, omnibuses, motors, taxicabs, etc., and especially variety artistes, actors, musicians, cinematograph operators and others employed (to the number, it is said, of over 500,000) in the "Amusement Industry," is a subject of urgent and increasing national importance; but its further consideration, within the limits of this paper, obviously cannot be attempted.

Defensive action for safeguarding Sunday. It is important to distinguish between (i) the sphere of *Religious and spiritual influence*,

14. Sunday Defence; (a) Religious.

and (ii) the true functions and limitations of *Legislation*.

(i) The only permanent safeguard of the religious observance of the Lord's Day—an institution essentially religious in its origin and in all its highest purposes—will obviously be found in the personal life of individual Christians. "When men become Christ-like, then—and not till then—will the world become Christian";¹ not until the "Lord of the Sabbath" shall have resumed His rightful throne upon the hearts of His professing followers, will the true "joy and gladness" of the Christian S. be fully realised.

This result can never be achieved by any earthly legislation: the influences that alone can lead to its achievement lie wholly in the spiritual sphere of the Kingdom of Grace. Thus it rests with the Christian Church itself to re-ignite that fire of Faith and Love which alone can restore to the nation the motive force that inspires the due observance of the Lord's Day.

(ii) Here we reach the point where the true functions of legislation, in a *Christian State*, can be clearly apprehended. It is *not*

15. (b) Legislative.

the duty of the legislature to encroach upon the *spiritual* province of the Christian Church, by prescribing or defining the *religious* observance of Sunday. But it is clearly the duty of a *Christian* legislature to safeguard, for all classes and sections of the community, the *opportunity* for such observance.

The distinction between the respective provinces of religion and of legislation in this matter has not always been sufficiently recognised in the history of our English "Sunday" laws; and this probably accounts for the fact that while, since the beginning of this century, nearly every leading European country has grappled with the S. question, and has conferred upon the Christian Ch. immense benefits,

¹ Bp. Ernest Wilberforce.

by passing Weekly Rest Day Acts (in all of which, though nothing is said as to the due observance of the Lord's Day, the normal Weekly Rest Day is specifically proclaimed to be S.—due provision being made for exceptional cases of necessary S. Labour); and while Canada has affirmed the same principle, still more definitely expressed, in the Lord's Day Act of 1906-07, yet, up to the present, the Imperial Parliament has made no serious attempt to safeguard the opportunity for the continued national recognition of S., the true weekly rest day of our "Church and Realm," or to restore to the toiling multitudes of Sundayless workers even that primary right to the enjoyment of the *Six Days' Working Week* to which the Divine Law and proved physiological necessity alike entitle them.

There are however many encouraging symptoms of a national awakening as to the urgent necessity for effective Legislation on this great subject; and the remarkable combination of the religious and industrial forces of the country which is represented in the recently constituted Imperial Sunday Alliance may here be noted. Its main practical objective is the promotion of a sound and well-considered Weekly Rest Day Bill, safeguarding S. as the normal Rest Day. The Alliance has already received recognition from the leaders of the Eng. Ch., and from both the Canterbury and York Convocations, as well as from other organised Christian communities, while its principles have been also cordially approved by the representatives of a very large number of Trade Unions, Labour Councils, and other associations of organised industry throughout the country.

That "strong and co-ordinated" defensive action on these lines, on both the spiritual and social sides, is urgently demanded, in order to arrest the disintegration of Religion inseparable from the prevalent tendency to secularise and "industrialise" the Lord's Day, was further emphatically proclaimed by the unanimous Resolution (No. 53) attached to the Encyclical Letter of the 240 archbishops and bishops assembled from all parts of the world at the Lambeth Conference of 1908.

These facts should stimulate all who value the teaching that is embodied in the PB to take an active personal share in the work of inspiring public opinion with a due appreciation of the priceless value of "the one Institution which," in the weighty words of Abp. Temple, "alone holds all Christians together," and to surrender which "would be the direct road to surrendering Religion altogether"—the Institution which has been enshrined in our ancient Liturgies from the very dawn of Christianity in these islands, and which, from the days of Egbert, Alfred and Athelstane, has been honoured in English Law, and is known to our Statute Book as "the Lord's Day, commonly called Sunday." [See also WEEK (THE CHRISTIAN), § 2; and RITUAL, viii.]

It is impossible in this paper to summarise the *Literature* on the subject of Sunday. Omitting reference to books of earlier date, it may be said that in the text and notes of

16.
Bibliography. Hesse's monumental *Bampton Lectures* (1860) will be found an exhaustive compendium

of the patristic, mediæval, and modern writings on the question.

Arts. of special value, and of more recent interest, will be found in *Encyc. Briann.* (9th ed.) xxii. 653 to 657; Hastings' *DB*, arts. *Lord's Day* (by Prof. Newport White), 3 138 ff., and *Sabbath* (by Dr. Driver), 4 317-323; as also in Smith's *DB* under both words (cp. also the art. on *Week*, 3 1725 ff.). Canon Grierson's art. in the single volume (1909) edit. of *Hastings' Dict.*, pp. 552 ff., may be usefully consulted. The *Jewish Encycl.* 10 587 (Funk & Wagnalls, 1905) has instructive arts. on the *Sabbath*, etc., by Prof. Emil Hirsch of Chicago, and others.

Reference may be made, as strictly pertinent to the main question considered in this paper, to a short *Manual of Prayer and Instruction*, compiled in 1907, in connection with the weighty *Message to the Nation*, issued over the signatures of the Primate and other leading representatives of the religious life of the country, on the need for a national awakening on this subject. This *Manual* (Mowbray, 1907) gives noteworthy proof of the inexhaustible treasures to be found in the PB and in the Teaching of the Eng. Ch., as supplied by "the Ideals, Privileges, and Obligations of the Christian Sunday"; as may be seen from the fact that, among its contents, is a selection of no fewer than thirty-eight distinct *Courses* of suggested topics and subjects for Sermons and Instructions on S. observance.

Information of much contemporary interest is collected in the Report (entitled *Sunday Rest in the Twentieth Century*) of the Inter. Sunday Rest Congress at St. Louis, U.S.A., published by the American Federated Sunday Rest Associations at Cleveland, Ohio, 1905; as also in *The World's Rest Day*, containing a similar account of the 13th Inter. Congress on the Lord's Day, held at Edinburgh, Oct., 1908 (ed. by Robert Mackenzie, 1909).

Mr. Trevelyan's work on *Sunday* in the *Oxf. Lib. of Practical Th.* (Longmans, 1903); Bishop Barry's Lectures on *The Christian Sunday* (SPCK., 1905); the Exposition of the Fourth Commandment in various books on the Decalogue; Canon Liddon's sermon on *The Lord's Day* (*Easter Sermons* 2 81-99); a remarkable work (by an anonymous author) entitled *Eight Studies on the Lord's Day* (Boston, Houghton, Mifflin & Co., 1885); *Sunday Observance*, by Rev. F. Meyrick; Rev. H. R. Gamble's *Lectures, Sunday and the Sabbath*, 1901, may be named as merely illustrating the great variety of available literature. The *Report* of the Advisory Committee appointed by the Primate in 1905 (SPCK., 1906, 64 pp., price 1½d.) will be found to contain evidence of exceptional value, as indicating the inception of the recent "Sunday (National Observance) Movement" in this country; full reference to the occasional literature on the Sunday question, and especially to the valuable classified Catalogue issued by the Lord's Day Observance Society, will be found in the *Appendices* to this *Report*.—334.

H. BICKERSTETH OTTLEY.

SUNDAY LETTER.—See CALENDAR, § 7, 10.

SUNDAY SCHOOL.—Although isolated efforts were made by individuals before 1780 to provide instruction for children on Sundays, yet to Robert Raikes must be given the credit of originating the system which has developed into the modern S. School. The first SS. was started by him and the Vicar of the parish, the Rev. Thomas Stock, in a private house in Gloucester in 1780. Some of the clergy

1.
History.

regarded the innovation with suspicion, but it spread rapidly, and was eagerly taken up by the Evangelical party. Wesley strongly advocated SSs., Hannah More helped them both by her influence and by her pen, and Rowland Hill introduced them into London. In the year 1787 not less than 200,000 children were said to be under instruction in S. Schools.

In 1785 the *Sunday School Union* was founded. The Committee consisted of Churchmen and Nonconformists. The children were gathered together without any reference to the religious body to which they belonged, and were taught the great truths of the Christian Religion. The effort was intended to reach those who were growing up in complete ignorance and were likely to form the criminal class of the future. The hours of instruction were from four to seven, besides attendance at Church.

In 1843 the *Church of England Sunday School Institute* was formed, in consequence of the exclusion of the Ch. Cat. from the catalogue of the Union. The object of the Institute was to extend the SS. system in connection with the Ch. of Eng. and to improve the Schools. The means employed have been:—the foundation of local Associations, the publication of courses of lessons and other literature helpful to teachers, the organisation of meetings for discussion, model lessons, the examination of teachers, the establishment of Days of Intercession, etc. In these and in other ways the work of the Institute has been invaluable to the SSs. of the Church. The latest statistics (1910) show that the number of teachers in Ch. of Eng. SSs. is 215,354, of scholars (under 15) 2,518,918, and of members of Bible Classes 676,461.

Invaluable as the work of the SS. has been, there has been a growing feeling of late years that there are serious deficiencies in organisation and management which should be remedied. While

2.
Organisation. While the Day Schools have been progressing in equipment, methods and organisation, in too many cases the SS. has been standing still. It is obvious that children who attend both Day and SS. can hardly help drawing comparisons unfavourable to the latter. There are indeed some who contend that no such comparison should be instituted, that the object of the SS. is rather to establish friendly social relations with the children, and that more depends upon the religious earnestness and personality of the teacher than upon his methods. But, without underrating the importance of these, it is clear that the better the organisation of the school the greater opportunity the teacher has to throw himself into the work without being hampered and distracted by inattention, noise and irreverence. So strongly has this been felt recently that a decided movement in favour of the reform of the SS. has sprung up throughout the country. Courses of lectures in the art of teaching have been given to SS. teachers with considerable success; Training Colleges have opened their doors to SS. teachers for

short periods of training; and altogether a movement has been begun which is gathering strength and is fraught with much good for the future.

The organisation of SSs. presents certain problems which do not exist in the Day Schools. The size and position of the classes, for example, is in certain buildings very difficult to arrange, but these and such-like matters are most important for the order and tone of the school, and it is imperative that the Ch. should face these difficulties and overcome them if the SS. of the future is to be a success. Another very important point in SS. organisation is the conduct of the religious exercises. Too often, the deplorable absence of reverence is only too patent: yet the function of the SS. should be to inculcate reverence and to instil the spirit of true worship. This is best attained by the Superintendent and the teachers being themselves patterns of reverence, and by the choice of hymns and prayers suitable for the children. We need graded hymns and prayers as well as graded instruction. The children should not face each other, but should all look one way, *i.e.*, towards the Superintendent or other conductor of the worship. Under the present conditions of SSs. it is probably better, as in Day Schools, for the children to *stand* than kneel during the prayers.

The question of *Grading* has been much discussed lately. It is a question of educational common sense. Without grading we force upon some sections of the school instruction and religious exercises which are not intelligible to them, and create lack of interest, want of attention, and all the ills that follow. Grading implies that the School should be divided into groups according to the knowledge and attainments of the scholars, and not upon any other basis. Each group will then have religious exercises and lessons suited for it. The custom of having the same subject as the lesson for the whole school is educationally unsound. Psychology teaches us where to draw the line. The lowest group will consist of children from four to eight years of age, the next of children from eight to eleven, the third of children from eleven to fifteen. In the last of these groups should come the Confirmation of the child, after which he should pass into a still higher group. Of course, circumstances may modify these divisions in individual cases, but as a rule they should hold good.

Closely allied to the organisation of the school is the office and work of the Superintendent. In too many cases this officer undertakes duties which would be better left to the teachers, *e.g.*, the maintenance of order and the marking of registers. The intervention of the Superintendent for these purposes sadly interferes with the lessons of the teachers. A lesson interrupted is generally a lesson spoiled. These matters are better left in the hands of the teachers, as they are in our Day Schools. The function of the Superintendent should be to conduct the religious exercises and to inspire,

help and train the teachers. He should be himself an able teacher, who in his time has done good work in a SS. and is now entrusted with the important work of helping others to do the same. He should train the young teachers, conduct the weekly preparation class, discuss all matters connected with the welfare of the School with the other teachers, and generally place his experience and wisdom at their disposal. A well-organised SS. will also have its Secretary, Treasurer, Librarian, Pianist, and other minor officials.

Lastly, we turn to the most vital question of the supply and training of teachers. It is not too much to say that the whole question of the supply of teachers has been generally dealt with in the most haphazard manner.

3. Supply and Training of Teachers.

Anyone who has been willing to teach has been accepted, whether qualified by knowledge or by ability to teach or not. No more fatal mistake can be made than to aim at quantity rather than quality. Again, young teachers are often discouraged by being placed in charge of a class without having any guidance or help, with the result that they give up the work as one for which they are unfit. No part of the SS. system needs more systematic treatment than this.

As regards the supply, there is an abundant source from which to draw in the best of our elder scholars. The teacher of the Bible Class will not be content with merely giving good lessons, but will seek to inspire the members of the class with the desire to do some work for God. He will be on the look-out for the bright boy or girl who will be likely to make a good teacher. Here then is the source of supply.

But how are these boys and girls to be trained for the work? Two things are necessary. They must receive systematic instruction in the subjects they are required to teach, and practical training in the art of teaching. The first of these should come through a weekly class held by one of the clergy or by the Superintendent. It will probably be urged that young teachers will not come to a preparatory class, but this is by no means universally the case; and it is best to let them know clearly how essential it is that the SS. Teacher should be thoroughly equipped for his work. In the preparatory class next Sunday's lesson will be studied—not only the meaning of the passage, but also the best way of presenting it to the children, the illustrations that should be used, and the application that should follow.

The second necessity, the training in practical teaching, should be a gradual process. The coming teacher should first sit by the side of an experienced teacher and observe his manner of teaching. He should make notes of the divisions of the lesson: he should watch the way in which the class is handled and the lesson developed. After some weeks of this observation he may be allowed to give a lesson himself, while the experienced teacher sits by and afterwards

points out mistakes and shows how the lesson could have been improved. The young teacher will gradually increase the number of lessons he gives, until he passes into the ranks of the regular teachers.

We have now touched upon the chief points of SS. reform. It is much to be hoped that the Ch. will throw herself heartily into this movement, and spare no pains to make the SS. a thoroughly efficient part of her parochial machinery.—K6.

MORLEY STEVENSON.

SUPEREROGATION.—The term originated in Lk. 10 35 (Vulg.), "payment in excess": a supposed surplus of merit acquired by "voluntary works besides, over and above God's commandments" (Art. 14), stored by the saints in the "treasury of the Church," and applicable for the sake of others, by way of INDULGENCES or otherwise.—K3.

W. Y. FAUSSET.

SUPREMACY, ROYAL, means, in modern constitutional law, the supremacy of the sovereign acting constitutionally, *i.e.*, in legislation with the advice of Parliament, in administration with that of his responsible advisers, and judicially through his properly-constituted courts. There is no scope now left for arbitrary personal action on the part of the sovereign.

(1) *In general.* The RS. means that "all persons" (*i.e.*, every subject, of whatever standing, age, religion, etc.) are subject to the Crown acting constitutionally; and "in all causes," *i.e.*, that no question of law can be decided, nor any decision enforced, except in the King's Courts. This does not mean that voluntary or quasi-statutable associations (*e.g.*, railway companies, clubs, the Royal Society, etc.) may not have internal rules, which, in certain circumstances, the King's Courts might take cognisance of and enforce; but such rules are "law" in a secondary and indirect sense, *i.e.*, not *per se* the law of the land, but the (*ex hypothesi*) lawful rules of the society in question.

So far as concerns the exclusion of Papal or other foreign Power, the scope of the RS. is covered by the above definition. But it was impossible in the circumstances of the 16th century to carry out this effectively without "Royal" (*i.e.*, State) intervention in the internal affairs of the Church.

(2) *In relation to an Established Church.* By virtue of the RS. the "law" of the Ch. becomes the law of the land, and therefore alterable only by statute. The administration of the Ch. falls under the ultimate responsibility of the King's advisers, and the tribunals which interpret and enforce the Church's law become "the King's Courts" (Hooker, *Eccles. Pol.* viii. 8 7). This latter fact is irrespective of the question of the final appeal, which must in any case—whether an "Established Church" exists or not—go to the King's Court.

(3) *In relation to the Church of England.* The PB proper includes no reference to the eccles.

supremacy of the Crown, but the title "Supreme Governour of the Ch. of England" is claimed by the sovereign in the Declaration prefixed to the 39 Arts., and an explanation of the "chief government" (of the Church) attributed to the sovereign is contained in Art. 37. This Art., together with the Royal Injunctions of 1559, to which it refers for corroboration, are of primary importance as furnishing contemporaneous expositions of the Elizabethan Act of Supremacy, which is the statutory foundation upon which the doctrine or fact of the Royal Supremacy is established at the present day. The exact position taken up by Elizabeth cannot, however, rightly be understood from these enactments alone, without regard also to the history of the formal assertion of the RS. during the twenty-eight years which preceded the passing of the Elizabethan Act.

The formal assertion in question had its immediate origin in the desire of Henry VIII to obtain from the Pope a declaration of the nullity of his marriage with Katharine of Aragon. This the Pope, for political reasons, was unable to grant; whereupon Henry resolved to deprive both the Pope and the National Ch. of the power of interposing any further obstacles to the execution of his design. In 1531, with a view to obtaining the ready assent of the clergy whensoever the question of the "divorce" should be laid before them, he compelled the Convocations, by means of a threat of *præmunire* for having acquiesced in the legatine powers of Wolsey, to recognise him as *ecclesie et cleri Anglicani singularem protectorem unicum et supremum dominum et quantum per Christi legem licet etiam supremum caput*. The following year (1532) was marked by the "Submission of the Clergy," whereby the Conv. of Cant. formally conceded that the Royal Licence was necessary for Conv. to meet, and to make canons, and agreed that all existing canons should be revised by a commission appointed by the King for that purpose. Meanwhile Parliament had begun to pass a series of Acts, culminating in the Statute of Appeals (1532, 24 H. VIII, c. 12), by which the papal jurisdiction was abolished and the supremacy of the Crown over all persons within the realm, as well eccles. as civil, was secured. In 1533 the reduction of the spirituality was clinched by the Statute of Submission in which the essential part of the "Submission of the Clergy" was converted into an Act of Parliament (25 H. VIII, c. 19). By this Act the final appeal in eccles. matters was to be from the Archbishops' Courts to the King in Chancery, and the causes were to be heard by commissioners appointed by the King for the purpose. A Statute of the following year enacted that the King is "the only supreme head in earth of the Church of England" as recognised by the clergy of the realm in their Convocations, and also that the Crown "shall have full power and authority. . . to visit, repress, redress, reform, order, correct, restrain and amend all such errors, heresies, abuses,

offences, contempts and enormities . . . which by any manner spiritual authority or jurisdiction ought or may be lawfully reformed," etc. (1534, 26 H. VIII, c. 1). The title of "Supreme Head in earth of the Church of England," which this Act bestowed upon the King, did not necessarily confer any new powers, and indeed the Headship of the Ch. was therein treated as though it were an ancient and recognised magistracy to which appertained certain dignities, honours, etc., too familiar to need definition; but by recognising as belonging to the Headship the right to visit, reform, etc., all eccles. mischief, which by any *spiritual* authority ought to be amended, it clearly transferred to the Crown the power to administer the affairs of the Ch., to make spiritual laws, to decide spiritual cases, and to be the source of jurisdiction as distinct from the immemorial right of seeing that the spiritual authorities exercised their jurisdiction justly. All these powers were in fact exercised by Henry VIII and the Council under Edward VI. In 1535 Henry appointed his chief Minister, Thomas Cromwell, as his representative (vicegerent, vicar-general, etc.) in eccles. affairs, and by letters patent expressly authorised him to visit in the name of the King. He further exercised the right of supreme control in eccles. administration by issuing independently ordinances relating to spiritual matters known as Royal INJUNCTIONS.

The only certain limitation of the eccles. power claimed by Henry VIII and his successor was the "ius ordinis" or powers which spring from consecration, which were expressly disclaimed by Henry in a letter of 1533 to Bishop Tunstall of Durham.

In consequence of the reaction under Mary the Statute of Supreme Head was repealed, and a return was apparently made to the attitude which the Crown had adopted towards the Church before the Reformation.

On the accession of Elizabeth in 1558 an Act was at once passed "restoring to the Crown the ancient jurisdiction over the state eccles. and spiritual and abolishing all foreign power repugnant to the same" (1559, 1 Eliz., c. 2). After determining the negative side of the eccles. supremacy by excluding all foreign jurisdiction, this Statute enacted positively "that such jurisdictions, privileges, superiorities and pre-eminences, spiritual and eccles., as by any spiritual or eccles. power or authority have heretofore, or may lawfully be exercised or used for the visitation of the eccles. state or persons, and for the reformation order and correction of the same, and of all manner or errors, heresies, schisms, abuses, offences, contempts and enormities, shall for ever by authority of this present Parliament be united and annexed to the imperial crown of this realm"; that the Queen might assign such person or persons as she might think meet to exercise the supreme eccles. jurisdiction thus recognised; and that all spiritual and temporal officers should take an oath that according to their conscience the

Queen was "Supreme Governor in all causes spiritual as well as temporal."

(4) *Conclusion.* It will be seen that although the rank or legal position of "Supreme Governor . . . in all spiritual and ecclesiastical things and causes" was thus substituted for the statutory title of "Supreme Head in earth of the Church of England" (which title has never been revived), yet there was not in the Act itself any substantial surrender of the royal power in matters eccles. It restored to the Crown the jurisdiction visitatorial and corrective, which had been recognised by Henry's Act of Supreme Head as belonging to the supremacy, in terms differing but slightly from the corresponding clause of that Act. In short, by this Act the Royal Supremacy was restored to the extent to which it had been claimed by Henry VIII. Nevertheless, a real and substantial change in the conception and exercise of the RS. accompanied the passing of the Act. This result was produced by the official interpretations of the Act put forth by Elizabeth, contained in the Royal Injunctions of 1559, in the Second Supremacy Act of 1562, and in the 37th Art. of Religion. The explanation (declared by 5 Eliz., c. 1, s. 14 to be authoritative) of the Supremacy Oath appended to the Royal Injns. of 1559, with the title, "An Admonition to simple men deceived by the malicious," contains a very material modification of the eccles. supremacy, as interpreted and exercised by Henry VIII and Edward VI, describing it as "of ancient time due to the imperial crown of this realm that is under God, to have the sovereignty and rule over all manner of persons born within these her realms of what estate either eccles. or temporal soever they be, so as no other foreign Power shall or ought to have any superiority over them," *i.e.*, merely a temporal Power over eccles. persons. Similarly, in the 37th Art., the Supremacy is declared to be the right to govern all classes and orders spiritual and temporal and to punish the stubborn and evil-doers with the civil sword. On the other hand, both the Injunctions and the Second Supremacy Act expressly claim the authority used and challenged by Henry VIII.

There has never been a claim on the part of the sovereign to alter or propound doctrine, nor to determine what was heresy. The standards of doctrine remain purely eccles. in origin. But the Courts Christian exercise their function as the courts of the abps. or bps., of deciding the *questio facti, inter partes*, and on this question an appeal must lie to the King, acting constitutionally, as the source of justice. His court, in deciding such an appeal, does not, of course, decide what is the true doctrine, but whether such and such incriminated statements agree or not with the standards recognised by the Ch. and Realm. [Cp. *DECH.*]-A2.

A. ROBERTSON, and R. W. B. LANGHORNE.

SURCINGLE.—See GIRDLE.

SURETY.—See GODPARENTS.

SURPLICE.—A word derived from the Latin *superpelliceum*, the garment worn over the *pelliceum*, a woollen or furred coat. The surplice is a long, full, flowing vesture of white linen, with long and wide-winged sleeves, sometimes embroidered on the collar. In its true form the S. is not cut open down the front as a cloak, but has a hole at the collar through which the wearer's head passes. The custom of having the S. open in front appears to have been introduced in the seventeenth cent., when large wigs were worn, and when the putting on of the older form of the surplice would have disarranged their appearance.

As evidence of the length and fulness of the old English S., it may be observed, as examples, that in 1474 a lady named Elizabeth Andrews made the following bequests: "I will that Stoke church shall have a surplice made of a piece of linen cloth containing 26 yards . . . to the church of Weston, 20 yards of linen cloth to make a surplice" (Nicholas, *Testamenta Vetusta* 1 329, 330). In the year 1661 £4 was paid "for the President's surplice" (Fowler, *Hist. of Corpus Christi Coll.*, p. 359); whilst in 1662, at St. Oswald's, Durham, we find, "For 11 yeardes of Holland att 3s. 2d. a yeard for a new surplice for our minister, £1 14s. 10d. (*Durham Parish Books*, Surtees Soc., p. 198). In the year 1621, Cosin, as archdeacon of the East Riding of Yorkshire, asked, in his articles of inquiry, "Have you a comely and a large surplice, with wide and long sleeves?" Bishop Curle of Winchester, in 1636, similarly inquired, "Have you a comely large surpless with large sleeves?" The modern short, tight-fitting S. with lace at the hem, borrowed from recent continental examples, is a degraded form of the English S., and was certainly not "in use in this Church of England in the second year of the reign of K. Edward VI," and is therefore not authorised for use in the present day.

Durandus, the great exponent of mediæval ceremonial, observes that as the garments used by the Jewish priesthood were girt tight about them, to signify the bondage of the Law, so the looseness of the S., used by the Christian priests, signifies the freedom of the Gospel (*Rationale* 33).

The S. is appointed by the rubrics of the PB of 1549, to which the Ornaments Rubric of the present PB refers for guidance, to be worn by the clergy, "in the saying or singing of Matins and Evensong, baptising, and burying." The S. is thus the ordinary ecclesiastical vesture of the minister in all services other than the Eucharist. In addition or supplementary to the general direction of the Ornaments Rubric, the S. is ordered by the canons of 1604 to be worn in cathedral and collegiate churches when there is no Communion, *i.e.*, at Choir Offices (can. 25); whilst in parish churches, it is ordered (can. 58) that "every minister saying the public prayers, or ministering the Sacraments, or other rites of the Church, shall wear a decent and comely surplice with sleeves, to be provided at the charge of the parish." This direction, in appointing the use of the S. in ministering the Communion, is [on the view taken in this art.] at variance with the direction of the Ornaments Rubric, which requires the vestures named in the PB of 1549 to be retained and to be in use. Under that Book,

in the second year of King Edward VI, the S. was not worn at the Communion, but, as stated above, at "Matins and Evensong, baptising and burying"—other vestures being required for the Communion. (See ORNAMENTS OF THE MINISTER, and [for a different view ORNAMENTS RUBRIC.]—R3, V. STALEY.]

SURROGATE.—(1) A duly qualified deputy appointed by an eccles. judge to act in his stead, who is required (canon 128) to be "either a grave Minister and a Graduate, or a licensed public Preacher, and a benefited man near the place where the courts are kept, or a Bachelor of Law, or a Master of Arts at least, who hath some skill in the Civil and Eccles. Law, and is a favourer of true religion, and a man of modest and honest conversation." The formalities of appointment (e.g., of canon 123) must be strictly followed, otherwise all the appointee's acts are invalid.

(2) The most usual function of Ss. at present is the granting of marriage LICENCES (which see) whereby the triple publication of banns is dispensed with (canons 101 ff.). By the Marriage Act, 1823, § 18, no S. must grant a licence "until he hath taken an oath . . . faithfully to execute his office according to law, to the best of his knowledge, and hath given security by his bond in the sum of £100."—A5. R. J. WHITWELL.

SURSUM CORDA.—This invitation is to be found in all the Liturgies, Eastern and Western alike (cp. Hammond, *Liturgies*, pp. 12, 40, 68, 106, 152, 180, 272, 322-3, 365), and is generally preceded by a mutual salutation of priest and people. The common form (in Latin) is: *V. Sursum Corda. R. Habemus ad Dominum. V. Gratias agamus Domino Deo nostro. R. Dignum et justum est.* And the Greek form is very similar. Slight variations are noted by Scudamore (*NE*, p. 525).

The SC. is referred to in the *Canons of Hippolytus* (3 23-26); Cyprian (*De Dom. Orat.* 31); Cyril of Jer. (*Cat. Myst.* 5 4, 5); and Augustine (*Serm.* 117). In some of the Sacramentaries, e.g. the *Gel.*, the Canon begins with SC. With regard to the first Response Augustine (*De Ver. Rel.* 3) says: "Daily throughout the whole world the human race almost with one voice replies that it lifts its heart up unto the Lord." On the whole there is little reason to doubt that the SC. was a portion of the original nucleus of the earliest *Ordo*. It emphasises the beginning of the Thanksgiving proper in the Service (cp. Chrysostom, 18th *Hom. on 2 Cor.*)—H2.

J. F. KEATING.

SURVEYOR.—The Office of Surveyor of Eccles. Dilapidations owes its origin to the Eccles. Dilapidations Act, 1871. The appointment is made by the Archdeacons and Rural Deans of the Diocese subject to the approval of the Bp., and may be general or for a limited term, and may be for the whole or part of the Diocese. The Surveyor is paid according to a rate of charges fixed in each Diocese by the Bp., the Archdeacons, the Rural Deans and the Chancellor. It is not lawful for a Surveyor to be interested directly or indirectly in any work to be executed under the Act.

It may be convenient to mention here that the Act is purely administrative and has no bearing

directly or indirectly upon the law as to dilapidations. The Act, however, imposes upon every Incumbent an obligation to insure all Glebe buildings against loss or damage by fire, in his name jointly with the Governors of Queen Anne's Bounty, in at least three-fifths of the value thereof. If buildings not insured or insufficiently insured be destroyed or damaged by fire, the amount required to reinstate the buildings will be certified by the Surveyor and be a debt due from the Incumbent.—A6.

T. H. ARDEN.

SUSPENSION.—The withdrawal for a limited time of the right to perform clerical duties (*S. ab officio*), to which is sometimes added (in the case of an incumbent) temporary deprivation² (*S. ab officio et a beneficio*). The sentence usually provides that the suspension will not be relaxed without evidence of the offender's good behaviour.²—A5.

R. J. WHITWELL.

SYMBOL.—A S. is an object, action, or form, conveying to the mind some idea, simple or complex, not essentially involved in it, but imposed on it by custom or authority.

Before the invention of writing Ss. furnished primitive society with a useful system of sign-language. Out of symbolic writing

1. **Origin.** the letters of the alphabet were evolved, which are themselves Ss. of sounds, as sounds are Ss. of thought and emotion. Among civilised communities Ss. are employed to impress the imagination with the dignity of the kingly office, the majesty of law, the authority of parliament, the gradations of rank in the army and navy, the doctrines of the Ch. (see CREED), the functions of the Christian ministry, etc., while in domestic and social life a symbolical etiquette secures for each individual a due recognition of his place or worth.

All fully developed religious systems have had recourse to Ss. for the expression of religious and ethical ideas, and of this the religion

2. **Justification.** of ancient Israel is a notable example. Every detail in the elaborate adornment of the Temple and its ministry had a symbolic signification. When through the lapse of time the original meaning of a S. is lost, a new one may be imposed upon it, and in this way it is probable some of the Ss. employed in the worship of the Israelites were adaptations from an earlier cult, as in turn the writer of the Ep. to the Hebrews adapted the symbolism of the Temple to Christian use. After the Captivity the use of symbolic forms in literature became increasingly prevalent, as in Daniel and the later apocalyptic literature. But the justification for Christian Ss. resides less in OT precedents than in the example of our Lord who sanctioned them by the use of bread, wine and water in the Sacrs., attended Himself the highly symbolic services of the Temple, and actually based one of His most important discourses on the symbolic vine, which was one of its most conspicuous adornments. The Hoys of Holies, with its empty throne and its dark interior, was itself a majestic S. of the Unseen God "dark with excess of light."

¹ See also a special form of sentence in *St. Albans* (Bp.) v. *Fillingham*, L. R. (1906), p. 163.

² As to the obsolete discipline of a layman by suspension *ab ingressu ecclesiae* for brawling (5 Edw. VI, c. 4), see Gibson, *Cod.* (1761) 1047.]

So long as the Christian Ch. remained under the influence of Jewish ideas, and subsequently when it was engaged in active warfare with pagan idolatry, the use of Ss. was restricted. The earliest representations of Christ in art were the symbolic Shepherd and Lamb, while for the expression of faith in the resurrection the S. of the butterfly or the phoenix sufficed.

When the apparent danger of idolatry passed away, symbolism rapidly developed and the chs. were soon lavishly adorned with mosaics and pictures. Against these symbolic devices Leo the Isaurian (726), a brave but ignorant soldier utterly destitute of taste and learning, actuated probably by some superstitious motive of Moslem origin, initiated a violent iconoclastic campaign, by which the chs. of Constantinople were quickly freed from every vestige of picture, image and symbol. This reign of terror for the "orthodox" terminated with the Empress Theodora (842), and from that time for many cents. no further protest was made against the use of emblems of any kind in religious worship, although it was evident to devout people that the uninstructed laity regarded many of them as possessing occult powers, and that in their case veneration too often passed into idolatry. The prevailing tendency of the time was, however, to accept the will for the deed, and for the Ch. as a vast corporate body to take over the responsibility for mistakes of individuals, thus freeing the faithful from anxiety so long as they lived obediently to their spiritual superiors and died fortified by the Sacraments.

Against the gross and manifest misuse of relics and images the Reformers raised an emphatic protest, asserting in the most uncompromising terms the great principle of individual responsibility. To save men from losing their souls through idolatry, they thought it necessary to abolish all those relics and images which had led them so long astray. The attitude of the Ch. of Eng. in this great movement is well displayed in the chapter "Of Ceremonies" in the Pref. to the PB; yet so violent was the Puritanical outburst against idolatry that she had difficulty in retaining even such obviously harmless and useful Ss. as the cross in Bapt. (see canon 30) and the ring in Marriage. During the brief period of Puritan ascendancy many priceless monuments of art were ruthlessly destroyed, and, although at the Restoration this aggressive iconoclasm came to an abrupt close, the prejudice against Ss. continued throughout the following century. Even now it is not unusual to hear it said that religion is most spiritual when it is least symbolic, whereas in reality the abolition of the S. frequently results in the entire loss of the substance which stands behind it. Another popular objection to Christian Ss. is that in some instances a S. has had a heathen origin, as if the origin were of more significance than the present meaning. The only question worth considering is that which the Ch. of Eng. answered at the Reformation, "Is the S. likely to promote right thinking and right living?" "If it is, let it be retained; if not, let it be abolished."

(See art. EMBLEM: also Lundy, J. P., *Monumental Christianity*, 4to, 1876; D'Alviella, *Migration of Symbol*; Aynesley, *Symbols of the East and West*; Durandus (1205), *Symbols of the Church*, trans. with Introd. by Neale and Webb. Among small manuals we may mention: Jenner, H., *Christian Symbols*; Hulme, F. E., *History of Principles and Practice of Symbolism in Christian Art.*)—R4. E. A. WESLEY.

SYMPHONY.—The word S., used with respect to the PB, must be taken in its older meaning,

viz., to express any portions or passages whatever of music which are thrown into relief as purely instrumental, in works in which the chief interest is centred in the voice or voices. So applied, it is synonymous with *Interlude*, and may be meant in the Pss. where "Selah" is found in the Bible version, though this is doubtful, as "Selah" may be a direction for the instruments to strike up with an accompaniment.—Q3. F. DARBY.

SYNOD.—1. A provincial S. is an assembly of the bps. and clergy of a province. 2. A diocesan S. is an assembly of the clergy of a diocese under the presidency of the bp. 3. The sacred S. of the Ch. of Eng. is the Conv. of Cant. and York sitting separately or together. The word S. is also used of representative bodies, connected with non-established Anglican Chs., which include laymen. One of the most obvious needs of the present day is the restoration of effective synodical action in the Eng. Ch. So far as the diocese is concerned, a representative Diocesan Council of manageable size would appear to be, on the one hand, an invaluable instrument for the strengthening of the bp.'s hands, either for counsel, initiative or administration; and, on the other hand, a not unnecessary safeguard against occasional ill-advised or arbitrary episcopal action. See further, CONVOCATION, COUNCIL, DIOCESAN BISHOP, EPISCOPACY, ORDER.—A2. G. HARFORD.

SYNODALS.—(1) *Festa Synodalia*, i. e., festivals not observed by the Church at large, but peculiar to some particular diocese: permission to keep them having been granted by the bishop *in Synod*—so in Pref. 2; (2) fees payable to the bp. of common right, perhaps in recognition of his having an interest in the parochial revenues bef. they were assigned to the incumbent, and only due to any other (as archdeacon, or dean and chapter) by prescription; (3) constitutions made in the provincial or diocesan synods.—B2. A. M. Y. BAYLAY.

TABLES OF COMMANDMENTS.—As early as the 15th cent. we have records of the C. being set up in churches, apparently for the instruction of the people. The Orders of 1561 and the Advertisements (1566) directed that the C. be placed at the East end of the church, and the bishops accordingly are found demanding compliance with the new directions. Canon 82 reiterated the requirement, but the Privy Council has since decided that the canon is satisfied if the C. be placed on the east wall of the nave, in churches where the people could not read them if inscribed on the east chancel wall [cp. RITUAL, § 104 f. 18 and n.].—R5. S. REDMAN.

TAPERERS.—(Sarum Missal "Ceroferarii.") Two men or boys who carried candlesticks containing lighted candles in procession at High Mass (see SERVER).—R2. J. E. SWALLOW.

TAPESTRY.—A fabric of wool, silk, silver or gold, worked into a pattern; resembling textile fabrics, except that the threads are worked into the warp one by one by hand. From the later Middle Ages until comparatively recent times, T. was hung upon church walls for ornamentation, e.g., DORSALS.—R4. S. REDMAN.

TE DEUM LAUDAMUS.—The ancient Latin hymn which begins with these three words has been in use in the services of the
1. Origin. Western Church for more than 1,400 years. It can be traced with certainty to the fifth cent., and it may possibly

belong to the early years of that cent. As yet no secure answer can be given as to its author. We may with confidence dismiss the old tradition, generally accepted in the Middle Ages, that it was composed by St. Ambrose and St. Augustine, and recited by them in alternate verses on the occasion of the baptism of the latter. That it was the work of Ambrose alone has been by some inferred from its old designation as *Hymnus Ambrosianus*. This and the various guesses that have subsequently had supporters, connecting it with Hilary of Arles, or Nicetius of Trèves, or Nicetius of Vienne, or (most recently, as advocated by Dom G. Morin, *Revue Benedictine*, April, 1890) Nicetas of Rematiana in Dacia, are, none of them, supported by such evidence as to carry conviction. As to the author we can only say, he is unknown.

The quarter of the Church where the hymn first makes its appearance is Southern Gaul. The subject of its origin and early texts has been discussed with much learning in our own day by E. C. S. Gibson (now Bishop of Gloucester), and by J. Wordsworth (late Bishop of Salisbury), and to their writings (see below *Bibliography*) the student who desires to see the evidence exhibited in detail is referred.

The earliest mention of Te D. is to be found in the *Rule for Monks* of Cæsarius, Bishop of Arles (composed before 502). Te D.

2. Early Use. was then evidently well known, and is ordered to be used at morning service on the Lord's Day; and it is as a morning hymn on the Lord's Day that Te D. appears in many of the early Psalters. As late as 831 it was (as we learn from Amalarius) sung at Rome only on the *natalitia* of the Popes. Rome was always slow in adopting liturgical changes. In mediæval England, in the uses of Sarum and York, the general rule, without going into details, prescribed Te D. for Sundays and feasts of nine Lessons at Matins, except in Advent, and from Septuagesima to Easter. On the Sundays and the feasts occurring within the excepted periods another canticle was not substituted for Te D., but simply the short response after the ninth Lesson was repeated. The practice of substituting *Benedicite* for Te D. is not based on mediæval precedent.

Our English rule of singing Te D. after the first Lesson was perhaps suggested by a like rule in some German service-books, e.g., that of Calenberg and Göttingen, published in 1542.

3. Prayer Book Use. In the PB of 1549 Te D. was ordered to be used "daily throughout the year, except in Lent, all the which time in the place of *Te Deum* shall be used *Benedicite omnia opera Domini Domino* in English." It may fairly be questioned whether it might not have been better to have reserved Te D. for Sundays and festivals; and it may also be questioned whether *Benedicite*, a canticle of unbroken joyousness, was the best substitute for it in Lent. But, whatever answer may be given to these questions, in the PB of 1552 the injunction with regard to Lent was

removed, and ever since there has been freedom to use either Te D. or *Benedicite* on any day in the year.

We now proceed to examine the structure and the text of this noble hymn. And, first, it may be asserted with probability, reaching **4. Integrity.** almost to certainty, that the concluding eight verses, in the form with which we are familiar, are no part of the original hymn, which probably ended with the verse translated in our version by the words "Make them to be numbered with thy saints in glory everlasting." Indeed, with the exception of "Vouchsafe, O Lord, to keep us this day without sin," all these verses are drawn from familiar passages of Scripture—see Ps. 279=2810, Ps. 1442=1452, Ps. 562=571, Ps. 3222=3321, Ps. 302=311. (The first numbering is that of the Latin Vulgate, with which and the earlier Latin version the verses in Te D. should be compared.) Moreover, these verses have no special relation to the purport and intent of the earlier part, but are devout ejaculations which might be used in any service; and, as a matter of fact, most of these verses (as has been pointed out by Bishop Gibson) are, including "Vouchsafe, O Lord," etc., found, in certain Greek manuscripts, attached to the Greek morning hymn *Gloria in excelsis*.

Turning to the part of Te D. preceding these verses we can perceive that it consists of two quite distinct sections, having even the appearance of

5. Sections. being two distinct hymns—the second, addressed to Christ, beginning with the words "Thou art the king of glory," etc. We must dismiss the view (which formerly was maintained by some) that the opening part of Te D. is also addressed to Christ. It is possible, no doubt, to translate *Te Deum Laudamus* by the words "We praise thee as God"; but, even if the phrase "the Father everlasting" in verse 2 (derived from Is. 96) may be rightly applied to Christ, *vv. 11, 12, 13* (and more particularly the words "thine honourable, true, and only Son") are fatal to that view. Yet sudden transitions in regard to the divine Person addressed are sufficiently numerous in ancient devotional writings to make it quite possible that (excepting the concluding verses) the whole forms a single composition. If the *Gloria in excelsis* is examined it will be found to exhibit this phenomenon.

It is particularly interesting to observe that the fruit of the recent investigation into the structure of Te D. is exhibited in the triple division of the hymn, as it appears in the Accession Service, agreed upon by the Convocations of Canterbury and York, and authorised by Royal Warrant (Nov. 9, 1901).

The rhythmical structure of Te D. (much obscured in the English translation) has been well exhibited by Rev. W. C. Bishop, but for the sake

6. Structure. of brevity we can here only exhibit its features in outline. Mr. Bishop (dismissing the *cento* of the eight concluding verses) arranges the verses thus: Group I, "Te Deum . . ."; "Te Dominum . . ."; "Te aeternum Patrem . . ."; Group II, "Tibi omnes . . ."; "Tibi caeli . . ."; "Tibi Cherubim . . ." followed by "inaccessibili voce proclamant" and the "sanctus"; Group III, "Te gloriosus . . ."; "Te Prophetarum . . ."; "Te Martyrum . . ."; Group IV, "Te per orbem . . ." followed by the mention of Father, Son, and Holy Spirit; Group V, "Tu Rex gloriae . . ."; "Tu Patris . . ."; Group VI, "Tu ad liberandum . . ."; "Tu devicto . . ."; "Tu ad dexteram . . ."; Group VII, "Te ergo . . . numerari." Each group of rhythmical verses opens with the pronoun "Thou" or "Thee" or "To Thee" (*Tu*, or one of

its cases), and the "Tu," or "Te," or "Tibi" is, in most instances, thrice repeated.

Some observations may now be offered on certain features of the text and of the English translation in the P.B. (1) v. 15, "everlasting Son"

7. Text. (*sempiternus filius*); the reference is probably to the eternal generation of the Son, and the word "eternal" would be better than "everlasting." (2) v. 17, "the sharpness of death" (*aculeo mortis*) obscures the clear reference to "the sting of death" (1 Cor. 15 55, 56), where in the old Latin version (though not in Jerome's) *aculeus* is used. (3) v. 16, "when thou tookest upon thee to deliver man" (*tu ad liberandum suscepturus hominem*) misses the sense: the thought is "when thou tookest man (= human nature) to deliver (him)": and the next words, "Thoudidst not abhor," etc., point to the Word's taking human nature of the Virgin Mary. The structure of the Latin is somewhat rude, and Bishop Wordsworth observes that the text of the 16th verse shows more variation of readings than any other. The variations point to difficulties which it was sought to smooth by alterations in the text. There is an old Irish text that reads *ad liberandum mundum* ("to deliver the world"). Some able scholars have thought that this text (which runs in the Antiphony of Bangor, *Tu ad liberandum mundum suscepisti hominem*) represents the original text. But the present writer, familiar with other striking examples of Irish ecclesiastics improving (as they imagined) on well-known texts, cannot assent to this view. It is, moreover, in the highest degree improbable that all Europe, save Ireland, had lost the true text. (4) vv. 7, 8, 9. The language of the Latin of "the glorious company of the Apostles," etc., finds (as was long ago observed) a close parallel in the last chapter of St. Cyprian's *De Moraliitate*, and one can scarcely doubt it was suggested by it. Bishop Wordsworth has pointed out that the word *numerus*, in the phrase *Prophetarum laudabilis numerus* ("the goodly fellowship of the Prophets"), was often used technically for a large body of troops, and he suggests that there is here a *crecendo*, reaching its climax in the "noble army" of v. 9. The original of "the noble army of Martyrs" is "*candidatus exercitus Martyrum*," which some would prefer to see rendered "white-robed army of Martyrs." The present writer has shown that *candidatus*, like *numerus*, was a word of military associations. The *candidati* of the Roman army were, at least from the time of the Emperor Gordian (239-244) onwards, a picked body of troops, forming the bodyguard of the Emperor. They wore a white vesture over their armour. The writer of Te D. may have thought of the great multitude of the Martyrs in heaven forming a guard round the throne of their King, in vesture made white in the blood of the Lamb. (5) v. 21, "make them to be numbered," etc. In mediæval script the words *numerari* and *munerari* are so much alike in appearance that variant readings very naturally arose. Probably the correct text is *munerari*. The idea of "reward" is not involved in the word, and the verse might be rendered "make them to be granted with thy saints the glory everlasting." The English reformers naturally followed the text (*numerari*) as they found it in the printed Breviaries of Sarum and York.

Handel as a thanksgiving for the victory at Dettingen. In our own day the noble composition of Sir George Martin for Queen Victoria's "Diamond Jubilee" is well known.

Merati's edition of Gavantus' *Thesaurus sacrorum rituum* (vol. 2); Cardinal Thomasius' *Opera* (vols. 2 and 3); Ferraris' *Bibliotheca Prompia*

9. Bibliography. exhibits conveniently the opinions of the liturgists of the seventeenth and eighteenth cents. Recent studies: the article on *The Te Deum* in the *Church Quarterly Review* for April, 1884, where the Bishop of Gloucester (E. C. S. Gibson) deals with questions of text and origin with much learning. To this should be added, for a few additional points, the article *The Gloria in excelsis* by the same writer in the same magazine for Oct., 1885. The late Bp. of Salisbury (J. Wordsworth) deals with the whole subject with learning and acuteness in the article *Te Deum* in Julian's *Dictionary of Hymnology*. A plea for Greek influences being seen in the Te D. will be found in Freeman's *Principles of Divine Service* (1 405-7). J. Dowden's *Workmanship of the Prayer Book* (2nd ed., pp. 83-94, and, on *candidatus exercitus*, 235-241); and Mr. W. C. Bishop's analysis of structure (*Organist and Choirmaster* Dec., 1893). *The Te Deum, its Structure and Meaning*, by Bishop J. Wordsworth (S.P.C.K., 1902), is a popular treatise, based on stores of competent learning.—D2. J. DOWDEN.

TEMPERANCE.—The word T. is used in the Church Cat. in connection with SOBERNESS.

1. Meaning of Word. Some have thought in consequence that it is intended to refer to moderation in eating, but it is practically certain that both words are to be understood in the widest sense. The word T. or its cognate adjective occurs in the English NT five times as the equivalent of *ἐγκρατής* and its cognates (Acts 24 25, Gal. 5 23, 2 Pet. 1 6, 1 Cor. 9 25, Tit. 1 8), and once as the equivalent of *σώφρων* (Tit. 2 2), a word which is also translated *sober*. In 16th and 17th century English T. seems to have had precisely the same meanings as it has now. Milton uses it to mean moderation as opposed to drunkenness. Shakespeare and Spenser use it of the calmness which is free from ardent passion. Modern use has tended to confine it to moderation as opposed to drunkenness, mainly owing to its connection with the great social movement which aims at the amelioration of the drinking habits of the country. True T., of course, includes this, it is the virtue of complete self-control. Aristotle, in his *Ethics*, uses the word T. (*ἐγκράτεια*) to describe the sum of all human virtues. Literally, the word means command of self, control of the passions; the Church Cat. quite rightly uses it to express the positive side of the seventh commandment. The law of Christ demands not only freedom from gross sin but such complete control of mind, will, motive and passion, as shall reach and transcend the Aristotelian ideal. One of the most grievous breaches of that law of Christ in modern times is due to the excessive use of alcohol. And consequently the first T. reformers were quite right in claiming the word T. as the watchword of their movement, and the establishment, somewhat later, of the Church of England Temperance Society was the bounden

This magnificent hymn has attracted some of the most eminent of musical composers, both British and foreign. The Cathedral Music of

8. Musical Settings. England is rich in fine examples of musical settings. And the use of the Hymn on great occasions of national thanksgiving has given occasion to some splendid musical works. Perhaps the most famous is the music composed by

duty on the part of the Church in her effort to be loyal to the spirit and meaning of the Church Catechism.

The T. movement began its organised existence in 1826, but efforts had been made to meet the evil before this date. In 1552 the first Licensing Act was passed to suppress useless ale-houses. In 1750 the then Bishop of Worcester made

2. The Temperance Movement.

an abortive effort to rouse public opinion on the subject. Fifty years later, both in England and America, others began similar and more successful efforts, until at last, in 1826, the American Society for the promotion of T. commenced its operations. Within four years similar societies were founded in Great Britain. These Societies almost immediately tended to recommend total abstinence, Joseph Livesey, of Preston, becoming the leader of the English movement. In 1846 a World's T. Convention was held in London, followed in seven years by the founding of the United Kingdom Alliance. The movement quickly and considerably gained the support of thinking people, and efforts were made at legislation. But public opinion moved slowly. In 1854 the Forbes Mackenzie Act gained Sunday closing for Scotland, similar Acts for Ireland and Wales, the former in 1878, the latter in 1881, following in due course. In 1876 a committee of the House of Lords discussed the subject, whilst in 1899 a Royal Commission, presided over by Viscount Peel, presented its report. Acts of Parliament in 1902 and 1905 followed, Acts which were not altogether satisfactory to the majority of T. reformers. But, whether through the growth of public opinion or the assistance of these Acts, the Drink Bill of the country, which had risen to upwards of £180,000,000, has now decreased to something under £160,000,000, and on all hands there are indications that the personal habits of the people of the country are tending in the direction of moderation.

Individual members of the Church of England had from the very first taken considerable

3. The C.E.T.S.

interest in the movement, but no organised action had been taken. In 1860 some 159 abstaining clergymen sent an urgent appeal to the *Times* newspaper—they were compelled to insert it as an advertisement, and it almost seemed as if it would fail of its purpose. But the next year the wife of a Shrewsbury incumbent published an account of her work in her husband's parish under the title "*Haste to the Rescue.*" By a happy inspiration it was decided to distribute 10,000 copies amongst the clergy, and, in 1862, fifty copies met in London to organise a society which was called first "Church of England Total Abstinence Society," but the title was changed within a few months to "Church of England T. Reformation Society." The interest of the Church was aroused, and presently we find sermons being preached in Westminster Abbey and St. Paul's Cathedral, the preacher in the latter being Canon Ellison,

Vicar of Windsor, and one of the founders of the Society. Convocation became interested, and it was felt that, if the Society were to be the representative instrument of the whole Church, it must win the sympathy of all, whether teetotalers or no, who were willing to take their share in its work; to this end it was reconstituted in 1872 on what has come to be called the "*Dual Basis.*" It was to include for the future not only those who abstained entirely from intoxicating drink, but those who were willing to sign, and live in the spirit of, the following declaration: "I recognise my duty as a Christian to exert myself for the suppression of intemperance; and having hereby become a member of this Society, will endeavour in the Name of the Lord Jesus Christ, both by example and effort, to promote its objects." Members of the abstaining section sign the following declaration: "I hereby promise, by God's help, to abstain from the use of all intoxicating liquors so long as I retain this card of membership." To this declaration the following note is appended: "It is to be distinctly understood that this promise has no reference to the use of wine in the HC, or yet to the use of intoxicating liquors under medical order." The introduction of the *Dual Basis* was a critical time in the history of the Society. Some few valuable supporters were lost, but many more were gained. In the early days of the *Dual Basis* an additional pledge for the general section was brought into use confining the use of alcohol to meals, but it was not very largely used until there came into existence in 1903, through the exertions of the Rev. Frank Webster and the influence of Field-Marshal Lord Roberts, the "Semi-Teetotal Pledge Association," which, in 1904, became a section of the C.E.T.S. The declaration of this Association runs as follows: "I solemnly undertake, by God's help, to abstain from all intoxicating drink, except at my midday and evening meals." Owing to the kindly interest of two great London newspapers many thousands joined the new movement.

Something must be said of the general work of the Society. It aimed first at founding parochial branches which were affiliated to the

4. Work of the C.E.T.S.

general Society. It gives cordial and sympathetic help to efforts at legislation. In view of the enormous number of cases of intemperance which come before the various Courts of Petty Session the Society has appointed Police Court Missionaries at most of the Courts. It conducts T. missions at horse-races and other gatherings attracting large numbers of people. It issues literature, and has brought into being or assisted T. work in the Army and Navy. It has founded Inebriates' Homes both before and after legislation on the subject. It has taken its share in facing the serious problems which strong drink raises amongst native races of the world. Last and not least, it has borne an honourable part in T. work among the young—work so important as to merit a separate section in this article.

In 1847 the first efforts at influencing children were made, and Bands of Hope, as they were called, came into existence. In 1855 the United Kingdom Band of Hope Union was formed, and embraced

in the Union sixteen Bands of Hope. At the present time there are probably some 25,000 bands, comprising from four to five millions of children. Of late years much careful attention has been given to the teaching of hygiene, elementary physiology, and sociology, in relation to the use of alcohol. The C.E.T.S. and other societies have created an excellent literature on the subject, and by means of prizes and examinations have roused considerable interest. For some time voluntary teaching has been given in the Day Schools, and just recently, by the direction of the Board of Education, T. teaching is included in the time-table of all elementary schools.

The C.E.T.S. has a double aim in view—to quote the language of its own literature: (a) the reformation of the intemperate; (b) the formation of a healthy public opinion throughout the area over which its influence extends.

Parochially, these objects have been worked for by weekly or monthly meetings, at which addresses are given. Too often there is a danger that the T. meeting should degenerate into a mere entertainment society. To meet this the Central Committee have arranged lists of speakers and have provided many series of lantern slides with accompanying literature. Visitation and open-air work are adjuncts of the indoor meeting, without which thoroughly efficient work can hardly be carried on. Band of Hope meetings run on similar lines—recitations, songs, and services of song adding brightness and efficiency to them. In some dioceses—it were well if it were in all—an active general propaganda is carried on, and so the general influence of the Society is extended. T. missions are held and T. vans carry the Society's message into many a country village. It is impossible here to detail the work. Children of all classes are catered for, the Young Abstainers' Union aiming at the children of the so-called upper classes. For further details reference must be made to the Society itself at its central offices, 4 The Sanctuary, Westminster, S.W.

Rowntree and Sherwell, *Temperance Problem and Social Reform*; Horsley and Sturge, *Alcohol and the Human Body*; Arthur Shadwell,

7. **Temperance Literature.** *Drink, Temperance and Legislation*; Robinson Souttar, *Alcohol, its Place and Power in Legislation*; T. P. Whittaker, *The Economic Aspect of the Drink Problem*; John Burns, *Labour and Drink*; Dr. Burns, *Temperance in the Victorian Age.*—K3⁷. F. S. GUY WARMAN.

TENEBRÆ.—The name given to Mattins and Lauds on the last three days of Holy Week, Maundy Th., Good Fr., and Easter Eve. The office retains its most ancient form, there being no Invitatory, no hymns, and no *Gloria* aft. any Ps. The title (T. = *darkness*) was given from the fact of fifteen candles being extinguished one aft. another, until the office concluded in darkness. But this name only originated aft. it had become customary to recite each of these offices on the evening preceding the day to which they belong. Originally, they were said in the early morning, and the gradual extinguishing of the lights corresponded with the growing light of dawn.—B2. A. M. Y. BAYLAY.

TENTHS.—Although etymologically identical with "tithes," there is a distinction in eccles. law and a considerable difference in the technical use of the terms, the T. being an impost on the clergy themselves, and the TITHÉ a levy on their parishioners. In addition to the *Annates* or FIRST FRUITS, which every clergyman was called upon to pay on

his induction to a benefice, he was, and is, liable to an annual tax of 10 per cent. on his income, the value of which is still calculated on the basis of the returns made to Henry VIII. Before the Reformation and the consequent rejection of papal authority in this country, the contributions from this and other sources had been claimed by, and paid to, the Pope of Rome. By the "Fidei Defensor" Act they were diverted to the royal exchequer, and so continued till restored to the Ch. by Queen Anne (see QUEEN ANNE'S BOUNTY). The benefices amenable are fewer than half of those in existence, the poorer livings and those of modern creation being exempt.—A6. G. WORLEY.

TERCE.—The office to be recited at the third hour, *i.e.*, 9 a.m., but, when said in choir, somewhat earlier. (See HOURS OF PRAYER.)—B2. A. M. Y. BAYLAY.

TERRIER.—"A T. (*inventaria*) of Glebe-lands (*Terra in qua consistit dos ecclesiae*, Lyndw. 3 28) and other possessions (*terrarum et peculiorum*) belonging to Churches (*conficienda et in episcoporum archivis asseranda*)."

"We ordain that the Abps. and all Bps. within their several dioceses shall procure (as much as in them lieth) that a true note and T. of all the glebes, lands, meadows, gardens, orchards, houses, stocks, implements, tenements and portions of tithes lying out of their parishes (which belong to any Parsonage or Vicarage or Rural Prebend) be taken by the view of honest men in every Parish by the appointment of the Bp. (whereof the Minister to be one) and be laid up in the Bp.'s Registry, there to be for a perpetual memory thereof" (canon 87).

This was an amplification of the canon of 1571. A form of T. has recently been approved by Convocation and published by SPCK. at a charge of 1/6. It is much to be desired that a T. in this form be prepared for every Parish, and a copy filed in the Diocesan Registry. The T. requires, of course, to be kept up to date.—A6. T. H. ARDEN.

TEXTS (FOR SERMON).—The custom of prefacing a sermon with a text of Scripture was general in the early Ch. The text was invariably taken out of the Scriptures, though it would appear from some of St. Chrysostom's *Homilies* that preachers sometimes dispensed with one altogether. The custom has continued to the present day.

The reason for the use of a text appears to be the fact that the sermon is intended to be an exposition of scriptural truth, either an explanation of the particular text chosen or of some truth which it illuminates. In many parts of the Ch. it is most usual for the sermon to be an explanation of the Gospel for the day or of some part of it. In the Ch. of Sweden this custom is so strictly observed that a second set of Gospels has been authorised, not to be read at the services, but to give preachers a larger scope in the choice of subjects for sermons. In the Ch. of England a larger liberty is allowed, though the advantage of choosing a text from the Scriptures appointed for the day and thus emphasising the appointed teaching of the day is generally recognised.

In the choice of a text for a sermon there are two methods which may be used. One is to decide upon a subject and then find a text which throws light upon it. The other is to take a text or passage of Scripture and proceed to

unfold the meaning of it. Both methods are legitimate and may be used to produce useful sermons. Perhaps it is too often forgotten that a sermon should have an *object* as well as a *subject* or *text*. Its aim should be not merely to please or interest but to produce some particular result in the character and conduct of those to whom it is addressed. The preacher should ask himself before he prepares his sermon, What do I want to accomplish by means of the sermon that I am about to preach? There are three principles which should govern the choice of text or subject. First, it should be suitable for the occasion on which the sermon is to be preached. Next, it should meet the spiritual needs of the people to whom it is to be addressed. And, thirdly, it should be the expression of some truth or aspect of Christian truth by which the preacher is strongly held and influenced at the time of preaching. When these three conditions are fulfilled, the sermon will not be preached in vain. (See further, PREACHING.)—X2.

LUCIUS SMITH.

THANKSGIVING.—The element of T. is clearly evident in the PB. Following the Lit. there are 7 Ts. for use on special occasions, and one—the *General T.*—for use at any time by the discretion of the Minister. In this last there is an optional clause, by which anyone for whom public pr. has been requested may, in the presence of the whole congregation, give his own personal T. to Almighty God for blessings received in answer to such prayer. The remaining Ts. are not frequently used—at least in this country. Moreover, there are three Offices of T. pure and simple, viz.: (1) CHURCHING of Women, (2) T. after a Storm, (3) After Victory or Deliverance from an Enemy (the latter two in "Forms of Pr. to be used at SEA"). But almost every PB office has its distinct element of T. in psalmody, versicle, response, and prayer. Even the penitential Lit. has its *Gloria Patri*, and the Burial Office a noble T. in the first Pr. ("We give Thee hearty thanks," etc.). At the Savoy Conference the Puritans lodged an objection against the PB that it was defective in forms of Thanksgiving. To this the Bishops replied that it contained many Ts., *Te Deum*, *Gloria Patri*, etc., besides "occasional Thanksgivings after the Lit., of the frequency whereof themselves (*i.e.*, the Puritans) elsewhere complain" (Cardwell, *Conferences*, pp. 344-5). This latter remark alludes to an "exception" of the Puritans in which they desired that the *Gloria Patri* be used only once at MP and EP respectively. It must also be remembered that there is likewise a Form of Pr. with T. to Almighty God for use upon the Anniversary of the Day of the ACCESSION of the reigning Sovereign. (See further, PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS; PRAYER, § 6.)—K3².

H. E. SCOTT.

THOMAS, ST.—See FESTIVAL, § 27; SAINTS' DAYS (RATIONALE OF SERVICES), § 2.

THREE HOURS' SERVICE.—This name is commonly given to a Good Fr. Service of modern origin, introduced into the Ch. of Eng. some fifty years ago, and intended to commemorate the *three hours'* darkness at the crucifixion. There are slight variations in the exact form it takes in different places, but the following is a fairly typical order:—(a) Introduction (hymn, and a few prs. which may well be:—Lesser Lit., Lord's Pr., the three Colls. for Good Fr.); (b) Meditation on the first word from the cross, comprising hymn, short address, silent pr., and Collect; (c), (d), (e), (f), (g), (h), Similar Meditations on the remaining six words from the cross; (i) Conclusion (hymn, Coll., and Blessing). The Three Hours' Service is unquestionably lawful under the Act of Uniformity Amendment Act of 1872, provided: (1) the Colls. and Prs. are all taken from the PB; (2) all the other services for Good Fr. are used during the day; (3) the consent of the Ordinary is obtained. The popularity which this Service has attained proves that it has met a felt need, and the vivid way in which it pictures and brings home to the mind the scenes of the cross has undoubtedly done much good. But, if used, it should merely *supplement* the PB services for Good Fr., and never be allowed to oust or displace them.—G28, 89.

J. W. TYRER.

THRONE (BISHOP'S).—In the Jewish synagogue the officials and principal persons had special seats, the *πρωτοκαθεδραι* mentioned in the NT (Mark 12 39, etc.), and this arrangement was transferred into the Christian Church. As early as the 3rd cent., if not earlier, the presbyters had their fixed seats in the upper part of the church, the bishop's seat (*θρόνος*, *cathedra*) being among them and distinguished from the rest by its linen covering (Tertullian, *de Exhort. Cast.* 7; Clemens Alex., *Stromata* vi. 13 106; Origen, *in Matt.* 16 22; Pontius, *Vita Cyprian.* 16; *Didascalia Apostolorum* 12). Seated in it, the bishop used to preach, and hence his chair came to be regarded as a symbol of his authority; so already in Cyprian, *Ep.* 3 (65) 1, etc. Very naturally, the church where the bishop's T. was permanently placed came to be called his *cathedral*, though not bef. the 10th cent. The chair of James the Lord's brother was, according to Eusebius (*HE* 7 19), preserved in his time in the church at Jerusalem. Originally, the clergy seats were of course movable. But very early the plan was adopted of making a fixed bench of wood or stone for the presbyters inside the round wall of the apse, the bishop's T. being in the middle, raised a little and exactly behind the altar. A good example of this arrangement may be seen in the Cathedral of Torcello, near Venice, and an ancient episcopal chair in its original position still exists in Norwich Cathedral. In the 13th cent. the altars were moved further eastward. This necessitated a re-arrangement of the clergy-seats, and they were accordingly placed below the altar in the style we are so familiar with in our cathedrals, the bishop's T. being to the east of the stalls, and usually on the south side. Fine examples

THANKSGIVINGS UPON SEVERAL OCCASIONS.—See PRAYERS AND THANKSGIVINGS.

of mediæval thrones may be seen in the Cathedrals of Durham, Exeter, Hereford and St. David's.

A bishop occupies his T. when present in his cathedral but not actually officiating, and from it pronounces the benediction. He may, however, require to be seated ceremonially during functions (e.g., Ordination and Confirmation) in which it is obviously impossible for him to use his T. And in this case it is usual to place near the Holy Table a chair (Rubrics of Ord.) facing westward. In many parish churches a chair is permanently placed on the north side of the SACRARIUM to be used by the bishop when he comes. In connection with this subject we cannot forbear mentioning the magnificent ivory chair of Abp. Maximianus preserved at Ravenna. (See *DCA*, arts. *Cathedra* and *Throne*.)—R5. J. W. TYRER.

THURIBLE.—See CENSER.

THURSDAY.—See WEEK, THE CHRISTIAN, § 4.

TIARA.—The triple crown, worn by the Popes as a symbol of their sovereignty. The word is sometimes used as a synonym of MITRE.—R3. MORLEY STEVENSON.

TILES.—There are three kinds of T. in common use. (a) *Roofing T.*, for which Broseley, in Shropshire, is one of the chief centres of manufacture. Pan T. should be avoided as being liable to let in the rain. (b) *Wall T.*, for mural decoration. This art was brought to perfection in Damascus, Cairo and Moorish Spain. (c) *Floor T.* Majorica T. were much used in Italy three hundred years ago, but have gradually given place to others, as the majorica enamel was found to be too soft for footwear. The so-called "encaustic" variety is mostly used now in England as being more durable.—R6.

G. VALE OWEN.

TIMES OF SERVICE.—See RITUAL, viii.

TIPPET.—Canon 58 of 1604 states: "It shall be lawful for such ministers as are not graduates to wear upon their surplices instead of hoods some decent tippet of black, so it be not silk"; and canon 74, enjoining decency of apparel upon the clergy, requires that dignitaries and graduates shall wear "gowns with standing collars and sleeves straight at the hands, or wide sleeves as is used at the universities, with hoods or tippets of silk or sarsenet, and square caps."

As to the meaning of the word T. there has been, especially of late years, considerable difference of opinion. There are many who identify it, save for difference in material and shape, with the ordinary graduate's hood, for which they declare it is but another name. Others maintain that by the word T. is meant what has long been known as the chaplain's or dignitary's scarf, and in the light of recent evidence¹ it is probable that the latter definition is the correct one. Certainly, until quite recently, in Ireland the scarf was always known as the T., and this definition still obtained until the middle of last cent. in certain parts of England. It is probable that the T. was evolved from the ancient ALMUCE, a vestment which covered the shoulders and included

¹ Bailey's *Dictionary*, 1721-1802; *Gentleman's Magazine* for 1818, pp. 216 ff.; Robinson, *The Black Chimera*, in S.P.E.S. Trans., iv. 3; Atchley, St. Paul's Eccles. Soc. Trans., iv. p. 327.

the hood, having long ends hanging down from the shoulders in front. These ends were known as the *livripitium*, and were generally for warmth, together with the hood, lined or edged with fur. Subsequently, the hood became separated from the pendent portion, which latter, however, was made sufficiently long and sufficiently wide to be used as a head covering in wet or cold weather, whence its present scarf-shaped appearance is without difficulty traced. The T. or scarf was worn by deacons and priests alike, and it is urged it should be worn by the deacon in the same manner as by the priest, and not over one shoulder only. There is no authority for confining the use of the T. to chaplains or dignitaries.

[The T. was part of the outdoor dress required by statute under Henry 8, and worn by custom over surplice as well as gown. Abp. Parker, on March 12th, 1566, referred to a rumour that "some of your preachers preached bef. the Q.'s Maj. without T. and had nothing said to them for it." About the same time Johnson wrote to Bp. Sandys asking why the T. was commanded and the stole forbidden, where the collocation suggests that the T. was already worn with the surplice.—G.H.]—R3. J. O. COOP.

TITHE.—The assignment of a tenth part of the produce of the ground to the service of

religion was an obligation taken over by the Christian Church from the Old Covenant, though the custom was not merely Semitic (1 Macc. 11 35; Livy 5 31), and is ascribed in Genesis to pre-Mosaic times (14 20—cp. Heb. 7 2-10—and 28 22). Neglected under the kings, the duty was revived by Hezekiah (2 Chron. 31 5, 12, 19), and again enforced by Nehemiah (12 44). Malachi reproaches the Jews for robbing God in tithes and offerings (3 8). There is no law of tithes in Ezekiel, but their payment is prescribed in the Levitical code (Lev. 27 30-32, Num. 18 21; cp. Deut. 12 5-18, 26 12-14). The early Christian writers (e.g., St. Augustine and St. Jerome) base the duty of dedicating to the Lord at least the tenth part of a Christian's possessions rather on the analogy of the Levitical Law, the example of the patriarchs, and our Lord's injunction that the righteousness of His disciples should exceed that of the Scribes and Pharisees, than on any direct divine command. But we find the Council of Rouen, A.D. 630, affirming that "all the tithes of the earth belong to the Lord," and excommunicating those who refused, after three admonitions, to pay them.

In England, the 17th of the Articles delivered at the Legatine Councils held A.D. 785-787 quotes Lev. 27 30 and Malachi 3 10 as binding on Christians. In the

17th cent. Selden came into conflict with the ecclesiastical authorities by contesting the divine obligation of paying tithes. Perhaps such a duty may be regarded as analogous to the divine obligation of Sunday, for the principle of at least a fixed portion of men's goods and of their time being due to God has been usually held to be a permanent one. T. was "God's part," the "speciality of the Lord God," and its payment, at first enjoined and customary as a religious obligation, and afterwards claimable under spiritual censure under the law of the

1. Basis of Custom.

2. English Practice.

Church, finally passed, with the rest of that law, into the national jurisprudence of this and other Christian countries.

Ts. "were never the property of, or payable to, the State" (Selborne, *Defence of the Ch. of Eng.* p. 185); they were not a tax or impost, nor did they originate in some royal bounty, the recognition of the duty of payment being long anterior to any civil enforcement of it. In fact, till recently, process for recovery was of ecclesiastical cognisance only. Lord Selborne, who examines the historical facts at much length (*Defence of Ch. of Eng. and Ancient Facts and Fictions*), finds no enactment for the temporal enforcement of the right till the laws of Edgar (A.D. 970), afterwards confirmed by Cnut. The supposed donation of Ethelwulf, A.D. 855, by which that king "released the tenth part of his kingdom and offered it as a sacrifice on the Cross to the Triune God," he holds to have been only an enfranchisement of *folcland*, for pious purposes, from tribute or service, not a wholesale gift of a T. of the produce. Church revenues were originally lodged with the bishop, with a wide discretion of application, but at an early date the "baptismal" or mother churches, which were the local centres of religious ministrations and were usually conventual, obtained a right to the T. As the parochial system established itself, however, the right of the landowner to appropriate the T. arising from his lands to the parish church founded by him seems to have been recognised, and before the end of the 12th cent. the general title of the incumbent to the parochial T. was undisputed.

The idea of the continental quadripartite division of the T. (bishop, clergy, poor, church fabrics) having ever held good in England, or of a tripartite division (clergy, poor, fabrics), is disproved by Lord Selborne, though it is true that all Church property was called the "patrimony of the poor."

T., an incorporeal hereditament, payable of common right for "such things only as do yield a yearly increase by the act of God,"

3. Kinds of Tithe.

is, or was, of different natures: (i) *prædial*, arising from the ground itself, as grain, hay, lesser timber, flax, hops, roots, herbs, etc.; (ii) *mixed*, from things nourished by the ground, as young of beasts (not *feræ naturæ* nor fish), and of poultry, milk, cheese, eggs, honey, wool; (iii) *personal*, being net profits arising from human industry, e.g., mills, but not quarries. Ts. are also distinguished into (i) *great*, as corn, hay, timber; and (ii) *small*, viz., other *prædials*, and mixed and personal Tithe.

By the Tithe Commutation Act of 1836 (6 and 7 Gul. IV, c. 71), there was substituted for all tithes paid in kind a corn-rent,

4. Tithe Commutation.

permanent in quantity and payable twice a year (Jan. 1 and July 1), the sum varying with the value of the rent, which was fixed for each parish, failing voluntary agreement or an already existing *modus decimandi*, by compulsory award. The award was based on the clear average value of wheat, barley and oats during the septennium preceding 1836, viz., wheat 7s. 0½d. per bushel, barley 3s. 11½d., oats 2s. 9d., so that £100 commuted value corresponded to (omitting decimals) 94 bushels of wheat + 168 of barley + 242 of oats. Whatever sum in any future year would purchase that quantity of wheat, barley and oats at the average prices of the preceding seven years was to be the actual sum receivable for each £100 of commuted value.

The rent-charge, it will be noticed, is much more dependent on oats than on wheat, but the repeal of the Corn Laws has been fully felt by the tithe-owner. For hops, fruit and coppice-timber a different estimation was made (extraordinary T.). The net value of the rent-charge was to be liable to the same incumbrances and incidents to which the T. was liable before commutation, and continued to be treated as realty, but doubt has been felt whether the statute 4 Eliz., c. 2, intended unimprovable T. to be liable to poor rate. For recovery from the tithe-payer by suit in the spiritual court, 7 and 8 Gul. III, c. 6, and subsequent statutes have substituted a more summary process, and the Tithe Rent Charge Recovery Act of 1891 (54 Vict., c. 8) has made the landowner directly, but not personally, liable, after an expiry of three months and within two years, though the largeness or smallness of the rent-charge made no difference to the tenant, being adjusted with the rack-rent paid by him. Nor does it come from the pocket of the landlord, who purchased or inherited his land with this as a first charge on it. If alienated by law, it would be payable as at present, but to the State instead of the Church. [Cp. Watson in *DECH.*]—A6. DOUGLAS MACLEANE.

TITLE.—It is pointed out under ORDERS (HOLY), § 9, that from the beginning of the Christian Ch. one of the conditions precedent to ordination has been some sort of call or commission to work in a particular sphere. This principle is safeguarded in the Eng. Ch. in regard to Deacon's Orders by the requirement of a T., which is usually a Nomination to a particular parochial Curacy, but which may be a Fellowship of a College or a Mastership in a School, or some other charge involving cure of souls. A statutory declaration as to the stipend must accompany the Nomination. It is, however, not necessary to be provided with a T. before applying to a Bp. to be accepted as a Candidate for Ordination.—7A. G. HARFORD.

TOKEN, COMMUNION.—A small piece of metal, usually marked with some sacred device, given to intending communicants as a sign they are in full communion with the Ch., and returned by them during the HC Service. The custom of using Ts. prevailed formerly in Scotland both among Presbyterians and Episcopalians, but is now practically obsolete in the latter body. (For further information, see Dowden, *Annotated Scottish Soc., App. J.*)—R2. J. W. TYRER.

TONSURE.—The cutting off the hair of the head, wholly or in part, canonically required as a mark of the clerical or monastic life. [For legality of disuse, cp. RITUAL LAW, § 33.] The question of the right form of T. was the cause of great controversy in Eng. during the 7th and 8th cents. (Bede, *HE* 5 21). See *DCA*, art. *Tonsure*.—TC. MORLEY STEVENSON.

TOUCHING FOR THE KING'S EVIL.—From at least the time of K. Henry VII till that of Q. Anne, a remarkable ceremony was in use for the supposed cure of scrofula, formerly known as The King's Evil, by royal touch. Lathbury (*Hist. of Convocation* 428) states that by tradition the sovereigns of England and of France had received this power of curing scrofula by their touch, and that it was derived from Edward the Confessor, to whom even the French King was

indebted for the privilege. The ceremony was used as late as the coronation of Charles X at Rheims. In Q. Elizabeth's reign, Wm. Tooker published a work containing an account of cures which had been effected by means of the sovereign's touch (*ib.* 429). The efficacy of this method of healing rests on respectable evidence, and it was credited by such men as Heylyn, Collier, and Bp. Bull; but it was never authoritatively sanctioned by the Church, though the Service used was printed in certain PBs between the reign of Charles I and the year 1719 (Procter and Frere, *New Hist. of PB 253*). Over 92,000 persons are said to have been touched for the King's Evil between 1660 and 1682. The form of prayer, etc., is given in the *Book of C.P. with Notes*, ed. Stephens, Eccles. Hist. Soc., 2 990-1005.—82, 89. V. STALEY.

TRACT.—An anthem from Holy Scripture sung in penitential seasons either instead of or after the GRADUAL. It derived its name from *cantus tractus*, being an unbroken chant sung continuously by one or more chanters.—Q2.

MAURICE F. BELL.

TRADITION.—The word *παράδοσις*, or tradition, is often used by our Lord in the Gospels and always condemned. The Pharisees asserted that God had given oral instruction to Moses over and above the written law and that this unwritten teaching had descended through Joshua, the prophets and the men of the great Synagogue to the rabbis of their own day. Such traditions were at once fictitious and mischievous. On the other hand, St. Paul (1 Cor. 11 2, 2 Thess. 2 15) uses the term to describe the teaching which he himself had imparted to his own converts. After the Apostolic age two kinds of tradition were distinguished: "written" tradition (*ἔγγραφος*) which was contained in the Bible, and "unwritten" (*ἄγραφος*) which was not to be found there. Manifestly, "unwritten" tradition had, or might have had, decisive authority early in the 2nd cent., before the canon of the NT was fixed and while disciples of the Apostles still survived. In a sense the Gospels themselves are monuments of T., once oral and now written. It was also natural that special deference should be paid to churches of apostolic foundation.

Mischief, however, began when, without sufficient proof, doctrines were accepted as apostolic, simply because they were supposed to be held by the bishops of the Catholic world, the successors and spiritual heirs of the Apostles. Even then, with a certain measure of inconsistency, the greatest of the Fathers teach that all saving truth is given in Holy Scripture. "Do not believe me," says Cyril of Jerusalem (*Cat. 4 17*) to his Catechumens, "unless I prove what I say from Scripture." Athanasius (*Adv. Genes ad imit.*) and Augustine (*De Doctr. 2 9*) speak to the same effect. In the 16th cent. Christianity came to the parting of the ways. All the evangelical churches, our own included, refused to accept any doctrine as an article of faith, unless it could be found in or proved from the Bible. The Roman Church, on the contrary, declared at Trent that oral T., descending from Christ and His Apostles, but not committed to writing in the NT, was to be received with no less reverence and submission than the written word itself. Many of the Schoolmen, not to speak of the Fathers, would have rejected this definition, which indeed encountered violent opposition at the Council itself.

Practically it assumes that what is now taught universally under the Roman obedience must for that very reason have been taught always, *i.e.*, from the beginning and without interruption.

Our Church, however, by no means refuses just respect to T. really ancient. Its writers prove the authority of the books in the Canon, not only by "the testimony of the Spirit" (see Burnet on Art. 6), but also by historical evidence. Special, though not absolute, deference is due to writers who lived near the Apostles' time and illustrate the beliefs and usages of the primitive Church. The Greek Fathers deserve a respectful hearing for this, among other reasons, that the language in which the NT is written was their mother-tongue. Also, it is a strong presumption against many Tridentine doctrines that they were unknown to antiquity. Again, while no one can adhere more loyally than Hooker does to Art. 6, he pleads (5 65) most reasonably for reverence "in things indifferent" to "ordinances made in the prime of Christian religion," and protests that "traditions ecclesiastical are not rudely and in gross to be shaken off, because the inventors of them were men." Here Hooker embodies the spirit which is characteristically Anglican and on the whole Lutheran.—U. W. E. ADDIS.

TRADITIONS OF THE CHURCH (Rites and Ceremonies).—The governing principle is laid down in Art. 20: "The

1. Principles. Church hath power to decree Rites or Ceremonies . . . and yet it is not lawful for the Church to ordain anything that is contrary to God's Word written"; and again in Art. 34: "Every particular or national Church hath authority to ordain, change and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying." The last-named Art., in its earlier paragraphs, emphasises the fact that "at all times" such traditions "have been diverse," and censures those who through "private judgment," "openly break the traditions and ceremonies of the Church which be not repugnant to the Word of God and be ordained and approved by common authority."

The combined result of the above is that "the Church," which is for this purpose the particular or national Church (compare the Preface in the Confirmation Service), may order as it finds good the rites of public worship and the ceremonies to be used therein, subject to a twofold limitation: (1) nothing must be ordained contrary to Scripture, and (2) all things must be done to edifying (1 Cor. 14 26). This does not mean (as Puritans maintained) that every ceremony used in Divine worship must be warranted by Holy Writ. On the other hand, no Church is at liberty to abolish or change a rite or ceremony commanded in Holy Writ, such as Baptism in the threefold Name, or celebration of HC in the form instituted by our Lord.

2. Rights of a "Particular Church."

There is, of course, some room for difference as to what is contrary to "Holy Writ," or again as to what makes for "edifying." Clearly the ordaining authority (the "particular" Church) is the judge of first instance; if its action stands in need of vindication as regards "edifying," the sense of the community must in the long run decide. As regards scriptural authority, the continuous practice of the PRIMITIVE CH. must have great weight. For example, the total silence of the earliest centuries as to any practice of the UNCTION of the sick by the presbyters of the Ch. justifies the Ch. of Eng. in refusing to regard James 5 14, 15 as a scriptural command instituting such a rite.

The general tendency of custom to spread, and of the custom of a more influential or energetic community to prevail against that of less favoured sections, has operated fully in the Christian Churches (see Frere, *Hist. of BCP*, c. 1). The diversity of order which existed in Western Christendom before the Reformation has now, within the Roman obedience, been replaced by practical uniformity: rubric, originally a mere guide to custom, has become obligatory law. Amongst ourselves, again, the rubrics of the PB have statutory authority, while in Ireland, Scotland, and America, they have the obligatory force of the domestic legislative power of the Churches concerned.

It follows that variety has tended to diminish in modern, as contrasted with ancient, times. In early Christian ages the varieties of local use were numerous and striking (see Augustine, *Ep.* 54; Socr., *HE.* 5 22).

St. Augustine distinguishes three classes of tradition as to rites and ceremonies. (1) Sacraments *numero paucissima, observatione facillima, significatione præstantissima*, such as Baptism and the Eucharist, "et si quid aliud in Scripturis canonicis commendatur" (*i.e.*, outside the Mosaic ritual).

(2) Practices *non scripta sed tradita* of world-wide observance, which must be presumed to have the authority of the Apostles or of General Councils; such are the observance of Good Friday, Easter, Ascension, and Whitsunday, and anything else which can claim really universal observance.

(3) Other practices, which vary from place to place (such as daily or weekly Communion, etc.). Within the limits set by right faith and good morals, "Totum hoc genus rerum liberam habet observationem"; the wise Christian will conform, wherever he goes, to the local practice.

Our Arts. are in accord with the above principles. The liberty of "particular" churches is covered by (3), the standard of non-contrariety to Holy Writ by (1); while (2) lays down a principle not indeed directly asserted in Art. 34, but wholly in accord with its drift, *viz.*, that there are some traditions so universal from the first that no particular Church would be justified in setting them aside, though they may lack express warrant in Scripture.

For principle (2), see the Preface to the PB, the Preface "of Ceremonies," and the 30th canon. On

the general subject of this art., see Bp. Gibson of Gloucester on Arts. 20, 34; Duchesne, *Origines du Culte Chrétien* (Eng. trans., SPCK.); [and cp. RITUAL, and RITUAL LAW].—R. A. ROBERTSON.

TRANSEPT.—In the larger Roman basilicæ an open T. was placed between the nave and the apse, but the cruciform plan of our larger chs. is derived rather from the domed buildings of the Eastern Empire. The practical use of a T. in old English chs was to provide room for subsidiary altars, and our Ts. are often longer than the foreign examples, because it was not the Eng. fashion to build apses surrounded with chapels. Thus nearly all our Eng. Ts. open into a range of chapels on their eastern sides, and in most of our parochial Ts. indications will be found that they were once screened off to form chapels. The modern idea of using Ts. for congregational purposes, for which a T. is not well adapted, is quite contrary to the intention of the ancient builders.—R6. CHARLES A. NICHOLSON.

TRANSLATION is the term used to express the transfer of a bp. from one see to another, or of a dean from one deanery to another. T. of a bp. is most commonly to a metropolitan see.—ra.

G. HARFORD.

TRANSLATIONS OF THE PB.—See VERSIONS.

TRANSUBSTANTIATION is described by Art. 28 as "the change of the substance of Bread and Wine." This must still further be explained by reference to the definition of Trent (1551), which declares that "after the consecration of the Bread and Wine" in the Euch. "our Lord Jesus Christ true God and man is truly, really and *substantially* contained under the species of these sensible things." The Realist philosophy of the Middle Ages differentiated the thing in itself from the forms by which we perceive it and which were regarded as enclosing it, calling the former the substance and the latter its accidents. The theologians of the period, the Schoolmen, availed themselves of this terminology to represent to the imagination what was really a contradiction in terms, namely, that as a result of the Eucharistic consecration there was a transition or conversion of the substance of one thing into the substance of another, while the original accidents remained. Historically, the doctrine was the first movement of cultivated minds in the direction of substituting a spiritual conception of the Presence for the gross materialism which provoked the protest and procured the recantation of Berengar (1059). But, as adopted in the 16th cent. by the Council of Trent, it became the symbol of arrested development, and must be understood, as by the Reformers, in the light of the common teaching and practice of the time. As an abstract definition there is little to choose between the language of Trent and the Lutheran theory (Consubstantiation), the worst fault of either being that it involves a gratuitous assumption. The difference becomes at once apparent when we view the teaching of the Papal and the Evangelical Churches, not in abstract statement, but in that concrete presentation of it which is alone

important. The spirit of the Anglican Articles and PB is only satisfied by a rejection not of T. as an exact theory, which is relatively unimportant, but of all theories employed to justify the use of the consecrated elements for purposes other than reception. Such uses imply a practical identification of the elements with the Person of Christ, who must necessarily be wherever His natural Flesh, or His natural Blood, is—a “broaden God,” and this is essentially Transubstantiation.—Hd.

J. G. SIMPSON.

TRENT, COUNCIL OF.—The Council of Trent met in 1545 and closed in 1563, but there were long interruptions. Thus, Sessions i-x were held (1545-1547) under Paul III; xi-xvi (1551-1552) under Julius III; xvii-xxv (1562-1563) under Pius IV. During Sessions ix and x the Council was transferred to Bologna.

Two great objects were held in view and were to a large extent attained. First, the discipline of the Church was reformed. Severe penalties were to be inflicted on unworthy priests. Lectures on Scripture were to be established in cathedral and collegiate churches and in monasteries. Each bishop was to set up a seminary and train young boys, by preference the children of the poor, for the priesthood. Clergymen with cure of souls were to preach on Sundays and festivals. Residence was to be strictly enforced and pluralities abolished. The preaching of indulgences by wandering ecclesiastics who in this manner collected alms (quaestores eleemosynarum) was done away with. Marriages were to be null and void, unless celebrated in presence of the parish-priest under whom one at least of the contracting parties was domiciled. The intrusion of monks and friars into the work of the diocese was regulated and restrained, and the power of bishops over regulars increased.

1. **Reform of Discipline.** Next, the Council supplied the Roman Church with a statement of mediæval doctrine more or less complete and drawn up with piety, learning and moderation. It corresponded to the formulation of Lutheran doctrine in the Confession of Augsburg, and was indeed occasioned by it. At the same time, it made all reconciliation with the Greek or with the Anglican and other reformed churches hopeless.

2. **Fixation of Doctrine.** After recitation of the Nicene Creed with the Filioque clause it gave a list of canonical books, including seven which never had a place in the Hebrew list. Of all alike God is “the sole author”; they are authentic with “all their parts” as contained in the Latin Vulgate. The Church alone has the office of judge with regard to the sense of Scripture. Tradition is to be accepted with all the reverence due to the written word (cp. Art. 6). Whether Adam was created or placed after birth in original righteousness is left an open question. After the fall his free will subsisted, though weakened. Original sin is removed by Baptism, and involuntary concupiscence is not “truly and properly sin” in “the regenerate” (cp. Art. 9). The sinner is not justified by “faith alone” (Art. 11), but “by faith,

hope and charity,” i.e., by merit infused, not imputed, and good works done in a state of grace “merit eternal life.”

Christ instituted Seven Sacraments (see Art. 25), of which three, Baptism, Confirmation, Order, imprint a “character” on the soul and cannot be repeated. A bishop only is the “ordinary minister” of Confirmation. The name and doctrine of transubstantiation are to be retained. Christ is received whole and entire under either species; the Church for wise reasons has withdrawn the cup from all except the celebrating priest, though the expediency of restoring it is left to the judgment of the Pope. Absolute adoration is due to the Sacrament, and the custom of carrying it in public procession is approved (cp. Art. 28). The Eucharist is not merely “a sacrifice of praise and thanksgiving,” as in our Communion office, but is “a propitiatory sacrifice for quick and dead” offered “on behalf of sins, penalties and satisfactions.” Masses in which the priest alone communicates are lawful (see Arts. 30, 31).

Mortal sins after Baptism must by divine law be confessed to the priest. Contrition, confession and satisfaction constitute the matter, and priestly absolution the form, of the Sacrament. The meaning of contrition, sorrow from fear of torment or from love of God, is left undetermined. The priest does not merely declare but conveys pardon. Nor can mortal sin in the baptised be forgiven, unless the penitent receives priestly absolution at least in desire. Marriage being a sacrament confers grace, but those who deny that the unmarried state is more pleasing to God are anathematised.

The disciplinary decrees found ready acceptance in the Italian States and in the dominions of Maximilian II. Philip II received them, but “without prejudice to the royal authority.” In France they met with long and obstinate opposition. The dogmatic decrees were recognised everywhere in the Roman obedience. For Greeks and Protestants they had no binding force whatsoever. How could they? Of the 270 prelates who voted in the Council 187 were Italians and 31 were Spaniards. There were but two German, one English, three Irish bishops present. No proposal could be made unless previously approved by the three Papal legates. Some of the Italian bishops were maintained at the Council at the expense of the Pope, who could send more of them at any time, if he wished to overpower opposition. The decrees had no validity till he sanctioned them, and, though a safe-conduct was offered to Protestant theologians, if they wished to attend the Council, they had no hope of obtaining any right to sit as members of the assembly.

3. **Authority.** There is a vast literature on the Council. Perhaps the most noteworthy books are Le Plat's *Monumenta* (1781-1787); Theimer's *Acta* (1874); Sarpì's *History of the Council* (1619), to which the work of the Jesuit Pallavicino is in effect a reply. The Propaganda prints a cheap and convenient edition of the “canons and decrees.”—A2, U4.

4. **Literature.** W. E. Addis.

TRIFORIUM.—The name T. is applicable to any passage in the thickness of a wall, but especially to that above the main arches and below the clerestory of a large church. Early Benedictine churches had large triforial galleries above the aisles. At

Winchester and St. Albans these opened into the nave with wide arches; later examples, such as Peterborough and Ramsey, had these arches filled with rudimentary tracery. In subsequent churches the T. became a subordinate feature, except in a few cases, Westminster and Ely for instance, and in the latest Gothic it was often omitted altogether.—R6.

CHARLES A. NICHOLSON.

TRINITY, DOCTRINE OF THE.—The word *Trinity* is not Biblical, and is first found in its Greek form (*τριάς*) in Theophilus of Antioch (*Ad Autol.* 2 15), and a little later in the Latin of Tertullian (*Adv. Prax.* 3). But the idea is variously adumbrated in the OT. We have the conceptions of the "Spirit of the Lord," "The Angel of the Lord" (cp. esp. Gen. 18 1, 19 1, Mal. 3 1, Isa. 9 6 LXX), and such passages as Isa. 6 8, Num. 6 24-26: the personification of "Wisdom" (see Job. 28, Prov. 8, 9 1-12, Eccles. 24) and "the Word of the Lord"¹ in the Sapiential Books of the OT and Apocrypha; and, above all, the idea of the Messiah.

In the NT, we find these Jewish conceptions transmuted by the spiritual experience of the first believers, who see in Jesus Christ the manifestation of the Father. They are monotheists by birth and conviction. And yet the personal distinction of the Son from the Father is borne in upon them; and the Personality of the Holy Spirit is implied in Christ's own teaching. Thus the Trinitarian belief centres in the foundation-truth of the Christian Faith, the Incarnation. (So Irenæus, *Contr. Hæres.* iv. 34 1: *Quid igitur novi Dominus attulit veniens? Cognoscite quoniam omnem novitatem attulit, semetipsum afferens.*) We search the NT in vain for a precise definition of the doctrine of the Trinity. Experience, the output of the Christian consciousness working upon revealed truths, is the raw material of doctrine: Creeds are the finished product. They do not innovate but interpret. By differentiation and selection their terminology was determined, so as to rule out all uncatholic doctrines.

This doctrine of the Trinity remains a mystery, which no human definition can compass.

In the PB we find a careful use of those terms which are applied, as St. Augustine says, "Non ut illud diceretur sed ne taceretur"² The best manual of instruction in the truth of the Three in One (stated simply in Art. 1) is the **QUICUNQUE VULT**.³ Its terms, *Person*, *Substance*, *begotten*, *proceeding*, *inferior*, and the negations in which it abounds, may repel minds averse from metaphysics and from the study of the history of dogma. Throughout the QV. these terms have their developed significance: *Person*, answering to *ὑπόστασις* in its later post-Nicene

sense; *Substance* = *οὐσία*, essence, with no materialistic implication; in v. 31 the latter is used where *nature* might have been preferred (as in Art. 2, Coll. Christmas). These various terms serve as danger-signals. They warn against heresies, and these (in regard to the Trinity) are mainly of two kinds; for Tritheism is not a conscious heresy. (a) There is the *Sabellian* heresy, which taught three "modes" of the Divine existence; thus the Patripassians, such as Praxeas, were "Modalistic Monarchians"; and (b) *Arianism*, anticipated in a manner by the Adoptionists, such as Theodotus and Artemon. The Arian heresy involved the denial of the Person of the Holy Spirit, which was afterwards the heresy of Macedonius, Patriarch of Constantinople, and of the Pneumatomachi (A.D. 360). As regards the "double procession" of the Spirit, our Church in her PB symbolises with the whole Western Church (Art. 5, and Nicene Creed). That doctrine was never intended to posit two sources (*ἀρχαί*) of Deity. The Father is the "sole fount of Godhead." The Holy Spirit proceeds from (*ἐκ*) the Father through (*διὰ*) the Son (Bp. Gibson, *Arts.*, p. 213).

We find prayer seldom addressed directly to the Son or to the Spirit: for the former, see Colls. 3 Advent, St. Stephen, 1 Lent; with certain petitions in the Lit., Pr. St. Chrysostom, and notably parts of *Te Deum* and *Gloria in excelsis*; for the latter, see VENI CREATOR, and petition in the Litany.

At the close of many Colls. there is an Ascription to the Trinity. When this is so, the Coll. is almost invariably connected with the HC or with a special grace (Bapt., Confirm., Ordination, Consecration episcopal or royal).

Not until man attained to a clearer conception of the Divine Personality did he set a true value on his own human personality. A bare monotheism leaves a gulf between man and God, which only the Love of God can bridge. The Deist places God over against the world; the Pantheist merges Him in the world. In the former case, the power and intelligence of the Deity are more easily proved than His moral attributes; in the latter case, as man is himself part of God and the divine principle includes the evil as well as the good of the world, no room is left either for human freedom or divine holiness.

But in the doctrine of the T. there is a synthesis of the truths of transcendence and immanence. (a) God is personal, but not a Person subject to the limitations of human personality for that would imply limitation by other persons, and so the absolute self-existence of the Godhead would disappear. This difficulty is met by the consideration that God has relations within His own Being, which seem to constitute His moral nature. Fatherhood and Sonship are eternal distinctions within the Godhead. If it be asked, why a Trinity and not a Duality?, the answer is, that as there is a tri-unity in the

¹ Cp. Isa. 55 10, 11, Ps. 107 20, 147 15, Eccles. 43 26, Wisd. 18 15. The *Mensa* of the Targums and the *Logos* of Philo are later developments.

² *De Trin.* 5 9: cp. Bp. Gibson, *Arts.*, p. 113; and Coll. Epiphany.

³ With the "monitory clauses" we are not here concerned.

human family, and as there is a threefold principle in the human spirit—will, reason and love (though the analogies are far from complete)—so in the Godhead it is, *a priori*, not unreasonable that Its perfect Unity needs the Person of the Blessed Spirit, in whom Father and Son are One.¹

This doctrine has its metaphysical and its religious value.

All knowledge is based on experience—the experience of the individual thinker, who is necessarily, by his very personality, insulated from other thinkers. And the question is: Can the mind transcend its own limits and conceive of universal truth? The answer of a modern Christian philosopher is this: “The multitude of persons implies the existence of a principle of unity more fundamental than that of personality, a unity in which all spirits have their home and bond of union.” And again, “The Divine subject *includes* all other subjects. The human *excludes*”; “God is personal, but He is also more than personal”; “The ultimate unity, which is HIS, must be believed to be superpersonal.”² [Cp. KNOWLEDGE.]

The spiritual instincts and desires of men find their satisfaction in the T. The conviction of sin craves Atonement and Justification; man's spiritual aspirations crave a sanctifying process; the intellect seeks enlightenment; the soul is athirst for the Living God. In the Catholic doctrine of God man finds his own personality emancipated.³—K2¹ W. YORKE FAUSSET.

TRINITY SEASON (RATIONALE OF SERVICES FOR).

The Colls., Epistles, and Gospels for the Trin. season are taken with 1. **Introduction.** scarcely any variation from the *Comes* of St. Jerome, and follow the use of Sarum throughout. In the *Comes* there are lessons for twenty-five Sundays after the Octave of Pentecost, though the Sar. Missal and our PB number them as after Trinity. The Roman rite contains only twenty-four Sundays after Pentecost. An inspection of the subsequent notes will show that the Colls., Epistles and Gospels according to the ancient order are all capable of easy harmonisation, while the lessons for the Roman rite during this season have been rearranged in such a manner as frequently to present no points of contact either with the Colls. or with one another. In the following notes the *Lessons* for the Sundays after Trin. have not been treated of. They were selected at the last revision of the Lectionary, and have no reference whatever to the Eucharistic Scriptures.

TRINITY SUNDAY (*The Threefold Revelation*).

The Octave of Pentecost has long been observed in honour of the Blessed Trinity, and there is reason for believing that the name Trin.

¹ Bp. Gore, *B.L.*, pp. 134, 135; Dr Illingworth, *B.L.*, pp. 69-72.

² Bp. D'Arcy, *Idealism and Theology*, pp. 91, 92, 93. Similarly Lotze says, “Perfect personality is in God alone”: cp. Illingworth, *B.L.*, p. 243, n. 12.

³ Cp. John 8 36, ὄντως ἐλευθεροί.

Sun. had its origin in England. The Eastern origin of the early British Ch. is one of the probabilities of Ch. history, and the naming of the Suns. of this period after Trin. instead of after Pentecost

2. Trinity Sunday.

as among the Romans may be one of those local peculiarities observed by St. Augustine, which the Celtic bps. attributed to the primitive connection of their Ch. with St. John. The *Collect* was strangely altered in 1662. In the earlier PBs. the last clause ran:—“We beseeche Thee that through the stedfastness of this fayth we may evermore be defended from all adversitie.” It consists of thanksgiving for the true revelation, the unfolding of which has been commemorated during the previous six months, and of pr. for preservation in the true faith. The *Epistle* (Rev. 4) is a call to worship; it is the response of creation and humanity to God's revelation of Himself; and the *Gospel* (John 3 1-15), doubtless selected because each Person of the Trinity is mentioned in it, gives us the method and results of man's personal appropriation of the revelation of God in Jesus Christ.

Special *Lessons* are appointed for the whole day. The *First Morning Lesson* (Is. 6 1-10) describes a vision of the Divine Majesty, “high and lifted up.” Its selection is probably due to the mistaken idea that the *Ter-Sanctus* contains some reference to the Holy Trinity. The *First Evening Lesson* (Gen. 18) is chosen because it contains the account of the visit of the mysterious three to Abraham. Few to-day would say they saw in that narrative foreshadowings of Trinitarian doctrine. The alternative Lesson (Gen. 1 1-2 3) is also selected with the idea that the language employed in 1 26, 27 implies a plurality of Persons. The *Second Lessons* (Rev. 1 1-8, Eph. 4 1-16, Matt. 3) are much more satisfactory. Modern critical scholarship forbids us to see Trinitarian doctrine in the OT; that doctrine, however, may be said to inspire the whole of the NT.

FIRST SUNDAY AFTER TRINITY (*The Life of Love*).

This Sun. carries on the trend of thought suggested by Trin. Sun. God revealed as Love inspires in the *Collect* pr. for grace to please God by a life of love.

3. 1st Sunday after Trinity.

The *Epistle* (1 John 4 7-21) defines what is meant by the keeping of God's Commandments under the Christian dispensation. It is the “love of Christian for Christian.” Love is the test of life, and life is the secret of love. The *Gospel* (Luke 16 19-31) supplies a forceful contrast; the story of Dives teaches the sin of lovelessness.

SECOND SUNDAY AFTER TRINITY (*Godly Fear*).

The second Sun. moves in the same cycle of ideas. The 1st Sun. taught us of the perfect love that casts out fear, φόβος,

4. **2nd Sunday.** the servile dread of punishment. To-day we pray for “stedfast fear and love.” “Fear” here stands for εὐλάβεια, the reverence of sons, not the dread of slaves.

The 1st Sun. laid stress on the outcome of grace in our hearts, viz., obedience in the form of love of the brethren. This week the thought is of the reverence we should feel for the character of Him, Who by being what He is inspires that love. The whole Sun. reminds us in the words of the Cat., "My duty towards God is to believe in Him, to fear Him, and to love Him," etc. The *Collect* was brought to its present shape in 1662. The earlier PBs. contained the following:—"Lord, make us to have a perpetual fear and love of Thy Holy Name, for Thou never failest to help and govern them whom Thou dost bring up in Thy stedfast love. Grant this," etc. This is a fairly literal rendering of the original Latin.

The *Epistle* (1 John 3 13-24) is very similar to last week's; it teaches us of the evidence of our Divine sonship found in those acts of righteousness which reflect the Divine character as revealed in Christ. The *Gospel* (Luke 14 16-24) again provides us with a contrast; the parable of the Great Supper tells us of those who had neither fear nor love for their Host.

THIRD SUNDAY AFTER TRINITY (*Three Great Virtues*).

The *Epistle* (1 Pet. 5 5-11) for the 3rd Sun. calls us to the exercise of three great Christian virtues: (1) Humility, (2) Vigilance, 5. 3rd Sunday. (3) Endurance. We may suggest that it has been put in its present place to round off as it were the thoughts suggested by Trin. Sun. and those immediately following it, for these three graces insisted on by St. Peter are the necessary complement in the Christian life of that spirit of love which looms so large in the mind of St. John. The *Collect* thanks God for the desire to pray; and in tune with the spirit of the Ep. humbly prays for defence in all danger and adversity. The *Gospel* (Luke 15 1-10—the Parables of the Lost Sheep and the Lost Piece of Money) is a message of comfort (the Coll. has prayed for our comforting). It brings before us the Rescuer and the rescued, and reminds us, on a day when we are thinking of pr. as God's gift, that His care for us always outruns our trust in Him; that notwithstanding our wilful wanderings He is ever on the search for us.

FOURTH SUNDAY AFTER TRINITY (*Mercy—God's and Man's*).

The *Collect* addresses God as our Protector, and as the source of spiritual strength and holiness. It reminds us that we are on 6. 4th Sunday. a journey through this world, on which we are in danger of losing our way through the temptations and allurements of worldliness and sin, and prays that through the many-sided mercy of God, our Ruler and Guide, we may be enabled to make this journey so as at its end to attain the "things eternal." The parallelism of the Coll. is to be noted. God is addressed as the author of strength and holiness. The words remind us that we are soldiers in one aspect, saints in another. In the second clause, God's

aid is sought as "our Ruler and Guide," where "ruler" equals "teacher," "trainer of saints," and "guide" points to the Captain of the Church militant. The "things eternal" of the last clause must not be restricted to future blessings. The Christian is made to "taste of the powers of the world to come" now. The *Epistle* (Rom. 8 18-23) is remarkably apposite; it is St. Paul's paean of thanksgiving over the hope of the new Creation when all things shall enjoy the glorious liberty of the Children of God. Of this hope we ourselves have received an earnest and the first fruits in the indwelling of the Spirit. The *Gospel* is from St. Luke (6 36-42). We have prayed for mercy in the Coll.; "be ye therefore merciful," says this passage. "We are one day to be judged according to our conformity to the Divine pattern. As we must claim God's mercy then, let us reflect it now.

FIFTH SUNDAY AFTER TRINITY (*The Church's Mission and the World's Peace*).

The *Collect* (from Leo Sacr.), like others of the same age, reflects "the disasters of the dying Western Empire"; it prays 7. 5th Sunday. for the peace of the world, that the Ch. may be left to enjoy its ordered round of praise and worship in tranquility. The *Epistle* (1 Pet. 3 8-15) is in patent connection with the Coll. St. Peter wrote, at a time when persecution was threatening the primitive Ch., to establish and strengthen the minds of his readers. His recipe for the preservation of "godly quietness" is twofold. First, let the peace of the Ch. be unbroken within; let individual meekness and gentleness be the universal rule: secondly, quoting and paraphrasing Isaiah's words (8 13—see 1 Pet. 3 15 RV), "Let Christ be sanctified in their hearts as Lord." "If your chief concern is how the will and mind of Christ may be accomplished you will not fear any persecution." The *Gospel* (Luke 5 1-11—the account of the miracle of the miraculous draught of fishes) is obviously intended to illustrate the mission of the Ch. at work in the world, to the successful issue of which the maintenance of the world's peace is necessary.

SIXTH SUNDAY AFTER TRINITY (*God's Promises and Man's Duty*).

The *Collect* carries on and develops the thoughts of the 4th Sun. aft. Trin. Its Invocation is founded on 1 Cor. 2 9 (cp. 8. 6th Sunday. Is. 64 4), and it prays that the love of God may be so poured in our hearts that by its inspiration we may be set irrevocably on the attainment of His wonderful promises. The *Epistle* (Rom. 6 3-11—note that to-day we begin the series of consecutive readings from St. Paul's Eps.) brings before us two of the good things which pass man's understanding:—union with Christ, participation in all the present benefits of His completed salvation (v. 5); the future life of bliss (v. 8). The *Gospel* (Matt. 5 20-26) brings us to the practical part of daily conduct. Those who pray for the love of God to be shed abroad in their hearts must be persons who live by the Laws of Love.

He who has caught the sense of the Divine compassion can never loathe the brother for whom Christ died.

SEVENTH SUNDAY AFTER TRINITY (*Religious Growth*).

The *Collect* prays for our progress in the spiritual life under four stages:—(1) that the love of God's Character as revealed
9. 7th Sunday. to us in Christ ("Name") may be grafted in our hearts—it is not natural there; (2) that true religion may be increased in us, *i.e.*, that our desire for knowledge of and union with God may grow; (3) that we may be nourished with all goodness, that is to say, with the free Grace and favour of God; (4) that we may be preserved in these things. The *Epistle* (Rom. 6 19-23) throws light on the Coll. in two particulars. In *v. 22* the same figure of the growth of a plant to fruitfulness is employed; and in *v. 19* the yielding of our members as servants unto righteousness is another way of expressing our being increased in true religion. The *Gospel* (Mark 8 1-9—the miracle of the feeding of the four thousand) illustrates the Coll. very fully. Our address to the Lord of all power and might is justified by this miracle over Nature, and its character—an exhibition of the compassion of Christ—adds meaning to the words "Author and Giver of all good things," while the thought of our being nourished with goodness is directly connected with the feeding of the multitude.

EIGHTH SUNDAY AFTER TRINITY (*Spiritual Education*).

The *Collect* is a pr. for our well-being, based upon a plea of the "never-failing" providence of God which controls and directs
10. 8th Sunday. all the forces, persons and things which shape our lives. It asks for the removal of hurtful things and for the granting of such as be profitable. The *Epistle* (Rom. 8 12-17) reminds us of the privileges and obligations of our spiritual Sonship. The God of Providence is "Abba, Father," the God whom we invoke in the Lord's Pr. The "things hurtful" of the Coll. are indicated by the "living after the flesh," and the "deeds of the body" of the Ep.; while the "things profitable" for us are indicated by the reference to the leading of the Spirit, and the imparting of the gift of Divine adoption. The *Gospel* (Matt. 7 15-21) is connected with Ep. and Coll. through *v. 20*, "By their fruits ye shall know them." Protestations of loyalty are tested by deeds of service.

NINTH SUNDAY AFTER TRINITY (*Thoroughness*).

The petition of the *Collect* for this Sun. is for the Gift of the Spirit so to act upon our spirits that we may be right both in motive
11. 9th Sunday. and in action. In the *Epistle* (1 Cor. 10 1-13) we pass from Rom. to 1. Cor. It brings before us the dangers of a divided half-hearted service. The Corinthians imagined that their possession of sacramental privilege was sufficient, and that they might be allowed a certain amount of moral laxity in

view of the special temptations of their position. The Apostle's answer is, "Let him that thinketh he standeth take heed lest he fall." The connecting link with the Coll. is found in the word "always" of the latter. The lesson of the need for thoroughness in spiritual things receives further enforcement from the *Gospel* (Luke 16 1-9). The cleverness with which the unjust steward made provision for his own future is, *mutatis mutandis*, an example of that singleness of eye, clear-sightedness and directness of aim, which should characterise our stewardship of the gifts of God both temporal and spiritual.

TENTH SUNDAY AFTER TRINITY (*Spiritual Responsibility*).

The main petition of the *Collect* for this Sun. is that our prs. may be so directed that we shall only ask for things pleasing to God,
12. 10th Sunday. and so invariably obtain our petitions. It is obviously connected with the *Epistle* (1 Cor. 12 1-11) which brings before us the subject of spiritual gifts. Two great lessons stand out:—(1) while all Christians are not to be alike, each one has his own measure of spiritual endowment; and (2) this is given us not simply for our own sake, but for others that they may profit withal. If the 9th Sun. aft. Trin. lays emphasis on our responsibility to God our Father, to whom we owe a perfect obedience, the 10th directs our thoughts to our responsibility to the Ch. The *Gospel* is St. Luke's (19 41-47) version of our Lord's triumphal entry, St. Matthew's account of which is read on the 1st Sun. in Adv. Its connection with Coll. and Ep. is twofold. (1) In the self-forgetfulness of Christ weeping over Jerusalem we have an illustration of the spirit underlying the exhortations of the Ep.; and (2) the words of Christ in *v. 42*, "the things which belong to thy peace," suggest some of the proper subjects for pr. of which we think in the Coll. Jerusalem stands for a warning as to the consequences of abusing spiritual privilege and responsibility. Christ may be in our midst, and we fail to recognise Him because we are intent on pleasing ourselves and not seeking to use our gifts so that others may profit.

ELEVENTH SUNDAY AFTER TRINITY (*Sovereign Grace*).

The *Collect* is pr. to the All Gracious for His all-sufficing grace. Its Invocation is based upon God's omnipotence as most clearly
13. 11th Sunday. evidenced in His two-sided gift of sovereign grace, mercy towards sinners needing pardon, and pity towards His children needing sanctification. Note the splendid thought that these things are greater than any work of God in the merely "natural" sphere. The Petition closely reflects that of several of the previous Suns. (see more especially the 4th Sun. aft. Trin.). The *Epistle* is 1 Cor. 15 1-11. Of all instances of God's mercy and pity, Saul of Tarsus is one of the most conspicuous examples. The gospel of sovereign grace is the gospel of the Resurrection. The greatness of that miracle is at once the evidence of the

magnitude of the evil to be remedied, and the warrant for the faith that looks for a perfect conquest of personal sinfulness and a full endowment for service. The *Gospel* (Luke 18 9-14—the parable of the Pharisee and the Publican) further illustrates the plea for God's mercy and pity. Our running in the way of God's commandments is not to be advanced as a plea for our being granted spiritual blessings, but is to be looked upon as the result of the exercise of God's sovereign grace.

TWELFTH SUNDAY AFTER TRINITY (*Divine Abundance*).

The *Collect* is a pr. for the mercy of God the Forgiver and the bounteous provision of God the Giver, based upon the contrast
14. 12th Sunday. between His readiness to hear and ours to pray (see Is. 65 24). It may fairly be said to be one of the most complete and perfect of all the English Colls. The *Epistle* (2 Cor. 3 4-9) declares the superlative excellence of the Gospel as contrasted with the Mosaic dispensation. It is taken from St. Paul's vindication of his ministerial position. Its connection with the Coll. is not very obvious, but the last verse may be said to reflect the last clause of the Petition. The *Gospel* (Mark 7 31-37—the account of the healing of the man with an impediment in his speech) fits in beautifully with a Coll. which confesses in effect how stammering and halting we are in the exercise of the privileges of prayer.

THIRTEENTH SUNDAY AFTER TRINITY (*True and Laudable Service*).

The *Collect* was recast into its present form in 1662; the Edwardian PBs., following the original Latin, read in the last
15. 13th Sunday. clause, "That we may so run to Thy heavenly promises that we fail not finally to attain the same." The addition of the word "only" in the opening clause, "whose *only* gift," reflects the spirit of the Reformation (see Arts. 9 and 10). The *Epistle* (Gal. 3 16-22) may be connected with the thoughts of the Coll. thus. The heavenly promises for which we pray are as much ours by promise as were Abraham's. The faith which apprehends the promise apprehends also the Gift whereby "true and laudable service" can alone be rendered. The *Gospel* (Luke 10 23-37) interprets for us, by a practical example, what the service of God is. The priest and the Levite "serve" in one sense in the Temple, but their service is not "true and laudable," because it is not accompanied by graces of character and the readiness to make sacrifice of "self" in the service of others for God's sake.

FOURTEENTH SUNDAY AFTER TRINITY (*The Supreme Test of Character*).

The *Collect* (cp. Quinq.) is a pr. for the gift of growth in the three principal graces of Christian character, accompanied by and
16. 14th Sunday. resulting in such a love for the Divine will as shall secure for us the obtaining of the heavenly promises. The *Epistle* (Gal. 5 16-24) is the contrast between the

fruits of the Spirit (the essential graces of the Christian character) and the works of the Law. Its connection with the Coll. is obvious. The *Gospel* (Luke 17 11-19—the miracle of the healing of the ten lepers) throws some light on the nature of those gifts for the increase of which we pray to-day. The ten lepers have faith and hope in Christ, sufficient at least to bring them to Him for healing. Yet all but one of them lack the spirit of love which would have brought them to His feet in adoring gratitude.

FIFTEENTH SUNDAY AFTER TRINITY (*Things Profitable to Salvation*).

The *Collect* is a twofold pr. : (a) that the Ch. may be preserved in the position secured for her by her Lord's Atonement; and
17. 15th Sunday. (b) that her individual members, frail as all mortal things are frail, may be kept from things hurtful and led to things profitable to their final salvation. The *Epistle* (Gal. 6 11-18) is the solitary instance in this portion of the Ch.'s year of a departure from the use of Sar. by the Reformers. The old Ep. was Gal. 5 25-6 10. The reason for the change is hard to see, and the connection with the Coll. has been obscured. The *Gospel* (Matt. 6 24-34) exhorts us to exhibit two things profitable to salvation :—(a) singleness of devotion to God; (b) the contented, untrifling mind of the Christian.

SIXTEENTH SUNDAY AFTER TRINITY (*The Cleansed Church*).

The *Collect*, in its pr. for the cleansing and defence of the Ch., echoes the circumstances of the days of persecution. Ch. history
18. 16th Sunday. is the record of the answers to this pr. The *Epistle* (Eph. 3 13-21) illustrates the Coll. in a variety of ways :—(a) it provides us with a comment on the "continual pity" of the Coll. (see vv. 14, 15, RV m.); (b) we have here a catalogue of the perfections of the cleansed Ch., the result of her illumination by the ministry of the Spirit, the great spiritual process which culminates in the personal progressive knowledge of the love of Christ, which is for us the participation in the *Pleroma*, the fulness of the Divine perfection. The *Gospel* (Luke 7 11-17) is the narrative of the raising of the widow's son at Nain. He Who "had compassion" on the bereaved and widowed mother looks with the same eye of mercy on His "widowed Church."

SEVENTEENTH SUNDAY AFTER TRINITY (*Liberty through Bond-Service*).

The *Collect* is a pr. for preventient and co-operative grace, that we may be continually given to all good works. Its
19. 17th Sunday. special feature is the word for "continually"—in the original *jugiter*, i.e., perennially, a beautiful figure for God's grace welling up for us as a continual spring bringing life and beauty to our otherwise barren souls. Behind the thought of the freedom of grace lies the acknowledgement of our dependence on it, involving our being put in bondage to the Laws of Love (cp. "whose service is perfect freedom").

The *Epistle* (Eph. 4 1-6) is an account of the Christian "calling," and what it means to walk worthy of it, a definition in short of the being continually given "to all good works" of the Coll. The *Gospel* (Luke 14 1-11) is one of our Lord's many rebukes of Pharisaic self-assertion, and forms an illustration of Christian liberty to serve God as opportunity may offer.

EIGHTEENTH SUNDAY AFTER TRINITY (By Way of Remembrance).

The *Collect* was brought to its present shape in 1662. The earlier versions read, "O Lord, we beseech Thee, grant Thy people

20. 18th Sunday. grace to avoid the infections of the Devil, and with pure heart and mind to follow Thee the only God." As it now stands it is a petition for grace to fulfil the Bapt. vows of (a) renunciation and (b) obedience. The Gel. Sacr. in the last clause had *puro corde*; the Sar., following Greg., had *pura mente*; our translators have happily combined both words. The *Epistle* for this week (1 Cor. 1 4-8) breaks the course of consecutive readings from St. Paul's Eps. Evan Daniel, quoting Archbishop Whately, has an interesting note on the point. He suggests that in ancient times the Suns. following the Ember seasons had no special services of their own, but borrowed some of the order appointed for the Ordination which took place the previous day. It is difficult to feel convinced that this is an adequate account of the matter. It seems an adequate rationale of the day to suppose it is intended to revive in the Communicant the memory of his Bapt. and Confirm. In this light the Ep. puts a series of searching questions regarding our Christian progress, notably as to our waiting for the coming of our Lord Jesus Christ, which is, comprehensively, the whole object of the Christian life. In the *Gospel* (Matt. 22 34-46) the connection of the purpose of the Christian life spoken of in Coll. and Ep. with the grace of God and the person of Christ is illustrated by the words of our Lord in His confutation of the unbelievers.

NINETEENTH SUNDAY AFTER TRINITY (Unto All Well-Pleasing).

The last clause of the *Collect* in the Edwardian PBs following the original Latin is as follows:

"Grant that the working of Thy
21. 19th Sunday. mercy may in all things direct and rule our hearts." Its present form is a pr. in the spirit of Rom. 8 8, 9, which verses will be found an adequate comment on it. The *Epistle* (Eph. 4 17-32—in the Sar. it was 4 23-28 only) is a portrait of the man who is well-pleasing to God, the man in whom all things are directed and ruled by the Holy Spirit. The *Gospel* (Matt. 9 1-8—the healing of the paralytic—one of the many instances of the triumph of faith) may be connected with Coll. and Ep. by remembering that it is only by the exercise of personal faith that the heart is made receptive of the Holy Spirit (cp. Heb. 11 6, "without faith it is impossible to please Him").

TWENTIETH SUNDAY AFTER TRINITY (Joyfully Ready).

The *Collect* is of familiar cast (cp. 2nd Sun. in Lent). It is a pr. that we may be so protected as to be ever ready cheerfully to

22. 20th Sunday. accomplish the Divine will. The

Epistle (Eph. 5 15-21) is obviously connected with the Coll. It calls the Christian to "redeem the time," "to claim the present for best uses," and that in three ways:—(a) by the positive apprehension of the Divine will through thoughtfulness, single-mindedness, and pr.; (b) by cultivation of Christian habits in social life; and (c) by the exercise of the spirit of mutual submission and subordination. The *Gospel* (Matt. 22 1-14—the parable of the marriage of the King's son) sets forth, by way of warning, the consequences of the sin of unreadiness proceeding from worldliness and self-righteousness.

TWENTY-FIRST SUNDAY AFTER TRINITY (The Quiet Mind).

The *Collect* is a pr. for the gifts which ensure the quiet mind, viz., pardon and peace. The

word "pardon" in the original
23. 21st Sunday. Latin is *indulgentia*, i.e., not the "remission of sins"—the "faithful people" have received this once and for all—but the compassion which deals tenderly with their failures and shortcomings. The whole Coll. is in close parallelism with that for the 16th Sun. after Trin. The *Epistle* (Eph. 6 10-20) teaches us how the Christian may preserve the "quiet mind" with which to serve God, viz., by waging a watchful warfare against his spiritual foes, armed as he is with the whole armour of God. The *Gospel* (John 4 46-54—the healing of the ruler's son at Capernaum) is another illustration of the power of faith. The "quiet mind" cannot be enjoyed by those who are out of touch with Christ.

TWENTY-SECOND SUNDAY AFTER TRINITY (Our Father's Family).

The *Collect*, as far as its opening clause is concerned, is a repetition of that for the 5th Sun. aft. Epiph. Its petition is

24. 22nd Sunday. that the household of God may be protected from danger and preserved in both the motives and actions of true Christian religion. The *Epistle* (Phil. 1 3-11) is a picture of a typical Christian household, the Philippian Ch., with the duties and obligations of its members. They have a common fellowship of service (v. 7); they have a special character, evidenced by the love they bear one another (v. 9). The *Gospel* (Matt. 18 21-35) carries out the same thoughts by way of illustration. It teaches us God's attitude towards the members of His household, and their consequent attitude one to another (cp. Eph. 4 32, etc.).

TWENTY-THIRD SUNDAY AFTER TRINITY (Christian Citizenship).

The *Collect* invokes God in the words of Ps. 46 1. The citizens of the Heavenly Jerusalem address their Sovereign and claim His ear
25. 23rd Sunday. for their prs. The *Epistle* (Phil. 3 17-21) is an exh. to live in this world according to the powers and privilege

of our heavenly citizenship. The *Gospel* (Matt. 22 15-22) reminds us that the heavenly citizen is still an inhabitant of earth. He has his duties to the State in which he lives. Let both Cæsar and God have their due.

TWENTY-FOURTH SUNDAY AFTER TRINITY (*Divine Absolution*).

The Ch.'s round is drawing to its close. Fittingly to-day the thoughts of her members are directed in the *Collect* to the **26. 24th Sunday**. need for absolution, and deliverance from the "bands of those sins which by our frailty we have committed" (cp. the Pr. following the Ember Colls. in the *Special Prayers and Thanksgivings*). Our translation has missed an important point in the original Latin, which ran: "Absolve. . . a peccatorum nostrorum nexibus," i.e., from the debts which we have contracted. The *Epistle* (Col. 1 3-12) is a picture of the life of those so absolved and delivered, who go "from strength to strength" till everyone of them appears in Zion. The *Gospel* (Matt. 9 18-26), in the two miracles it contains, illustrates:—(a) the faith by which we lay hold of the power of Christ, (b) our need of "absolution," and (c) God's perennial willingness to meet our needs.

TWENTY-FIFTH SUNDAY AFTER TRINITY (*Religious Enthusiasm*).

To-day is called in the Sar. the Sun. next bef. Adv. In that book there was a rubric directing that, when there were **27. 25th Sunday**. more than twenty-five Suns. between Trin. and Adv., the Office for the 24th Sun. was to be repeated. The Roman rubric says "as for some Sun. aft. Epiph." The tone of to-day's services is that of Adv. rather than Trin. (see notes on 6th Sun. aft. Epiph.—EPIPHANY, RATIONALE OF SERVICES FOR, § 7). The *Collect* is a paraphrase rather than a translation of the original, and it is doubtful whether we have gained by the change. It strikes an Adv. note in the pr for the "plenteous reward" at the last Great Day. The portion of Scripture appointed for the *Epistle* (Jer. 23 5-8) looks away to the Divine hope. Egypt stands throughout Scripture for the state of unforgiven sin, from which the first Advent has set us free. As Israel experienced a second manifestation of the power of God to save, so shall we at the Second Coming of the Lord our Righteousness. The *Gospel* (John 6 5-14—the miracle of the feeding of the five thousand) is also appointed for Mid-Lent Sun. It stands here probably for two reasons:—(1) because of its exh. to "gather up the fragments that nothing be lost" now that the Ch.'s round is over; and (2) for the sake of the words with which it closes, "This is of a truth that Prophet that should come into the world."—G40. H. M. SANDERS.

TRINITY SUNDAY.—See **FESTIVAL**, § 25; **TRINITY SEASON (RATIONALE)**, § 2.

TROPE.—Under the Byzantine influence of the 8th and 9th cents. the custom arose in the West of

adding various elaborate cadences to the traditional PLAINSONG melodies. These cadences—thoroughly Oriental in their profusion of notes—were not sung to the words of the Liturgy (which already had their own music) but were vocalised upon a vowel sound on any convenient syllable. The favourite position for the more ornate of these melodic accretions was at the end of the ALLELUIA sung in the Euch. Service immediately before the Gospel. Gradually, they found their way into certain parts of the Hour Services, and into almost every part of the choral texts of the Eucharist. The difficulty of committing them to memory led to the fitting out of these added melodies with words (see FARSE), and so popular did these interpolations become both in words and music that the early mediæval Ch. musicians directed their constructive energies into these parasitic growths upon the older liturgical melodies. The results seem almost incredible to those who live in an age of more or less ritual (if not of ceremonial) uniformity. The non-varying parts of the Liturgy, such as the *Gloria in excelsis* and *Sanctus* (and even, though this is very rare, the *Credo*), were farsed out with intercalated phrases which served to keep the liturgical forms open to receive the overflowing piety of an age only able to seek its means of expression through quasi-liturgical channels. The chief purpose of the Ts. in their relation to the invariable texts of the service seems to have been the infusion of thoughts connected with the feast or season for which they were written. One phrase of a troped *Gloria in excelsis* for the Christmas festival will suffice to explain the extent of these interpolations:—"Gloria in excelsis Deo. Et in terra pax hominibus bonæ voluntatis. Pax sempiterna, Christus, illuxit, gloria tibi, Pater excelse. Laudamus te. Hymnum canentes hodie, quem terris angeli fuderunt Christo nascente. Benedicimus te. Natus est nobis hodie Salvator in Trinitate semper colendus. Adoramus te. . . . etc." It is obvious that such liturgical innovations could not be permanent, and that they contained within themselves the elements of their own decline. They soon began to decay, and by the 16th cent. had altogether disappeared with the exception of one important survival. The Alleluia T. had developed into a commonly received form termed SEQUENCE, and, by means of the composition of new Sequences in metrical form, hymnody, in the strict sense, had been imported into the Eucharist. (The service-book which contained the Ts. was called the TROPER.)—Q2.

F. BURGESS.

TROPER.—(1) A book of *tropi*, or "tags of music" (H. Bradshaw), such as began to be introduced into the Mass about the 9th cent. (2) In the 12th cent. Tropes began to go out of fashion, and the surviving "farsed" *Kyries* were incorporated in the *Graduale*, etc. The name T. came to be subsequently applied to the *Sequentiarium*. The Winton T. has been edited for HBS (vol. 8) by Dr. Frere.—B2. CHRISTOPHER WORDSWORTH.

TRUTH.—(1) T. of being is simply that which any being (thing, person, idea, or force) really is, and is therefore identical with

1. Definition. reality. It is T. as God sees it.

(2) T. of expression, whether inwardly represented,¹ or exhibited in spoken

¹ It will be noted that inward vision or thought, without outward utterance or communication, is regarded as "expression," because in either the spirit is reacting upon mere sensations and impressions. See further, Croce, *Aesthetic* (Eng. Tr. 1909).

or written word or other sensible form, is primarily (a) *logical*¹ T., that which conveys knowledge of reality; but in a loose sense we may ascribe (b) *aesthetic* T. to that which is fit, harmonious, beautiful; (c) *practical* T. to that which bears the test of experience; (d) *ethical* T. to that which honestly reproduces conviction.

The word is used in the PB in the first sense, of T. of being, in the "Black Rubric," "against the T. of Christ's natural body." *Aesthetic*

2. PB Usage.

T. is largely achieved in the PB, but is not named (see further, *RTUAL*). *Logical* T. is frequently referred to (e.g., Pr. St. Chrys.), usually as *God's* T., meaning T. of revelation. The maintenance of T. is among the concerns of magistrates, and of Parliament. T. is the end to which the Spirit leads (*HC* Pref. 4), the only road to unity and peace (Pr. for all . . . men; Coll. for St. Simon and St. Jude; Pr. for Ch. Mil. *bis*; Access. Pr. for Unity), in the light of which the Ch. must walk (Coll. St. Jn. Ev.), and of which the Incarnate Word is the supreme expression (Coll. St. Ph. and St. Jas.). In some of these instances T. of expression cannot be sharply distinguished from T. of being. *Ethical* T. is intended occasionally (Colls. for St. Jn. B., 1st S. aft. Easter, and Art. 39).

It is a remarkable fact that in Holy Scripture, which is only the Word of God because and so far as it contains and conveys T.

3. Truth and Religion.

(*"Thy Word is truth"*), each Person of the Blessed Trinity is categorically identified with T. (*"the God of truth, Ps. 31 6, Is. 65 16; "I am . . . the truth," Jn. 14 6; "the Spirit of truth," Jn. 14 17, 15 26, 16 13*). And it is the unique heritage of T., of which the Ch. is the pillar and ground, the guardian and witness, which forms the fundamental constitutive element of the Christian religion. Other religions might borrow from the Christian Ch. her form of polity, her ritual and ceremonial practices, and even her ethical code, without ceasing to be distinct religions. But, if the adherents of any ethnic faith accept as T. the view of God manifested in Christ which is revealed by the Holy Spirit in the NT, they are already subjectively Christian, and qualified for admission to the Ch. Accordingly, it is asked at Bapt., "*Wilt thou be baptised in this faith*" (*viz.*, in reliance on the T. of the Creed). The peculiar power to renounce sin and serve God which is the right of Christians is dependent upon the T. recorded in the Bible and transmitted by the Ch. This power of Christian T. arises from its nature, its sufficiency, its vitality and its authority.

T., being co-extensive with reality, has many realms, and these vary indefinitely in their value for the human spirit. Religious T. is of supreme value because by its very nature it appeals to what is highest, deepest, most central in man. By means of it he bases his life on the unchangeable and eternal. It offers him that satisfaction which can only be found in God. Religious T.

4. Its Nature.

is of supreme value because by its very nature it appeals to what is highest, deepest, most central in man. By means of it he bases his life on the unchangeable and eternal. It offers him that satisfaction which can only be found in God. Religious T.

¹ "Logical" here means in complete accordance with sound thinking. *Formalistic* truth, *viz.*, that which is correctly argued from unsound premises, is left out of account.

can be put into philosophical or scientific form. But it does not pretend to meet all the insatiable questionings of philosophy or to rival the all-embracing range of the sciences. It is concerned only with God, with man as God's child and servant, and with the world as the scene of man's spiritual education. The Christian theologian, as such, whose business it is to elaborate religious T. logically, is simply a philosopher, who insists upon regarding reality in the light of that central chapter of human experience which is reflected in the NT, and who, further, fastens his attention upon those aspects of life which are most properly called religious and with which the Bible is mainly occupied (*cp. RELIGION*). Even within this special circle of ideas and institutions neither the Bible nor the Ch. claims completeness or finality of knowledge.

St. Paul and St. John, who lay most stress on knowledge and knowing, both imply definite limits.

"We have the mind of Christ," says **5. Its Incompleteness.** "We have the mind of Christ," says the one, yet also "we know (the whole only) from a part," "now I know from a part, then shall I know (with immediate intuition of the whole) even as I was known" (by God when he adopted me into His family). The other writes, "Ye have an unction from the Holy One, and know all things," or "all know (the truth)." But he also admits that "now are we the sons of God, but it doth not yet appear what we shall be." Even the Master Himself expressly disclaimed knowledge of "that day or that hour." The astronomer may predict eclipses long before, but the Christian teacher, to whom it is not given "to know the times or the seasons," confesses that the T. revealed to him is but an illuminated area which shades off on all sides into darkness.

So it is not the present perfection of T. as we can grasp or express it which the Ch. of Eng.

6. Its Sufficiency.

claims, but its *sufficiency* for man's everlasting salvation. Art. 6, "of the sufficiency of the Holy Scriptures for salvation," makes this clear, and Ord.² Q. 2 expressly requires candidates for the priesthood to acknowledge this principle. This position does not debar the Ch. from dogmatic formulation of religious T., for Art. 8 asserts that "the three Creeds . . . ought thoroughly to be received and believed." Yet the safeguarding clause ("for they may be proved by most certain warrants of Holy Scripture") restricts the office of the Creeds to the authoritative selection and expression of Scriptural T. Nor are theologians and teachers hindered, either in their efforts to interpret, connect and render in modern speech revealed truths, or in any further endeavours they may make to relate biblical truths to T. as ascertained from other realms of God's self-manifestation. They are only forbidden, as officers of the Ch., to exaggerate the importance of any extra-biblical discoveries of Truth.

The sufficiency implied by this doctrine is, of course, no bare minimum of T., such as will just maintain spiritual existence at a low ebb. The *vitality* of Christian T. is the ground of its sufficiency.

7. Its Vitality.

as will just maintain spiritual existence at a low ebb. The *vitality* of Christian T. is the ground of its sufficiency.

This T. is such that, when received into the heart and adopted as the basis of conduct, it inspires a life which is felt to be satisfying in proportion to the thoroughness of its reception. The most startling metaphors are used to describe this quality. He, who was "dead in trespasses and sins," through the acceptance of this T. "is passed from death unto life." The slaves of sin are set free by the mere message of deliverance that comes to them from their Unseen Rescuer. This vital quality is closely connected with the concrete form in which Christian T. must be presented if it is to quicken the conscience and impart new life to the soul. The God who saves is a living Being, under whose interested eye the long procession of history has been passing, to whom every actor on its moving scene has been mysteriously akin, and from whom each has drawn strength momentarily to serve or to oppose Him. Life can only come from life. And it is the fact that in SCRIPTURE T. is so continually presented as taught or grasped in some concrete and individual form by prophet, hero, apostle, or humble believer, which makes the Bible *par excellence* the book of life, and authenticates it as containing the word of Truth.

Lastly, Christian T. carries with it unique *authority*. (1) No other body of religious convictions has gone through such thorough testing, or produced such fruits of character and conduct.

8. Its Authority.

Its AUTHORITY is not, indeed, coercive or irresistible; but, where its appeal is not neutralised by serious admixture of error or glaring inconsistency of life, it is ample to create in any reverent mind a sense of obligation, first to consider, and then to make trial of, T. so commended. (2) It progressively imparts, to those who both believe it and act upon it, an inner certitude which difficulties may distress and perplex, but which doubts cannot destroy.

The ascertainment of Christian T. is discussed under KNOWLEDGE, LEARNING, STUDY, and its formulation under DOCTRINE. No difficulty arises, except the difficulty of the search, in regard to regions not covered by authorised or accepted definitions. And large areas of solid, fruit-bearing ground are being quietly and gradually reclaimed from the receding ocean of ignorance by the organised research of highly trained scholars in many fields of inquiry. Every page of this work would yield proof of this claim. But in two cases a complication arises.

(1) Some expansion of knowledge may modify a statement accepted as true on the express or virtual authority of the Ch. If a particular Ch. is committed like the Roman Ch. to the doctrine of its own infallibility, the strain of the situation is serious. Otherwise re-statement is all that is needed, and if it can be done quietly it is of course all the better.¹

¹ J. H. Skrine, in his Bampton Lects. on *Creed and the Creeds*, has illustrated both fact and process, in regard to Inspiration and the Descent into Hell (pp. 152 ff.).

(2) Words may change their meanings, and the old expression may no longer convey the old T. There, again, re-statement is the most effective remedy, though explanation must serve till the more thorough treatment can be applied.

A last question arises in regard to what is known as the doctrine of reserve. It is possible to press this principle so far as to condone equivocation and other grades of falsehood. But parents and teachers, preachers and writers, have to consider, not merely what is true, but what is edifying. Food for the mind is like food for the body: one man's meat is another's poison. The two determining factors are the characters and attainments of the hearers on the one side, and on the other the amount of confidence which the speaker has aroused. There will be many true statements which it will never be expedient to make in a mixed congregation of all classes and ages. There will be others which only a trusted and well-known voice can safely introduce. Religion is a very conservative force, and its mental embodiments need careful handling. But, while it is needful to be tender with souls, and sympathetic in dealing with strange husks of tradition protecting rich kernels of T., it is also necessary to supply judicious guidance to those for whom the kernel of T. will shrivel unless they be helped to shed the cracked and ragged husks that half conceal and half reveal it. It is equally important that those who have not by patient study earned the right to speak with knowledge should on matters of controversy speak with especial modesty or be silent.—U. G. HARFORD.

TUNICLE.—A vestment similar in form, shape and colour to the DALMATIC, but considerably less elaborate. In churches where the vestments are in use the T. is worn by the Epistoler, or Sub-deacon. The First PB of Edward VI directs the assistant ministers at the HC to wear albs with Tunicles. The T. is one of the Ornaments of the Minister declared by the Privy Council to be illegal.—R3. J. O. COOR.

TURNING TO LORD'S TABLE AND PEOPLE.

—The PB is not explicit in its directions as to the position and posture of the priest at every part of the services—it being no doubt understood that prevailing practice would serve as a guide in all cases where directions were not given. He is directed in the Communion Service to *turn to the people* at (a) the Recital of the Ten Commandments, (b) the Absol.; and common sense, apart from rubrics, would indicate that he should take the same position relatively to the people at the Epistle and Gospel, the reading of the Addresses, the giving out of notices, the delivery of the Sermon, etc.

The only other directions as to the position of the officiating priest are: (a) in the rubric at the beginning of the service—the *Priest standing at the North side of the Table*; (b) bef. the Coll. for the King—the *Priest standing as before*; (c) aft. the Sermon—*then shall the Priest*

return to the Lord's Table; (d) aft. the *Sursum Corda*—then shall the Priest turn to the Lord's Table; (e) bef. the Pr. of Humble Access—... the Priest, kneeling down at the Lord's Table; (f) bef. the Pr. of Consecration—when the Priest, standing before the Table, hath so ordered the Bread and Wine that he may with the more readiness and decency break the Bread before the people and take the Cup into his hands, he shall say the Prayer of Consecration as followeth; (g) aft. the Communion of the People—when all have communicated, the Minister shall return to the Lord's Table.

All these indicate a position of the Officiant which was certainly not toward the people, and on this ground they were objected to by the Puritans. At the Savoy Conference, when the Rubrics of the Communion Service were under discussion, the Presbyterian Divines suggested that "the minister turning himself to the people is most convenient throughout the whole ministration," as he was directed to do at the Absolution. The bishops disagreed with this, and answered that "When he speaks to them, as in Lessons, Absol. and Benedictions, it is convenient that he turn to them. When he speaks for them to God, it is fit that they should all" (both Minister and People) "turn another way as the ancient Church ever did" (Cardwell, *Conf.*, pp. 320, 353—quoted in Lincoln Judgment). This lays down the principle that in the Godward part of the Service, as we may call it, when the Priest is presenting the prs. and offerings of the people, and pleading with and for them the Sacrifice of the Death of Christ, he should stand, as it were, at the head of those for whom he ministers, turning with them towards the Altar whereat he is making the Memorial of Christ's Death. Thus Solomon stood or knelt bef. the altar of the Lord in offering his Pr. at the Dedication of the Temple; and afterwards arose, apparently turning to the people to bless them (1 Kings 8 22, 54, 55). [For the Priest's position with regard to the Holy Table, see arts. EAST, TURNING TO; EASTWARD POSITION; POSITION AND POSTURE OF MINISTER AND PEOPLE.]—R2. E. HOBSON.

UNCONSECRATED BUILDINGS AND GROUND.—An incumbent may perform divine service in any consecrated building within his benefice, but not elsewhere in the parish without the bishop's licence. If so authorised, he may (18-9 Vict., c. 86) conduct a "congregation or assembly for religious worship" anywhere in the parish. In unconsecrated buildings the services may be read by any layman. In a consecrated building there seems to be no law against a layman reading Morning and Evening Prayer and the Litany in the absence of an ordained minister, or officiating at services additional to those required by law. The bp. cannot compel an incumbent to perform the Burial Service on unconsecrated ground, even when it is the entrance to a vault in consecrated ground.—A4.

R. J. WHITWELL.

¹ Before this Act it was against ecclesiastical law to preach in an unconsecrated place.

UNCTION.

I. THE RITE OF UNCTION.

The present art. is confined to U. of the sick (for other kinds, see BAPTISMAL OFFICES, § 23 cp. RITUAL, § 39, 16, n. 3; CHRISM: CORONATION), but deals incidentally with healing ministries. The question of U. is one of practical urgency. The Peculiar People and others are fatally neglecting the sick in reliance on Jas. 5 14. On the other hand, the use of Extreme Unction operates as a sentence of death upon average people.¹

In the passage cited we have to do with the most soberly practical writer in the NT, Jas. 5 14. St. James was a Jewish Christian who kept up his Jewish traditions more fully than most of his fellow-believers. He would then be well aware that it was the practice amongst the Jews, as Dr. Schechter has shown, to call for the holiest Rabbis and ask them to go to a sick neighbour's house and pray over him. Moreover, the use of oil for medicinal purposes was not only common in antiquity and recommended in all the ancient medical treatises, but was well known and frequently practised amongst the Jews, which was natural enough, Palestine being the land of the olive. Instances are familiar in the NT, as in the treatment of the injured traveller by the good Samaritan (Lk. 10 34, where Harnack refutes Wellhausen's assertion, that no physician would prescribe a mixture of oil and wine, by an apt quotation from Hippocrates), and in the Mission of the Twelve who "anointed with oil them that were sick" (Mk. 6 13). Again the verb used for *anoint* is *ἀλείφειν*, which, as Trench points out (and Grimm-Thayer endorses his view), is the word for mundane and profane use, as for festal purposes, healing, or embalming, *χρίειν* being reserved for sacred or mystical use. The presumption is that the prescription of oil here is not for sacramental efficacy or with a merely symbolic reference, but that it is mentioned as a household remedy of well-nigh universal application and sure to be at hand.

Why then call for the Elders of the Ch. and say nothing of the physician? Probably, because the physician likely to be available would be a mixture of medical practitioner and sorcerer, more of a medicine man than a physician, and likely to rely more upon charms and incantations of a heathenish or superstitious sort than upon sound remedies or wholesome treatment.

So a reasonable interpretation of the reference to the element of oil finds in it a mention of the use of means. Pray and work.

Moreover, this view is more or less borne out by the restriction of the use of oil in the earlier cents. of the Christian Ch. to

2. Ch. Usage. bodily healing and not to sacramental effect upon the soul. Knowing points out that at first laymen and women could bless the oil, and that, even when

¹ A Roman priest claimed that he had been the means of saving an immense number of lives simply by refusing Extreme U. The sick people would say to him, "Oh, then you don't think I am going to die," and they would get well.