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RELIGIOUS KNOWLEDGE MANUALS  
FOR SUNDAY AND DAY SCHOOL TEACHERS.

HOW TO TEACH  
THE  
PRAYER BOOK.

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# HOW TO TEACH THE PRAYER BOOK.

## CHAPTER I.

### OUR AIM IN TEACHING THE PRAYER BOOK.

**I. With regard to the Public Services of the Church.**—Before beginning to teach any subject, it is necessary that we should know what object we ought to keep in view in teaching it, and, if we have various objects in view, what degrees of importance are to be attached to them respectively. Thus only will our teaching have a definite aim, and our efforts be proportioned to the relative importance of the various ends set before us.

Now the main object of teaching the Prayer Book to children, is to enable them to join in the public services of the Church 'with the spirit' and 'with the understanding.' To attain this object our pupils must be got to understand the meaning of the words they use, the intention of the ritual by which the conduct of the service is regulated, the principles upon which the service is constructed, and the various ways in which it meets man's needs. Nor is it enough that they *understand* these things : we must strive to inspire them with those religious convictions, and cultivate in them those religious feelings, out of which a devotional habit of mind grows.

2. **With regard to the Spiritual Life.**—It would be a sorry result of teaching the Prayer Book to enable our pupils to rightly *understand* services which they had no desire to rightly *use*. If the study of the Prayer Book is to be really profitable to children, we must try to get them to find in the services of the Church a means of satisfying their own spiritual needs. Otherwise, their knowledge about holy things will serve only to blunt their religious sensibility, and so injure, instead of promoting, their spiritual life. It is a dangerous thing to become familiar with religious truths that have no influence on conduct, and with formulas of devotion that do not express our own thoughts and feelings.

3. **With regard to Doctrine.**—Another object we should keep in view in teaching the Prayer Book, is the instruction of children in the great truths of religion, and, more particularly, in those truths that relate to our devotional duties. For the attainment of this object the teaching of the Prayer Book presents valuable opportunities, for it brings the truths of religion before our minds not as objective truths with which we personally have no concern, but in immediate connection with our own spiritual lives and conduct. The Bible sets those truths before us historically as they were revealed; the Prayer Book as they are embodied in creeds declaring our own personal belief, in prayers expressing our own personal needs, in thanksgivings expressing our own personal gratitude, in Sacraments in which we personally participate, in festivals on which we ourselves commemorate the historical events of the religion which we profess.

4. **With regard to the Church's Position.**—Thus far we have considered the objects that should be kept in view in teaching the Prayer Book with special reference to the interests of the child; but, surrounded as the Church is with foes, we ought not to overlook the importance of qualifying her children to defend her doctrines and ritual

against attack, and 'give a reason for the faith that is in them.' To effect this, children should be familiarized with (1), the scriptural authority for the doctrines and rites of the Church; and (2), the reasonableness and antiquity of such usages as are not expressly enjoined in Holy Scripture. In showing the scriptural character of the Prayer Book, it will not be necessary to accumulate large numbers of equivalent texts. Every text should, as far as possible, be conclusive of the point for which it is adduced, and should be thoroughly learnt, a few relevant texts well learnt being worth infinitely more than a large number of ill-selected texts learnt badly. Children will not be able to fully appreciate the appeal to historical evidence; but they may easily be got to understand that the prayers and ritual of the Prayer Book have come down to us from a remote past. Occasionally striking passages, such, for instance, as Justin Martyr's account of the Lord's Supper as observed in his day, might be read to illustrate the teaching and practice of the early Church.

**5. The Order of these Objects.**—The relative importance of the objects mentioned follows the order in which they have been referred to. The Prayer Book is to be first presented to a child not as something that requires to be proved at every step, but as something to be at once devoutly and intelligently used. All explanation should be subordinated to this end. Teachers are sometimes tempted to give an undue prominence to controversies that have raged round the Prayer Book in days gone by, and are, perhaps, raging round it still. It will be time enough for a child to know what he is *not* to believe, when he has learnt what he *is* to believe. The only case in which it seems desirable to put negative truth before a child, is where it enables him to see positive truth more clearly. The atmosphere of controversy is a bad atmosphere for adult and child: it often introduces doubts where there are none, and it leads the mind away from the practical duties of religion. The first duty of a Christian is not to over-



throw heretical opponents, but *to believe what is true, and to do what is right*. The first duty of a teacher, therefore, is to teach the essential doctrines of the Church, and the duties that grow out of them, in their proper place and proportion, and in a distinct and definite manner.

**6. Distinctive Teaching.**—Our teaching should not be too exclusively restricted to matters in which our Church differs from other Churches or from heretical bodies. Such teaching would, of necessity, be incomplete, and would disturb the relative proportions of the various parts of the Christian faith. Many of the most important truths of Christianity are, happily, held by all Christians in common; and these common truths must not be overlooked or underrated. On the other hand we must not overlook or under-rate those truths which differentiate our Church from other religious bodies: if they be important enough to justify us in not holding communion with other religious bodies, they clearly deserve to be taught to our children. A great deal of the present teaching in Church schools might be given, with equal propriety, by any Christian teacher outside the Church, and this ‘colourless’ teaching is sometimes held up for our admiration as an indication of ‘large-hearted liberality.’ Such teaching, however good as far as it goes, is dangerous in proportion to the extent and importance of the truths of which it takes no cognizance. It may find some justification in schools in which Christianity in its integrity cannot be taught, but it is utterly indefensible in Church schools, where there is no restraint set upon the teacher. As we ourselves are bound to preserve the faith ‘whole and undefiled’ (*integram inviolatamque*), so we are bound to teach it in all its integrity to the children of the Church.

It will be time enough to supply a child with controversial armour for offence and defence when he is old enough to take an active part in propagating and defending the Faith. The teacher will do well to remember what Charles Lamb says about the effects on his own mind of

reading Stackhouse's 'History of the Bible,' a work in which the Old Testament stories were set down, with the *objection* appended to each story, and the *solution* of the objection regularly 'tacked to that.' 'The *objection* was a summary of whatever difficulties had been opposed to the credibility of the history by the shrewdness of ancient or modern infidelity, drawn up with an almost complimentary excess of candour. The *solution* was brief, modest, and satisfactory. The bane and antidote were both before you. To doubts so put, and so quashed, there seemed to be an end for ever. The dragon lay dead, for the foot of the veriest babe to trample on. But—like as was rather feared than realised from that slain monster in Spenser—from the womb of those crushed errors young dragonets would creep, exceeding the prowess of so tender a Saint George as myself to vanquish. The habit of expecting objections to every passage, set me upon starting more objections, for the glory of finding a solution of my own for them. I became staggered and perplexed, a sceptic in long-coats. The pretty Bible stories which I had read, or heard read in Church, lost their purity and sincerity of impression, and were turned into so many historic or chronologic theses, to be defended against whatever impugnors. I was not to disbelieve them, but, the next thing to that, I was to be quite sure that some one or other would or had disbelieved them. Next to making a child an infidel, is the letting him know that there are infidels at all.\* So next to making a child a heretic is to be always talking to him about heretics.

Teach positive truth then rather than negative; appeal to reason where you can, but do not hesitate to teach dogmatically if occasion require; we can grasp and utilize truths long before we can understand the grounds on which our belief in them rests; show how the Prayer Book is *drawn out* of the Scriptures, rather than how it may be

\* 'Witches and other Night Fears.'

*defended* out of the Scriptures. In this way, though your pupils will have rarely heard of heretical teaching, they will not be wholly unprepared to resist it when it comes in their way.

## THE ORDER OF TEACHING.

### CHAPTER II.

#### THE ORDER IN WHICH THE PRAYER BOOK SHOULD BE TAUGHT.

**1. The Order in which the Prayer Book should be taught,** must be determined by two considerations—

1. The relative importance of the various parts of the book, and
2. The relative suitability of the various parts to the capacities of the children with whom we have to deal.\*

Applying these considerations, the Christian seasons would seem to be most suitable for a first course of lessons on the Prayer Book. The truths commemorated at those seasons are of primary importance, and having, for the most part, a historical side, are most interesting to children, and most easily grasped. Even before children go to Church, they should know something of what we commemorate on the fasts and festivals of the Christian Year.

Then should follow lessons on the daily offices, because in those offices the children themselves take part.

\* Children should not begin the formal study of the Prayer Book until they can read with ease, are in possession of a tolerably good vocabulary, and know the Catechism and the outlines of the Gospel story.

The Litany should come next, for the same reason.

As the time for Confirmation approaches, the Baptismal Offices, and the Order for Confirmation, should be explained; then as a preparation for first Communion, the Order for Holy Communion.

**2. The way in which the Prayer Book should be taught,** will, of course, vary with the age of the pupils. In the earlier stages, the teaching should be mainly oral; in the later a simple text book may be used, either to prepare for the oral lesson, or to follow it. The portions of the Prayer Book and of the text book that are to be learnt by heart, should not be burdensome, and should be very carefully selected. Advanced classes should answer short questions at home on paper. These questions should be such as could not be answered directly from the Prayer Book or text book, but would require the pupils to use their knowledge in new combinations.

Notes of lessons on the contents of the Prayer Book may, as a rule, be arranged under the following heads:—

- a. The main scope* of the portion selected as the subject of the lesson.
- b. Its position* with reference to what goes before and what follows after.
- c. Analysis.*
- d. Difficulties of language.*
- e. Scripture illustrations.*

Specimens of notes of lessons on different parts of the Prayer Book will be found at the close of this little volume. The chapters that immediately follow are intended to direct the teacher's attention to the kind of knowledge that seems most desirable to have presented to children, and to furnish incidentally hints with regard to the best way of presenting it,

## CHAPTER III.

### RATIONALE OF THE CONSTRUCTION OF THE PRAYER BOOK.

**1. The Objects of Public Worship.**—The first step towards an intelligent comprehension of the Prayer Book, is to understand the principles on which it is constructed, the intention of its various parts, and the relation subsisting between those parts. Many verbal difficulties will disappear altogether when the scope of the part of the Prayer Book in which they occur is distinctly perceived.

In this chapter an endeavour will be made to present such a view of the construction of the Daily Offices as may be placed before either elementary, or more advanced classes.

In *the Exhortation*, we are reminded what it is we assemble and meet together in the House of God for, viz. :—

1. To acknowledge our sins before God (CONFESSION).
2. To render thanks for the great benefits we have received at His Hands (THANKSGIVING).
3. To set forth His most worthy praise (PRAISE).
4. To hear His most Holy Word (INSTRUCTION).
5. To ask those things which are requisite and necessary, as well for the body as the soul (PRAYER).

**2. How these are attained in the Daily Offices.**—In the actual construction of the Daily Offices these five objects are not kept entirely separate, our minds being so constituted as to need frequent change even in

our devotions, and the objects themselves being so closely associated as to render a complete and formal separation of them well nigh impossible; but they are kept sufficiently distinct to enable us to base a convenient division of the Daily Offices upon them. Such a division would be as follows:—

**I. The Penitential Introduction, including—**

The Introductory Sentences

- „ Exhortation.
- „ Confession.
- „ Absolution.
- „ Lord's Prayer.

**II. The Service of Praise and Thanksgiving, including—**

The Preparatory Versicles.

- „ Doxology.
- „ Invitation to Praise.
- „ Venite.
- „ Psalms.
- „ Canticles.
- „ Anthem or Hymn.
- „ General Thanksgiving.
- „ Occasional Thanksgivings.

**III. The Instruction, including—**

The Lessons.

- „ Creed.

**IV. The Prayers, including—**

The Preparatory Salutation.

- „ Lesser Litany.
- „ Lord's Prayer.
- „ Collect for the Day.
- „ Second Collect.
- „ Third Collect.
- „ Litany.

The Prayer for the Queen's Majesty.

" " " Royal Family.

" " " Clergy and People.

" " " all sorts and conditions of men.

Occasional Prayers.

The Prayer of St. Chrysostom.

" Benediction.

### 3. The Daily Offices considered in detail.

I. **The Penitential Introduction** is intended to prepare us for engaging in the service that follows in a right spirit, in accordance with the counsel of Eccclus. xviii, 23, 'Before thou prayest, prepare thyself, and be not as one that tempteth the Lord.' We cannot pray aright, or offer up acceptable thanksgiving, or derive profit from hearing God's Word, so long as unforgiven sin stands between us and God; our first duty, therefore, on entering the House of God, is to copy the example of the publican, who, when he went up to the Temple to pray, smote upon his breast, and said, 'God be merciful to me a sinner.' That this frame of mind meets with the Divine approval we know, from what our Lord said of the publican, when contrasting him with the self-satisfied Pharisee, 'I tell you this man went down to his house justified rather than the other: for every one that humbleth himself shall be exalted.' St. Luke xviii, 14. The Absolution is introduced into this part of the service for the purpose of

1. Conveying to the sinner day by day, morning and night, through God's appointed channel of absolution, the assurance of forgiveness upon our sincere faith and repentance.
2. Preparing the congregation to engage upon the service with free and undistracted minds.\*

\* Compare the Collect for the 2nd Sunday after Trinity:—  
'Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, *and serve Thee with a quiet mind*; through Jesus Christ our Lord.'

It would be a profitable exercise to an advanced class to trace out



**The Introductory Sentences** correspond in some respects to the comfortable words in the Communion Service. They are intended—

1. To prevent excessive dread of God's wrath.
2. To strengthen faith in God's mercy.
3. To inform the ignorant.
4. To rouse the negligent to repentance.
5. To reprove the formal worshipper.

The class should be led to group the sentences for themselves under these heads. They should also be taught the seasons for which the sentences are respectively best suited.

In the **Exhortation** we are reminded—

1. That confession is a duty urged by *Holy Scripture*.
2. *How* we are to confess, viz., 'with a humble, lowly, penitent, and obedient heart.'
3. *Why* we are to confess, viz., 'to the end that we may obtain forgiveness' of our sins.
4. *When* we are to confess, viz., 'at all times,' but more especially when we meet together.

In the **Confession**, we—

1. Acknowledge our sins of omission and commission.
2. Pray for (a) pardon, (b) restoration to the Divine favour, (c) amendment.

The **Absolution** consists of—

1. A declaration of God's willingness to forgive.
2. A statement of the authority by which the priest is empowered and commanded to pronounce absolution.
3. The Absolution proper, which is limited to those

the stages in the corresponding penitential introduction to the Communion Service.

that (a) truly repent, and (b) unfeignedly believe God's Holy Gospel.

4. An exhortation to pray for repentance, and the help of the Holy Spirit, that we may now and henceforward lead pure and holy lives.

The **Lord's Prayer** is introduced here—

1. As an abridgement of all that has gone before and of all that follows :—

2. Eucharistically, as a thanksgiving for the blessing which Absolution conveys.\*

\* The teacher should be careful to point out with what intention the Lord's Prayer is introduced into different parts of the service, and on what principle the Ascription is sometimes repeated and sometimes omitted. At the commencement of the Preces the Lord's Prayer is used—

1. In honour of Our Lord, Who taught us to use this prayer *when* we pray. St. Luke xi, 2.
2. With special reference to the needs of the coming day or night.
3. As the model to keep before us when we pray: '*After this manner* therefore pray ye, Our Father,' &c. St. Matt. vi, 9.

It is used without the Ascription, the characteristic of this portion of the service being not praise, but prayer.

In the Litany (which should be regarded as a complete and independent service) the Lord's Prayer is inserted at the end of the suffrages—

1. To gather up, in our Lord's Own words, those blessings that we have previously asked for in words of our own.
2. To remind us of the relative importance of the blessings we have been praying for, and of the limitations with which our prayers should be offered up. 'Thy will be done,' is a petition that should accompany all our prayers.

In the introduction to the Communion Service the Lord's Prayer is used to prepare us for the solemn service in which we are about to engage, the clause 'Give us this day our daily bread,' being peculiarly applicable when we are about to partake of the Body and Blood of Him, Who called Himself the Bread which came down from Heaven.

After the reception of the Consecrated Elements, the Lord's Prayer is used in its full form—

**II. The Service of Praise.** To prepare us for entering upon the adoration and praise of God, we now ask Him to *open our lips that we may show forth His praise*; for as we cannot *pray* aright without the help of His Holy Spirit (Rom. viii, 26), so we cannot *praise* God without that help.

Then follow the **Gloria Patri**, which is, as Bishop Sparrow calls it, 'both the Christian's Hymn and Shorter Creed,\*' and the versicles, 'Praise ye the Lord: The Lord's Name be praised.'

As a still more urgent appeal to set forth the praise of God, and to engage heartily in the service which follows, we now sing the **Venite** (Psalm xcv), in which we are invited—

1. To render thanks to God, our Creator and Preserver, and to set forth His *praise* (1-5).
2. To *pray* for what we need at the Hands of the Divine Shepherd (6, 7).
3. To *hear* God's voice, and to profit by the example of disobedient Israel (8-11).

The *Venite*, therefore, is an appropriate introduction not merely to the service of praise, but to the whole Office.

Then we sing the Psalms appointed for the day, applying them in all their wide variety of mood and subject, to our own individual and collective experience, and converting,

1. As a prayer for the continuance of the blessings we have just received.
2. Eucharistically.

Whenever the Lord's Prayer is used Eucharistically, as after the Absolution at Matins and Evensong, and after Communion, the Ascription is added. Whenever it is used simply as a prayer, as before the Preces, in the Litany, and at the opening of the Communion Service, the Ascription is omitted.

\* With the relation of the *Gloria Patri* to the service of Praise should be compared the relation of the *Kyrie Eleison* to the service of Prayer: both recognize the co-equality of the Three Persons in the Holy Trinity.

them into Christian Hymns (1), by singing after them the Christian doxology ; (2), by reading between their lines their Messianic significance.

Songs of praise are sung in subsequent parts of Divine Service, but here the service of praise, considered as forming a distinct section of the daily offices, comes to an end.

The Canticles, sung after the lessons, are intended to express our praise and gratitude for the truths set forth in the lessons we have just read.

The **Te Deum** comes appropriately between the two lessons, embodying as it does all the great truths of religion contained both in the Old and New Testament, and reminding us as it does of the unity of the Church throughout all ages. It is at once 'a creed, containing all the mysteries of Faith, and a most solemn form of thanksgiving.' It consists of :—

1. An expansion of the Angelic Hymn, 'Holy, Holy, Holy' (Is. vi, 3 ; Rev. iv, 8), setting forth God as the Object of praise in Heaven and earth, and in all ages of the Church (1-9).
2. A confession of faith in each Person of the Holy Trinity, and in the great truths connected with the past, present, and future work of the Son of God, (10-19).\*
3. A prayer addressed to the Son, asking for help, protection, blessing, guidance, mercy, and eternal salvation. The teacher will be careful to note the ground on which this prayer is based. ('We, *therefore* [viz., because of the relations in which Thou standest to us as our Saviour and our future Judge] pray Thee, help Thy servants whom Thou hast redeemed by Thy most precious Blood'). (ver. 20-29.)

\* It will be a useful exercise to a class to trace the correspondences between this part of the **Te Deum** and the Apostles' Creed.

The **Benedicite** is a sort of development of Psalm cxlviii, and is specially appropriate—

1. On those days on which the first lesson relates to the goodness of God as seen in the creation and in the preservation of the works of His hands.
2. When the first lesson is Daniel iii (the story of the three Hebrew Youths).
3. In seasons like Lent\* and Advent, with which its subdued strain of praise is more accordant than the jubilant and exultant tone of the *Te Deum*.

It consists of four groups of invitations to praise, addressed to—

1. The whole creation.
2. The world above, including, (*a*) the Angels, (*b*) the Heavens, (*c*) the heavenly bodies.
3. The world below, including, (*a*) the great forces and phenomena of the earth, (*b*) things animate but irrational, (*c*) men generally, (*d*) the servants of the Lord in particular, (*e*) the spirits and souls of the righteous departed, (*f*) the Saints ('ye holy and humble men of heart'), (*g*), the three Hebrew Youths.

The *Te Deum* is emphatically the hymn of the *Church*; the *Benedicite* is the hymn of the *Universe*. In it we interpret the voice of nature and the teaching of history, and we bless God for all His marvellous works whether of nature or of grace.

The **Benedictus** (Luke i, 28) appropriately follows the second lesson.

It consists of—

1. A thanksgiving for our redemption by Christ.
2. A prophecy of the mission of the Baptist, reminding us of the constant need of repentance, as a prepara-

\* In the first Prayer Book of Edward VI, the *Benedicite* is ordered to be used all through Lent.

tion for the Kingdom of Heaven, and carrying our minds forward to Christ's second coming (9-12).

The **Jubilate Deo** was intended to be used only on those days on which the *Benedictus* occurs in the second lesson. It is admirably fitted to follow the good news contained in the second lesson, on account of its joyous character, and its recognition of God's goodness and mercy in fulfilling His gracious promises.

The **Magnificat** (Luke i, 46-55) is a song of rejoicing uttered by the Blessed Virgin after hearing the prophecy of Elizabeth, and happily expresses the feelings of the Church\* in contemplating the great Mystery of the Incarnation. It consists of —

1. A thanksgiving for God's gracious condescension as shown in the Incarnation of His Son (1-4).
2. A declaration of faith in His mercy and providential rule (5-8).

\* 'If any do enquire how it happens that this Hymn, poured forth in expression of the Blessed Virgin's joy and thankfulness, should have become a portion of the Church's daily service,—let them know that it does not contain one word of exultation but which every humble Christian may make his own. When the Eternal Word was made flesh, it was not, of course, the Blessed Virgin in particular, but mankind in general, which He designed to honour. The purpose of the Son of God, when He honoured the Blessed Virgin so far as in, and from, her to become Man, was to advance human nature by assuming it into the unity of His Divine Person; so that, being born of her, He might procure not only hers, but our common salvation. Every member of the great human family may therefore sing the "Magnificat;" and when he bears his part in that divine Anthem, should learn to make the Blessed Virgin's raptures a private and a personal concern: "My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour; because He did regard the low estate of us poor mortal men,—His afflicted servants. For, behold, in consequence of the Incarnation of the Son of God, all generations of mankind, aye, and every order of the angelic host, shall for evermore pronounce us blessed; for the Mighty One did mighty things for us, when He united Himself to our fallen nature; wherefore Holy is He; and blessed for evermore be His Holy Name.'"—'A Plain Commentary,' vol. iii, pt. 1, p. 55.

3. A recognition in the coming of Christ of the fulfilment of God's covenant (9).

The **Cantate Domino** (Psalm xcvi) shows by the breadth of its predictions that it refers to the establishment of the Kingdom of Christ (*'All the ends of the earth have seen the salvation of our God'*). It consists of—

1. An invitation to thank God for remembering His mercy and truth towards Israel in particular and to mankind at large (1-8).
2. An announcement of Christ's coming to judge the world (9, 10).

The **Nunc Dimittis** (Luke ii, 29-32) is Simeon's thanksgiving for having been permitted to see God's 'Word' fulfilled in the person of the Saviour, 'a Light to lighten the Gentiles' and the 'Glory' of Israel (v. 4).\*

The **Deus Misereatur** (Psalm lxxvii) consists of—

1. A prayer that the way of salvation revealed in God's Holy Word may be made known among all nations (1, 2).
2. An exhortation to thank God for His world-wide mercies (3-7).

**III. Instruction.** The service of the Church of England is remarkable for the great prominence which it gives to instruction from God's Own Word.

\* 'The prophetic intimation contained in this last verse of the scope and purpose of Messiah's coming, is what has so endeared this brief, burning hymn of Holy Simeon to the heart of all Christendom. Holy Church, by the eye of faith, sees daily in her sacred lesson, that Salvation which Simeon beheld with his bodily eyes; and she pours out her thanksgiving in his own prophetic words. We have repeated this inspired song so often, that our hearts are scarcely stirred any longer by its sublimity; but with what ecstatic power must it have flowed from the lips of that favoured servant of God, conscious,—while he uttered it, that he embraced in his arms the Desire of all nations, Him, Whom all creation groaned for,—the Incarnate Jehovah.'—'A Plain Commentary,' vol. iii, pt. 1, p. 32.

In the **Lessons** provision is made whereby the more important parts of the Old Testament should be read through once a year. The first Lessons are intended to include the more striking and instructive parts of the Old Testament. The second Lessons are taken from the New Testament, which is read through twice in the course of the year. 'This choice,' says Bishop Sparrow, 'may be to show the harmony of them; for what is the Law but the Gospel foreshadowed? What then the Gospel but the Law fulfilled?' The first lessons for holydays generally set forth in prophecy, or type, or analogy, the teaching of the second lesson. By selecting portions from both Testaments, we are constantly reminded of the unity of Divine Revelation: 'God Who at sundry times and in divers manners spake in time past unto the prophets, hath in these last days spoken unto us by His Son,' (Heb. i, 1, 2.)

The **Creed** is also to be regarded as part of that portion of the service which is more especially devoted to instruction, for it merely sets forth in order the leading truths of the Christian religion as gathered from the Holy Scriptures that have just been read.

It appropriately follows the lessons, for 'faith cometh by hearing, and hearing by the Word of God.' (Rom. x, 17.)

The **Apostles' Creed** is a simple positive statement of faith, such as was formerly required from catechumens when they were baptised. It is repeated daily at Matins and Evensong, because of the close connexion (1) between faith and duty, (2) between faith and devotion. Its twelve articles may be grouped as follows:—

1. Those relating to the Father (1).
2. Those relating to the Son (2-7).
3. Those relating to the Holy Ghost\* (8-12).

\* It will be necessary to point out to children the connexion between clauses 8-12 of the Creed: It is 'by one *Spirit* we are all baptized into' '*the Holy Catholic Church*,' and admitted into '*the*



The **Athanasian Creed** not only sets forth the truth positively, but contradicts the errors into which heretics have from time to time fallen, and into which men are constantly liable to fall when they raise their own speculations to a level with Divine Revelation, or when they make reason the test of truth. As the *Te Deum* is 'a creed set hymn-wise,' so is the Athanasian Creed a hymn set creed-wise. Hence it does not begin with the words 'I believe,' and is followed by the Doxology. Its grandeur is never so distinctly felt as when it is sung by a large body of voices.

The explanation of the Athanasian Creed should not be attempted with young classes, the meaning of its phraseology and the intention of its statements not being intelligible without some knowledge of Church history. Adult classes should study the creed in immediate connexion with—

1. Heresies relating to the Holy Trinity (3-28).

2. Heresies relating to Christ (29-42).

a. The Divine Nature.

b. The Human Nature.

c. The Union of the two Natures.

3. Heresies relating to the Holy Ghost.

They should also be furnished with replies to two objections often urged against this creed, viz., its dogmatic character, and its so-called 'damnatory' clauses.

The Athanasian Creed is dogmatic because the Bible is *communion of Saints*; it is by the regeneration of the *Holy Spirit* in baptism that we have '*forgiveness of sins*;' it is by the gift of the *Holy Spirit* that the priest is empowered to declare and pronounce to the faithful penitent the absolution and remission of their sins; it is the *Spirit* Who is the Giver of '*life everlasting*.' See Rom. viii, 2, 'If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.'

Great pains should be taken to explain this creed thoroughly, it 'being appointed as the formula of faith in the Baptismal Office, and incorporated into the Catechism to be learned by the catechumen previous to confirmation,'—BAIRD.

dogmatic. It simply states, in a systematic way, what the Bible teaches us with regard to the mystery of the Holy Trinity. Its statements are firm and unhesitating, because on the points on which it speaks the Bible is clear and unmistakable. The 'damnatory' clauses are intended as solemn warnings against the great danger of unbelief. They are not human but divine condemnations. See St. John iii, 18, 'He that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God.' Compare St. Mark xvi, 16 ; 2 Thess. ii, 10-12. Those persons who say that our salvation will depend less on what we believe than on what we do, forget how close is the connexion between a right *faith* and right *practice*, conduct being the practical corollary of belief. In condemning unbelief, God condemns *all that it leads to*. We must distinguish, however, between the unbelief of ignorance, and *wilful* unbelief. What is condemned in the creed is the *deliberate* rejection of those revealed truths which are essential to our knowledge of the way of salvation, and the condition of heart and mind in which such rejection originates.

IV. The **Prayers** follow the creed, because it is upon our belief that our prayers rest. We could not pray to God at all unless we believed that He existed (Heb. xi, 6) ; and our prayers could not be such as they are unless we believed the revelations that are made of His character, dealings, and will in Holy Scripture.

The prayers are divisible into *PRECES*, or petitions, said alternately by priest and people, and *ORATIONES*, or prayers, said by the priest only. The transition from the *preces* to the *orationes* is generally marked by the words, 'Let us pray.'

The **Mutual Salutation** is a prayer on the part of the minister that the Lord may be present with the people to prompt and hear their prayers ; and a prayer on the part of the people that He may be present with the minister in praying on their behalf. See Rom. viii, 26, 'For we know

not what we should pray for as we ought : but the Spirit itself maketh intercession for us with groanings which cannot be uttered.' The Mutual Salutation stands in the same preparatory relation to the *prayers* which follow, as the Versicles, 'O Lord, open Thou our lips,' &c., to the Service of *Praise*.

The **Lesser Litany** (Kyrie Eleison) is almost invariably prefixed to the Lord's Prayer, and is intended to prepare us for using that solemn prayer. The exceptions are at the opening of Morning and Evening Prayer, when the Confession and Absolution take its place, and in the services for Holy Communion, Baptism, and Confirmation. The Lesser Litany, by directing our minds to the Three Persons of the Holy Trinity, renders us the same service as regards the *prayers* which follow, as the Doxology renders with regard to the Service of *Praise*. As our praise is due to each Person in the Holy Trinity, so our prayers should be addressed to each Person.\*

The **Lord's Prayer** is here used for reasons stated on p. 15.

The **Versicles** are short prayers taken almost literally from Holy Scripture, and relate to the same subjects as the Collects which follow.

1. 'O Lord, show Thy mercy,' &c. Collect for day.
2. 'O Lord, save the *Queen*.' Collects for Queen and Royal Family.

\* Instances of prayers addressed to the Second Person of the Holy Trinity are to be found in the Te Deum, verses 23-30, in the prayer of St. Chrysostom, in the larger part of the Litany, and in the Collects for the 3rd Sunday in Advent, St. Stephen's Day, and the 1st Sunday in Lent. See Acts vii, 59, R. V.

An instance of prayer addressed to the Holy Spirit occurs in the hymn *Veni Creator Spiritus*, in the Ordination Service. Other instances occur in the Kyrie Eleison and the Introduction of the Litany.

- |   |                                     |
|---|-------------------------------------|
| 3. 'Endue Thy <i>Ministers</i> ,' &c.   | } Collect for Clergy<br>and People. |
| 'O Lord, save Thy <i>People</i> .'      |                                     |
| 4. 'Give <i>peace</i> in our time,' &c. | Collect for Peace.                  |
| 5. 'O God, make clean,' &c.             | Collect for Grace.                  |

The **Collect for the Day** is the connecting link between the Daily Offices and the Communion Service, and as such keeps before our minds throughout the week the Eucharistic teaching of the previous Sunday.\* Children who have no opportunity of attending Daily Service should be encouraged to use the Collect for the Day in their daily devotions. Whenever it is possible it should be included in the School prayers.

The **Second Collect**. In the Morning Collects we pray for *outward* peace, that we may be saved throughout the day from all assaults of our enemies ; in the Evening Collects we pray for *inward* peace, that we may lay down our heads in rest and quietness, knowing that we have within ourselves a peace which the world did not give, and cannot take away.

The connexion between the invocation and the petition in these two collects should be carefully pointed out. In the Morning Collect we address God as 'the Author of Peace and Lover of Concord,' because it is He 'Who maketh men to be of one mind in an house ;' and it is He only Who can secure the conditions of outward peace. At the same time we recognize in His service a life and freedom which no violation of our outward peace can deprive us of.

\* 'Under whatsoever engaging or awing aspect our Lord has more especially come to us men in virtue of the appointed Scriptures, the gracious and healthful visitation lives on in memory ; nay, is prolonged in fact. Or in whatever special respect, again, suggested by the same Scriptures, and embodied for us in the collect, we have desired to present ourselves "a holy and living sacrifice" in that high ordinance, the same oblation of ourselves do we carry on and perpetuate by it. Through the collect, in a word, we lay continually upon the altar our present sacrifice and service, and receive in a manner from the  
continuation of the heavenly gifts.'—FREEMAN,

In the Evening Collect we address God as the source of those holy desires, good counsels, and just works, in which peace of mind, 'the answer of a good conscience,' originates; and the reasons we urge are (1), that we may, with undisturbed hearts, obey His commandments, and (2), that we may enjoy that rest and quietness which spring out of the consciousness of our being the objects of Divine care.

The **Third Collect.** The Morning Collect ('for grace to do well') is a prayer that during the day, to the beginning of which we have been brought, we may be—

1. Defended against our spiritual enemies.
2. Kept from falling into sin, and
3. Led to do what is righteous in God's sight.

In the Evening Collect ('for aid against all perils') we pray for—

1. Spiritual light to dispel the darkness of sin and ignorance.
2. Protection in the unconscious hours of sleep.

The '**Five Prayers.**' We here pass from prayers for ourselves, to intercessions for—

1. The Queen's Majesty.
2. The Royal Family.
3. The Clergy and People;

in accordance with St. Paul's injunction, 'I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.' (1 Tim. ii, 1, 2.)

Attention should be called to the fact that in these three prayers we ask for no less a gift than that of the Holy Spirit: the highest blessing that could be asked for rulers, clergy or people being that their hearts may be directed and sanctified by the Holy Spirit.

The **Prayer of St. Chrysostom** fitly follows the more specific prayers that precede it. As in each separate

prayer we have already pleaded the merits of Christ, so here at the close of the prayer we address Him personally, and plead His Own promise to be present with His people wherever two or three are gathered together in His Name. (St. Matt. xviii, 20.) There is another respect in which this prayer is happily placed. On account of our ignorance, we often ask amiss and overlook our greatest needs. Here we limit the petitions we have offered up to such things as are expedient for us, and remind ourselves that the two great objects on which we should set our hearts are—

1. Knowledge of Christ's truth here.
2. Life everlasting in the world to come.

Children generally suppose this prayer is addressed to God the Father. This assumption should be shown to be erroneous—

1. By the reference to Christ's promise.
2. By the omission of the usual ascription.

The present invocation is a modern interpolation, the prayer having originally commenced, 'Thou, Who hast given us grace,' &c.

The **Benediction** is an adaptation of 2 Cor. xiii, 14. It is rather a benedictory prayer than a benediction, the pronoun *us* having been substituted for the *you* of the original. Unlike the blessings in other services of the Church, this one is pronounced by the minister *kneeling*. It will be observed that as the service of praise *began* with the Gloria Patri, and the service of prayer with the Kyrie Eleison, so the whole Office *ends* with a confession of our belief in the Holy Trinity. We need 'the grace of our Lord Jesus Christ' to save us from the guilt and power of sin; 'the love of God' the Father to follow us with fatherly care; and 'the fellowship of the Holy Ghost' to unite us in Him.

The **Litany** is so eminently fitted by its construction for popular use, and is so frequently introduced into

children's services, that special pains should be taken to explain it. Looked at as a whole, it is a *penitential service*,\* and as such its use is prescribed on Wednesdays and Fridays, the two days observed as days of penitence in the early Church : Wednesday in memory of our Lord's betrayal, or, as others say, of His temptation, and Friday of His Passion. The Litany was prescribed for Sunday,† in spite of that day being a feast day, probably because Sunday is the day on which the services of the Church are best attended, and, perhaps, also because it was felt that even in the midst of our festive joy, we should not forget our manifold need of divine mercy.

The Litany is often said in the midst of the congrega-

\* 'As the seven Penitential Psalms stand towards the rest of the Psalter, so the Litany may be said to stand in relation to the other services of the Church. It is the great cry of penitence coming "out of the depth" of the contrite hearts of the servants of Jesus. In other offices the Church seems to take good courage. In Holy Communion she pleads armed with full confidence in the abiding Sacrifice of her Lord's death. In morning and evening Prayer she offers up petitions for protection united with praises for mercies received. In the Litany, however, the Church of Christ assumes a fresh position ; she casts herself upon the ground. Like her Lord in Gethsemane, she pleads with God as in the agony of "a broken and contrite spirit, which surely He will not despise." There is a vehemence of supplication, an earnest passionate pleading, which we seek for in vain in other services. The prayer of the publican has left its stamp upon the lowliest act of supplication with which the Church of Christ comes to the feet of her Lord.'—'The Inheritance of our Fathers,' p. 118.

† The Litany originally formed part of the Communion Service. 'Nor can it be too strongly insisted upon that our Litany was thus a strictly Eucharistic feature ; and that its ejection from her rite was a grievous loss, which the English Church in the sixteenth century righteously and nobly repaired. It had at that time ceased to be used at any festival celebrated in the West. In connexion with the Eucharist it was only said at Ordinations and on Easter Eve. In England, however, during Lent a part of it was used before the entire celebration on all Wednesdays and Fridays. It was appointed to be said before celebration on other days as well as on Sundays in lieu of a bidding prayer.'—FREEMAN, vol. ii, p. 322.

tion at a small desk called a fald-stool, in accordance with directions given in the Prophet Joel, 'Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, 'Spare Thy people, O Lord, and give not Thine heritage to reproach.' (Joel ii, 17.)

The Litany consists of two leading divisions, the Lord's Prayer being the connecting link between the two. The first part may be sub-divided into:—

1. A PENITENTIAL INTRODUCTION (1-4), in which, as miserable sinners, we ask for mercy from each Person of the Holy Trinity,\* and from the Trinity in Unity.
2. THE DEPRECATIONS (5-13), consisting of—
  - a. Prayer for deliverance from special evils, an enlargement of the petition, 'Deliver us from evil.'
  - b. Obsecrations, or prayers for deliverance from evil generally, based on all Christ did and suffered for us.
3. THE INTERCESSIONS (14-32), consisting of prayers for 'all sorts and conditions of men,' in accordance with 1 Tim. ii, 1, 2.
4. THE SUPPLICATIONS (33-34), consisting of two prayers, one for the preservation of the fruits of the earth; and the other for spiritual blessings, viz., repentance, forgiveness, and the grace of the Holy Spirit.
5. THE VERSICLES AND PRAYERS. The Versicles that immediately follow the supplications are addressed directly to the Second Person in the Holy Trinity, Who is appealed to—

1. By His *Divinity* as the 'Son of God.'

\* The teachers will point out the agreement in this respect between the Litany and the Preces. See p. 24.

† The Obsecrations are sometimes treated as distinct from, and co-ordinate with, the deprecations; but the response, 'Good Lord deliver us,' shows that they also are deprecatory.



2. By His *humanity* as the Lamb of God.
3. By His *Messiahship* as the 'Christ.'

Then follows the Lord's Prayer, with its usual preparatory preface, the Kyrie Eleison, *see* p. 24. The Lord's Prayer may be regarded here as summing up all that has preceded, and preparing us for what follows.

The second part may be roughly sub-divided as follows :—

1. THE PRAYER 'FOR TRIBULATION OF HEART,' asking for deliverance from evil, not merely for our own sakes, but that we 'may evermore give thanks unto God.' This collect is not followed by the usual Amen, the petition being carried on by the versicles which follow.
2. The Gloria Patri, here introduced as a song of thanksgiving for mercies already received, and an expression of faith in God's providential care.
3. Versicles and Responds, formerly used in time of war, asking for protection, pity, and mercy.
4. A prayer—
  1. For deliverance from evils that we have *deserved*.
  2. For faith in Divine mercy.
  3. For amendment of life.
5. The Prayer of St. Chrysostom.
6. The Benedictory Prayer.

## CHAPTER IV.

**THE LANGUAGE OF THE PRAYER BOOK.**

**1. Difficulties.**—The language of the Prayer Book presents many difficulties to children. Many of its words are obsolete ; still more are used in new senses ; many are technical ; many require for a right apprehension of their meaning a wider power of discrimination than children ordinarily possess.

The extent of these difficulties is obscured through the familiarity which children acquire, early in life, with the form and sound of the words of the Prayer Book. The words are known long before their meaning. In examining a class of young children, it will be found that common words of constant occurrence in the daily services and Catechism often cover either no meaning at all in their minds, or a wrong meaning.

A great part of the language of the Prayer Book is over three centuries old. It is older, therefore, than the Authorized Version of the Bible, older than Shakespere, older, in short, than any English book commonly read by English people. The Psalter, the Magnificat, the Benedictus, the Nunc Dimittis, the Offertory Sentences and 'the Comfortable Words,' are all taken from the Great English Bible published in 1539 ; the Lessons, Epistles and Gospels, and the introductory sentences, are taken from the Authorized Version of 1611 ; the bulk of the remainder of the work has been little modernized, or in other ways altered, since the time of Edward VI ; the latest revision

which the Prayer Book underwent, took place two hundred years ago.

2. **Words obsolete or obsolescent.**—The following are instances of words that are either obsolete or obsolescent :—

*Subjects*, worthless men. *Ps.* xxxv, 15.

*Affiance*, trust. *Lit.*

*Apace*, quickly. *Ps.* lviii, 6.

*Day-spring*, dawn. *Bened.*

*Flittings*, wanderings. *Ps.* lvi, 8.

*Froward*, perverse. *Ps.* lviii, 3.

*Leasing*, lying. *Ps.* iv, 2 ; v, 6.

*Lien*, lain : perf. part. of lay. *Ps.* lxviii, 13.

*Noisome*, noxious, injurious. *Ps.* xci, 3.

*Or*, before ; cf. *ere*, *early*, *erst*. *Ps.* lviii, 8 ; xc, 2.

*Ramping*, tearing. *Ps.* xxii, 13.

*Runagate*, renegade, apostate. *Ps.* lxviii, 6.

*Surcease*, stop, cease. *Ordinal.*

*Well-liking*, well-pleasing. *Ps.* xcii, 13.

The following are instances of Prayer Book words that have drifted away from their old meaning :—

*Accomplish*, complete. *Bur. Ser.*

*Accordingly*, in accordance therewith. *Lit.*

*Advertise*, warn, inform. *Com. Ser.*

*After*, according to. *Lit.* ; *Ps.* xxviii, 5 ; xc, 15.

*Allow*, approve. *Ps.* xi, 6 ; *Bap. Office.*

*Avoiding*, removing. *Com. Ser.*

*Battle*, army. *Ps.* lxxvi, 3.

*Beasts and cattle*, wild beasts and tame. *Benedicite.*

*Certify*, inform. *Ps.* xix, 2 ; xxxix, 5.

*Clean* (1), pure. *Ps.* xix, 9 ; (2) entirely, *Ps.* lxxvii, 8.

*Common*, used in common, as opposed to private.

*Prayer of St. Chrys.* ; ' *Common Prayer.*'

*Confound* (1), to merge in one, so as to render indistinguishable. *Ath. Cr.* ; (2), to ruin, destroy. *Te Deum.*

*Constantly*, with constancy. Collect for St. John Baptist's Day.

*Convenient*, befitting, suitable. *Holy Mat. ; Ch. of Worr. Conversation*, conduct, behaviour. *Ps.* xxxvii, 14 ;

*Holy Com.*

*Cunning*, skill. *Ps.* cxxxvii, 5.

*Curate*, any clergyman having the care of souls. Prayer for the Clergy and People.

*Discover*, uncover, lay bare. *Ps.* xxix, 8.

*Doctrine*, the act of teaching as distinguished from the truth taught. *Lit.*

*Duly*, according to the Divine ordinance. *Lat. rite.* Second Thanksgiving in *Com. Ser.*

*Endeavour themselves.* *See.* p. 42.

*Endue* (1), to invest, *Ver. ;* (2), to endow. *Prayer for Queen's Maj.*

*Eret*, eat. *Ps.* xxxix, 12.

*Fulfil*, literally to fill full. First Thanksgiving in *Com. Ser.*

*Ghostly*, spiritual. *Catechism ; Holy Com.*

*General*, opposed to particular. *General* confession.

*General* thanksgiving. This Kingdom 'in general' (*Prayer for Parl.*), means the *whole* of this Kingdom. *See* 'Generally.'

*Generally*, universally, generically ; *generaliter*, not *plurumque.* *Catechism.*

*Grudge*, complain. *Ps.* lix, 15.

*Harness*, to arm. *Ps.* lxxviii, 10.

*Health*, salvation, *Conf. ; Ps.* xxii, 1.

*Hell*, Hades, the unseen world. *Apos. Creed.*

*Hereafter*, from this time forward, *not* at some future time. *Abs.*

*His*, its. *Ps.* i, 3 ; lxxv, 7 ; xcii, 10.

*Incomprehensible*, infinite, immeasurable. *Lat. immensus.* *Ath. Creed.*

*Indifferently*, impartially, not making any difference between one person and another. *Com. Ser.*

*Inquisition*, search, inquiry. *Ps.* ix, 12.

*Invention*, finding. *Invention of the Cross. Calendar.*

*Learn*, teach. *Ps.* ii, 10; xxv, 4; lxxxv, 5; cxix, 66.

*Let*, hinder. *Collect for 4th Sunday in Advent.*

*Lift up*, exalt (Lat. *extolle*). *Te Deum.*

*Lively*, living. *Com. Ser.; Catechism.*

*Lovers*, friends. *Ps.* lxxxviii, 18.

*Lust*, desire, pleasure; not necessarily in a bad sense.

*Ps.* x, 2; xcii, 10. So the verb. *Ps.* xxxiv, 12; lxxiii, 7.

*Magnify* (1), to extol. *Mag.* v. 1. (μεγαλύνει); (2), to do great things to (ὅτι ἐποίησέ μοι μεγάλα), v. 4.

*Manners*, morals, conduct. *Ord. of Priests.*

*Meat*, food in a generic sense. *Ps.* xlii, 3.

*Mischief*, injury. *Lit.*

*Mistake*, pervert, intentionally misunderstand. *Ps.* lvi, 5.

*Monster*, an object to be pointed at. *Ps.* lxxi, 6.

*Motion*, prompting, urging. *Collect for 1st Sunday in Lent.*

*Move*, urge. *Exhort.*

*Mystical*, sacramental. *Com. Ser.*

*Noble*, in the *Te Deum* represents the Latin *candidatus*, and was possibly intended to convey the meaning of *lustrous*, *shining*.

*Of*, from. *Lit.; Nic. Creed.*

*Offend*, scandalize. *Introd. Rubric to Holy Com.*

*Picking*, petty pilfering. *Catechism.*

*Plague*. Subst., punishment. *Collect for Fair Weather.*

Verb, to punish. *Ps.* cvii, 17.

*Port*, gate. *Ps.* ix, 14.

*Prevent*, to go before, *Ps.* xxi, 3; cxix, 148; *Com. Ser.*

*Quick*, alive. *Apos. Creed; Ps.* lvi, 6; cxxiv, 2.

*Raise up*, stir up (Latin *excita*). *Collect for 4th Sunday in Advent.*

*Reasonable*, rational, *Ath. Creed.*

*Refrain*, bridle. *Ps.* lxxvi, 12.

*Relharse*, tell, recite. *Ps.* lxxxvii, 6; *Catechism.*

*Require*, ask for. *Ps.* xxvii, 4.

*Room*, place. *Ps.* xxxi, 9.

*Saving-health*, salvation. *Ps.* lxxvii, 2; *Prayer for all Conditions of Men.*

*Stand*, consist. *Coll. for Peace.*

*Stomach*, spirit. *Ps.* ci, 7.

*Surely*, confidently. *Morning Coll. for Peace.*

*Tell*, count. *Ps.* xxii, 17; cxxxix, 18.

*Travail*, labour. *Ps.* vii, 17.

*Troth*, fidelity, faithful allegiance. *Mar. Ser.*

*Turks*, Mohammedans. *Coll. for Good Friday.*

*Usury*, interest. *Ps.* xv, 6.

*Very*, true. *Nic. Creed*; Second Thanksgiving, *Com. Ser.*

*Wealth*, prosperity. *Prayer for Queen's Maj.*; *Com. Ser.*

So *wealthy* means prosperous in *Ps.* lxxvi, 11.

*Wholesome*, healing, healthy, saving. *Ps.* xx, 6; *Coll. for St. Luke's Day.*

*Will*, to be willing (*volo*). *Ath. Creed.*

*Worm*, creeping thing. *Benedicite.*

*Worship*, honour; not as now restricted to Divine honour. *Ser. for Holy Matr.*

**3. Technical, Theological, and other difficult Words.**—In addition to archaic words, and words used in archaic senses, there are many technical theological terms which will require explanation, such as *absolution*, *remission*, *satisfaction*, *redemption*, *grace*, *faith*, *Church*, *propitiation*, *inspiration*, *incarnation*, *person*, *substance*, *procession*.

The teacher will also bear in mind that large numbers of common words perfectly intelligible to adults, are unintelligible to children. You can scarcely open your Prayer Book anywhere without finding words of this class, words that children never themselves use or hear used. These words will need explanation quite as much as the words previously described, and are much more likely to escape the teacher's attention.

**4. Rules for the Explanation of Words.**—In explaining words, observe the following rules:—

1. Do not give a variety of equivalents, for that only perplexes the mind ; choose the nearest and most familiar, and adhere to that.
2. Trust less to mere equivalents than to illustrative examples exhibiting the use of the word in its living organic relation to other words. When a word is presented in various combinations, children soon pick up its meaning by induction.
3. Go back when you can to the derivation\* of the word, if the derivation throws light upon the meaning, but do not distract children with needless philological glosses. Your object is not to teach English through the Prayer Book, but only so much English as will render the Prayer Book intelligible.
4. Illustrate the use of difficult words from other parts

\* The following remark by Archbishop Trench suggests the kind of treatment which may often be profitably applied to difficult words in the Prayer Book :—

‘You wish to explain “absolution.” Many will know that it has something to do with the pardon of sins ; but how much more accurately will they know this, when they know that “to absolve” means “to loosen from ?” God’s “absolution” of men being His releasing of them from the bands of those sins with which they were bound. Here every one will connect a distinct image with the word, such as will always come to his help, when he will realize what its precise meaning may be. That which was done for Lazarus naturally, the Lord exclaiming, “Loose him, and let him go,” the same is done spiritually for us, when we receive the absolution of our sins.’—‘On the Study of Words,’ pp. 311–12.

Another instructive instance of the value of tracing a word to its root, occurs in the Archbishop’s remarks on *plague*. He says, ‘There are those who will not hear of great pestilences being scourges of the sins of men ; who, if only they can find out the immediate, imagine that they have found out the ultimate, cause of these ; while yet these gainsayers have only to speak of a “plague,” and they implicitly avouch the very truth which they have set themselves to deny ; for a “plague,” what is it but a stroke ? so called, because that universal conscience of men, which is never at fault, has felt and confirmed it to be such.’—*Ibid.*, p. 79.

of the Prayer Book and from the Bible. In many cases the Prayer Book employs equivalent expressions which throw much light on one another. Thus the same word *immensus* is rendered '*infinite*' in the Te Deum, and '*incomprehensible*' in the Athanasian Creed; '*the Catholic Church*' of the Apostles' Creed is called '*the Holy Church universal*' in the Litany, '*the Holy Church throughout the world*' in the Te Deum, '*Thy mystical Body which is the blessed company of all faithful people*,' in the second post-Communion Thanksgiving; '*all the elect people of God*' in the Catechism. The alternative title of the Absolution is, '*or remission of sins*;' of the Litany, '*or general supplication*;' of the Catechism, '*an instruction to be learned of every person before he be brought to be confirmed by the Bishop*.' The Apostles' Creed is called in the Catechism '*the articles of thy belief*;' the Athanasian Creed is called in the heading to it '*this confession of our Christian faith*.'

5. In discriminating the quasi-synonymous and other closely related words with which the Prayer Book and Catechism abound, do not indulge in hair-splitting niceties of distinction which children cannot apprehend.\* Be content

\* The commonly accepted theory for accounting for these quasi-synonymous words, viz., that the second word was intended as an explanatory equivalent of the more difficult one, is insufficient to explain all the cases in which these pairs of words occur. It seems more reasonable to assume that the framers of the Prayer Book used different terms to express their meaning more exactly and completely. Thus in the Evening Collect for Peace they translate '*hostium sublata formidine, tempora sint tua protectione tranquilla*,' by '*that we being delivered from the fear of our enemies, may pass our time in rest and quietness*,' where '*rest and quietness*' represents the single word '*tranquilla*;' but neither '*rest*' nor '*quietness*' could have been needed to explain its companion term. The expansion in the English version is an obvious improvement on the original; '*rest*' refers to the cessation of the attacks of external foes; '*quietness*' to the peace of mind



with bringing out those marked and essential differences which the framers of the Prayer Book wished to express.

5. **Quasi-Synonyms.**—The following are specimens of terms that need discrimination :—

**ACKNOWLEDGE AND CONFESS** (Exhort.). To ‘acknowledge’ is to admit what is laid to our charge; to ‘confess’ is to go a step further, and, of our own free will, lay bare our sins before God, and ask Him to pardon them.

**SINS AND WICKEDNESS** (Exhort.). ‘Sins’ refers to sinful acts, thoughts, and words; ‘wickedness’ to that evil condition of heart in which sins originate.

**DISSEMBLE NOR CLOKE** (Exhort.). To ‘dissemble’ our sins is to affect to be other than we are; to ‘cloke’ our sins is to try to hide them.

**WITH AN HUMBLE, LOWLY, AND PENITENT HEART** (Exhort.). ‘Humble’ is the opposite of proud; ‘lowly,’ of haughty.

**REQUISITE AND NECESSARY** (Exhort.). ‘Requisite’ means simply needful; ‘necessary,’ absolutely indispensable.

**ERRED AND STRAYED** (Conf.). ‘Erred’ directs our mind to the wrong paths in which we are wandering; ‘strayed,’ to the right path which we have quitted.

**GODLY, RIGHTEOUS, AND SOBER** (Conf.). ‘Godly,’ as regards our duty towards *God*; ‘righteous’ as regards our duty towards our *neighbour*; ‘sober,’ as regards our duty towards *ourselves*.

**POWER AND COMMANDMENT** (Absol.). ‘Power,’ to absolve, and ‘commandment,’ to exercise that power.

**TO DECLARE AND PRONOUNCE** (Absol.). To ‘declare’ is simply to announce; to ‘pronounce’ is to declare authoritatively.

**HE PARDONETH AND ABSOLVETH** (Absol.). ‘Pardon’ consequent upon that cessation. On the other side, it is only fair to add that so eminent an authority as Bishop Wren strongly advocated striking out what he considered the superfluous words in these pairs of terms.

means to *give up* all claim to the penalty due from an offender to the offended, and directs our mind to what is foregone by the Pardoner; 'absolve' means to set the sinner free from the guilt of sin, and directs our mind to the altered position of the person absolved.

PURE AND HOLY (*Absol.*). 'Pure' refers to negative, 'holy' to active goodness.

VANQUISH AND OVERCOME (Prayer for the Queen's Majesty). 'Vanquish' seems to mean to defeat; 'overcome' to finally overthrow.

JOY AND FELICITY (*Ib.*). 'Joy' refers to inward happiness; 'felicity' to outward good fortune.

RELIGIOUS AND GRACIOUS (Prayer for Parliament). 'Religious' refers to the Queen as ruling in God's Name; 'gracious' refers to her as the fount of honour.

ORDERED AND SETTLED (*Ib.*). 'Ordered' refers to the setting straight what is amiss; 'settled' to making effectual provision for the avoidance of disorder in the future.

TRUTH AND JUSTICE (*Ib.*). 'Truth' points to the innocent sufferer; 'justice' to the guilty who have done wrong.

RELIGION AND PIETY (*Ib.*). 'Religion' refers to the outward profession of our duty towards God; 'piety' to the inward reality corresponding to such outward professions.

ALL SORTS AND CONDITIONS OF MEN (Prayer for all Conditions of Men). 'Sorts' refers to the great permanent distinctions of race; 'condition,' to divisions of mankind based on the accidental circumstances of their lot in life.

AFFLICTED OR DISTRESSED (*Ib.*). 'Afflicted' would seem to refer to calamities actually experienced; 'distressed,' to mental anxiety occasioned by apprehension of trouble.

GUIDED AND GOVERNED (*Ib.*). 'Guided,' in seeing what its duty is; 'governed,' *i.e.*, directed in doing its duty.

COMFORT AND RELIEVE (*Ib.*). 'To comfort' is to strengthen and cheer those who are called upon to bear; 'to relieve' is to remove or lighten some existing burden.

EVIL AND MISCHIEF (*Litany*). 'Evil' refers to spiritual, 'mischief,' to bodily injuries.

CRAFTS AND ASSAULTS (*Ib.*). 'Crafts' denotes subtle, insidious attacks; 'assaults,' open and undisguised temptation.

PRIDE, VAIN-GLORY (*Ib.*). 'Pride' means the self-complacency with which we contemplate our superiority over others: it is the opposite of humility; 'vain-glory' is delight in the 'vain pomp and glory of the world.' 'Pride' may be felt in matters of real worth; 'vain glory' is felt in things of only seeming worth. Cf. the Latin 'ab appetitu inanis gloriæ' (from the desire of empty glory).

ENVY, HATRED, AND MALICE (*Ib.*). 'Envy' denotes dissatisfaction at the good fortune of another; 'hatred,' positive ill-will; 'malice,' that state of heart which finds a pleasure in the infliction or contemplation of evil.

PLAGUE, PESTILENCE (*Ib.*). 'Plague' seems to refer to visitations like cholera; 'pestilence,' to epidemics of a less grave character.

BLINDNESS OF HEART, AND HARDNESS OF HEART (*Ib.*). The former refers to spiritual *insight*, the latter to spiritual *feeling*. Blindness of heart is the judicial punishment of hardness of heart.

SEDITION, PRIVY CONSPIRACY, AND REBELLION (*Ib.*). 'Sedition' means disloyalty, a separation from the body politic similar to schism in the body ecclesiastical. 'Privy conspiracy' and 'rebellion' denote active endeavours to overthrow 'the powers that be,' the former by secret, the latter by open measures.

FALSE DOCTRINE, HERESY, AND SCHISM (*Ib.*). 'Doctrine' denotes both teaching itself (St. Mark iv, 2; 2 Tim. iii, 16), and what is taught; 'heresy,' the adoption of, or persistence in, erroneous opinions opposed to the teaching of the Catholic Church; 'schism,' separation from the one Catholic and Apostolic Church.

BY THY CROSS AND PASSION (*Ib.*). 'Cross' refers to

the sufferings which our Lord underwent on the cross ; 'passion,' to the sufferings which immediately preceded the Crucifixion.

RULE AND GOVERN (*Ib.*). 'Rule' as a king ; 'govern' or direct as a pilot steers a ship (Lat. *gubernare*, to steer).

RIGHTEOUSNESS AND HOLINESS (*Ib.*). 'Righteousness' relates to our duties to our neighbour ; 'holiness,' to our duties towards God.

BLESS AND PRESERVE (*Ib.*). 'Bless' with good ; 'preserve' from evil.

SET IT FORTH AND SHOW IT ACCORDINGLY (*Ib.*). 'Set it forth' in their preaching ; 'show it' by living in accordance with their preaching.

UNITY, PEACE, AND CONCORD (*Ib.*). 'Unity' at home ; 'peace' with their neighbours ; 'concord,' mutual harmony one with the other.

SUCH AS HAVE ERRED AND ARE DECEIVED (*Ib.*). 'Erred' in matters of faith by following their own unaided reason ; 'deceived,' by following false teachers.

SUCCOUR,\* HELP, AND COMFORT (*Ib.*). 'Succour' carries with it the idea of aid rendered under circumstances of great and immediate danger ; 'help,' assistance in time of need ; 'comfort,' relief in trouble. 'Succour' is to be connected with 'danger ;' 'help,' with 'necessity ;' 'comfort,' with 'tribulation.'

PRISONERS AND CAPTIVES (*Ib.*). 'Prisoners,' incarcerated criminals ; 'captives,' prisoners of war and slaves.

ENEMIES, PERSECUTORS, AND SLANDERERS (*Ib.*). 'Enemies,' all who are unfriendly to us ; 'persecutors,' those who use their power to injure us in our person or property ; 'slanderers,' those who try to injure our reputation.

SINS, NEGLIGENCES, AND IGNORANCES (*Ib.*). 'Sins,' wilful acts of wrong-doing ; 'negligences,' sins of omission ;

\* Lat. *succurro*, to run up and place one's self under a person who is falling.

'ignorances,' unwitting offences either of omission or commission.

CRAFT AND SUBTLETY (*Ib.*). Perhaps a hendiadys for *subtle craft*; 'subtlety' suggests a more insidious and refined form of cunning than 'craft.'

TRUST AND CONFIDENCE (*Ib.*). 'Trust' for deliverance; 'confidence' as regards the certainty of our deliverance.

HOLINESS AND PURENESS OF LIVING (*Ib.*), comp. 'in holiness and righteousness' (General Thanksgiving). 'Holiness,' the discharge of our duties towards God; 'purity of living,' the discharge of our duties towards our neighbours and ourselves.

Do not rest satisfied until your class can use, in new combinations, the word explained.

After a word has been explained, keep on using it until it grows familiar to your pupils.

Often ask for a paraphrase of the whole passage in which a difficult word occurs, as well as for the explanation of the difficult word itself. Children will often learn the equivalent of a difficult word in a parrot-like way, and yet be unable to express in their own words the passage in which the word occurs.

**6. Some Difficult Grammatical Constructions Explained.**—In addition to obsolete words, and words of altered signification, there are in the Prayer Book difficulties of construction that require explanation, such as the following:—

1. The employment of the reflexive pronoun after certain verbs, *e.g.*, 'and also daily *endeavour ourselves* to follow the steps of His most holy life' (Collect for 2nd Sunday after Easter); 'and also promise that by the grace of God they will now *endeavour themselves* faithfully to observe such things as they,

\* Lat. *subtilis*, from *subtilis*, means thin-spun. Hence 'subtlety' comes to mean villainy so dexterously planned and carried out as to almost defy detection.

by their own confession, have assented unto' (Order of Confirmation); 'I will *endeavour myself* so to do, the Lord being my helper' (Ord.). The slightest stress laid upon the pronoun in any of these passages, would give the impression that the reader thought we could do what was well-pleasing to God without the assistance of His grace, an impression utterly incompatible with the teaching of the Bible and the Church. Examples of this construction are of frequent occurrence in the Psalms, *e.g.* :—

'I *gat me* to my Lord' (Ps.), 'turn *Thee*, O Lord,' 'Thou art a place to *hide me* in' (Ps.).

2. The employment of *both* as the correlative of *and*; *e.g.*, 'that *both* our hearts may be set to obey Thy commandments, *and* also,' &c. (Evening Collect for Peace). In the American Prayer Book 'both' is omitted in this Collect, to the great simplification of the construction. In the Prayer for the Church Militant, we find 'Give grace, O Heavenly Father, to all bishops and curates, that they may *both* by their life *and* doctrine.' In this passage, 'both' is sometimes erroneously referred to 'bishops and curates.'
3. The employment of pronouns and adverbs widely separated from their antecedents, and of participles apart from the nouns they qualify, often leads to misapprehension on the part of young children; examples of this source of obscurity and misapprehension are of frequent occurrence in the Catechism, *e.g.* :—

'And walk in the *same* all the days of my life'  
(*Catechism*).

'And continue in the *same*' (*Ib.*).

'Thou art not able to do *these* things' (*Ib.*).

'As a means whereby we receive the *same*' (*Ib.*).

'And a pledge to assure us *thereof*' (*Ib.*).

'Why then are infants baptized, when by reason of their tender age they cannot perform *them*?' (*Ib.*).

'Because they promise *them both*' (*Ib.*).

'We are *hereby* made the children of grace' (*Ib.*).

'Which promise when they come to age *themselves* are bound to perform' (*Ib.*).

'The benefits which we receive *thereby*' (*Ib.*).

'What are the benefits *whereof* we are partakers *thereby*?' (*Ib.*).

In all these passages the pupils should be required to substitute for the 'sames' and 'herebys' and 'whereofs' &c., the nouns to which they relate.

In the answer, 'I mean an outward visible sign,' &c., the participle 'ordained' is often connected with 'grace' instead of with 'sign.' In such constructions it would be well to require the class to supply the words to which the participles belong.

4. ELLIPSES are another common cause of misapprehension. The teacher will take care that all such ellipses as the following are filled up :—

'What did your godfathers and godmothers *then*\* [do] for you?' (*Catechism*) 'By God's help so I *will*' [viz., believe and do as they have promised for me] (*Ib.*). 'Show mercy unto *thousands*' [viz., of generations] (*Ib.*). 'To examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life; [whether they] have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and [whether they] be in charity with all men' (*Ib.*).

In the last quotation, 'have' and 'be' are often under-

\* Mr. Fitch tells us in his 'Lectures on Teaching' that when he was a child he always thought this 'then' was a verb. 'It seemed, though a quaint expression, to fit in well with the generally quaint and antiquated character of the rest,' p. 175.

stood by children as though they were co-ordinate with 'examine' instead of being dependent on 'whether,' and co-ordinate with 'repent.'

7. **Punctuation.**—Neglect of the punctuation is a fertile source of error with children. In the Psalms and Canticles the colon used in dividing or 'pointing' the verses for chanting, is often mistaken for an ordinary colon. The division of the Canticles into verses often obscures the sense, when the sense is carried on from one verse to another.

In the *Te Deum*, the verse 'To Thee Cherubin and Seraphin continually do cry' is connected with the following verses,\* 'Holy, Holy,' &c., and 'Heaven and Earth,' &c., the reference being to Isaiah vi, 2, 'And one cried unto another, and said, *Holy, Holy, Holy is the Lord of Hosts, the whole earth is full of His glory.*'

Similarly, upon the verse 'The Holy Church throughout all the world doth acknowledge Thee,' depend the three verses which follow. The Church Catholic acknowledges (1), the Father, of an infinite Majesty; (2), His honourable (venerandum) true and only Son; (3), the Holy Ghost the Comforter.

The meaning of the *Benedictus* is greatly obscured by the separation of the following verses:—

'To give knowledge of salvation unto His people for the remission of sins,

Through the tender mercy of our God, whereby the Day-spring from on High hath visited us;

To give light to them that sit in darkness,' &c.

The first half of the second of these verses clearly belongs to the first verse; the second half as clearly belongs to the third verse.

In the Litany the comma after 'O God the Father' is frequently disregarded, as though we meant to address God

\* The Sealed Books wrongly insert a full stop after 'cry.'



as 'the Father of Heaven.' The Latin is, 'Pater de Coelis Deus' (O God, the Father from Heaven), and is clearly equivalent to 'Our Father, which art in Heaven.' 'Of' is similarly used in the Nicene Creed, where the expressions 'God *of* God,' 'Light *of* Light,' 'Very God *of* Very God,'\* are not intensive, like such expressions as 'heart of hearts,' 'love of love,' 'scorn of scorn,' &c. The *of* points to the eternal generation of the Son. In saying the Nicene Creed, a little stress should be laid on the word 'of' in these clauses.

In the Nicene Creed a comma is sorely needed after the words, 'the Holy Ghost, the Lord.' As usually read, the words, 'of life,' are made dependent on both 'Lord' and 'Giver,' as though the meaning were, 'the Lord of life and 'Giver of life.' That this cannot be the true meaning is clear from the Greek, τὸ Ἅγιον, τὸ Ἄγιον, τὸ Κτίριον, καὶ τὸ ζωοποιόν (*Spiritum Sanctum, Dominum et vivificantem*). The rendering in the 'Mirror of our Lady,' 'the Holy Ghost, Lord and Quickener,' is much to be preferred to that of our Prayer Book. The phrase, 'Giver of Life,' represents only one word in the original, and might be rendered either 'Quickener' or 'Life-giver.'

\* The Greek original is Θεὸν ἐκ Θεοῦ, Φῶς ἐκ Φῶτος, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ. The Sarum version reads Deum de Deo, Lumen de Lumine, Deum verum de Deo vero.

## CHAPTER V.

## THE RUBRICS AND HEADINGS.

1. The rubrics are directions for the conduct of Divine Service, so that all things may be done ‘decently and in order.’ They should be carefully read, therefore, and their intention in each case explained. Not unfrequently they have a doctrinal significance. A few remarks are subjoined on the chief rubrics in the Daily Offices, by way of illustration.

2. **Rubric before the General Confession.**—‘A *General Confession* to be said of the *whole* congregation *after* the minister, all *kneeling*.’ Here the points to be noticed are—

1. That the confession is a *general* confession, and, therefore, to be said by the *whole* congregation.
2. That it is to be said *after* the minister, and not *with* him, the intention of this direction being, evidently, to give the worshipper time to dwell on each clause, and to recall his own individual sins.
3. That both the minister and congregation are to *kneel*, that being the attitude most suitable to express the humiliation of heart which the consciousness of sin ought to produce.

3. **Rubric before the Absolution.**—‘The Absolution or Remission of Sins’ to be *pronounced* by the priest *alone, standing, the people still kneeling*.’

Here note—

1. The alternative title ;

2. The word *pronounced*, which was evidently chosen advisedly to express the authoritative declaration of the priest.\* He does not merely *announce* the fact of absolution as unauthorized persons might: he *pronounces* it as an ambassador who has received 'power and commandment' to speak in God's name;
  3. The Absolution is to be pronounced by the *priest*, not by a deacon. '*Minister*,' though once loosely used as equivalent to *priest*,† is used in the rubrics to include both priest and deacon.
  4. The Absolution is to be pronounced by the priest *alone*. The congregation, therefore, ought not to repeat it after him.
  5. The priest is to *stand*, because he speaks as one having authority, 'not as a king seated on his throne, but as an ambassador standing before the throne, and speaking in the King's name.'
  6. The people *kneel*, to express their humiliation and their gratitude to Almighty God for His gracious mercy in forgiving their sins.
4. Rubric after the Absolution.—'The people shall answer here, and at the end of all other prayers, Amen.' According to traditional usage, the Amen, when printed in Roman characters, is to be said by minister and people, if both repeat the words which precede it; but by the minister only if he alone repeats the previous words. When printed in italics, it is to be said by the congregation only.

In the Confession, the Lord's Prayer, the *Gloria Patri*, and the Creeds, the minister joins with the congregation in

\* It is again used in the rubric before the Mutual Salutation; 'the minister first *pronouncing* with a loud voice, The Lord be with you.'

† 'No Bishop shall make any person a *deacon* and a *minister* both upon one day.' 'There being now four times appointed in every year for the ordination of *deacons and ministers*.' Can. xxxii.

one common act ; in the prayers and thanksgivings he acts as the mouthpiece of the congregation, and they give their assent to what he has said in their behalf.

**5. Rubric before the Lord's Prayer.**—‘Then the minister shall *kneel*, and say the Lord's Prayer with an *audible* voice, the people also kneeling and repeating it *with* him both here and *wheresoever else* it is used in Divine Service.’

Here note—

1. The minister's change of posture. He stood to pronounce absolution ; he kneels to pray.
2. He is to say the prayer with an *audible* voice. Previous to 1549 the prayer was said by the minister ‘secretly,’ *i.e.*, in a low voice. From 1549 to 1661 the Lord's Prayer was said here by the minister only.
3. The congregation are to say the prayer *with*, not *after*, the minister.
4. The same rule is to be observed *wheresoever else* the Lord's Prayer is used. This rule is not observed at the saying of the Lord's Prayer at the commencement of the Communion Service, the reason for this exception being apparently that the Lord's Prayer there originally formed part of the office repeated by the priest as a preparation for the celebration of Holy Communion.

**6. The Rubric before the Apostles' Creed.**—‘Then shall be *sung* or *said* the Apostles' Creed by the minister and the people, standing ; except only *such days as the Creed of St. Athanasius is appointed to be read.*’ Here note :

1. That the Creed is to be ‘sung’ or ‘said.’ ‘Saying’ is the liturgical term for monotoning ; ‘singing’ denotes the employment of musical inflexions.
2. That minister *and* people are to say the Creed as their common belief.
3. That they are to stand in saying it. This attitude is

intended to express their readiness to defend the belief which they confess.

4. That the Athanasian Creed is substituted for the Apostles' Creed on thirteen occasions during the year, these being so arranged that it shall be used, on the average, about once a month throughout the year.

7. **The Rubric before the Litany.**—‘Here followeth the Litany or *General Supplication*, to be sung or said after Morning Prayer upon *Sundays, Wednesdays, and Fridays*, and at other times when commanded by the *Ordinary*.’ Here note—

1. The alternative title of the Litany, ‘General Supplication.’
2. The days on which the Litany is to be used.  
See p. 28.

It will not be necessary here to go all through the rubrics of the Prayer Book; wherever they occur their meaning and doctrinal significance should be clearly pointed out.

## CHAPTER VI.

## THE HISTORY OF THE PRAYER BOOK.

1. *The Antiquity of the Church of England.*—

It is not necessary that young children should have a detailed knowledge of the history of the Prayer Book: it is enough that they know that the larger part of the Prayer Book is of high antiquity, and deserving therefore of the greatest respect and tenderest reverence. They should also have a clear apprehension of the unbroken continuity of the Church of England, from its first establishment down to this day.

Members of the Church of England are sometimes asked by Romanists where their Church was before the reign of Henry VIII, as though it came into existence at the Reformation. The answer to this question is that the Church of England was precisely where it is now. At the Reformation, the errors and abuses of the Church were swept away, but the Church of England did not, by undergoing reformation, cease to be the Church of England: rather she became more truly the Church of England, by being restored to that primitive purity of doctrine and practice, from which she had fallen away in the middle ages, under the influence of papal usurpation.\* Our bishops are the

\* 'So far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain; Germany, or any such like Churches, in all things which they held and practised, that as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies which do neither endamage the Church of God, nor offend the minds of sober men; and only

direct successors of the Apostles and the pre-Reformation bishops. The Prayer Book we use is substantially the same as that which was used in this country for nearly a thousand years before the Reformation. The Creeds are the same; the Canticles are the same; the Epistles and Gospels are much the same; many of the prayers are word for word the same.

**2. The Relation of the Church of England to the Catholic Church.**—It is also desirable that children should clearly comprehend the relation of the Church of England to the Catholic Church, so that they may understand what is meant by the words, 'I believe in the Holy Catholic Church,' and may have their faith confirmed by the knowledge that the Church of England is not only one with the Catholic Church of antiquity, but with genuine branches of the Catholic Church of to-day.

A few simple historical facts and illustrations, such as the following, would be amply sufficient for the purposes of elementary instruction: the **NICENE CREED** was drawn up at the Council of Nicæa, A.D. 325; the **TE DEUM** is said to have been composed by St. Ambrose, and used at the baptism of St. Augustine, A.D., 386, and is certainly of very great antiquity, being found in a psalter which was given by the Emperor Charlemagne to Pope Adrian I, A.D. 772; the **APOSTLES' CREED**, whatever its origin may have been, was in use in the Churches of Rome and Aquileia about A.D. 390; the **SACRAMENTARIES** of Gelasius and Gregory, from which we got most of our Collects (only twenty-five out of the eighty-three Collects for the day being of modern composition), are dated respectively A.D. 492 and A.D. 590; the Prayer of St. **CHRYSOSTOM** is found in the liturgies of St. Basil, A.D. 370, and St. Chrysostom, A.D. 407, though not in the most ancient copies of them; the **ATHANASIAN**

departed from them in those particular points wherein they were fallen both from themselves in their ancient integrity, and from the Apostolical Churches which were their first founders.'—Canon xxx.

CREED was in existence in A.D. 570, when a commentary was written on it by Venantius Fortunatus, afterwards Bishop of Poitiers ; the VENI CREATOR, in the Ordination Service, is ascribed by some to St. Ambrose, A.D. 340-397, by others to Charlemagne,\* the greater part of the Occasional Offices is at least 1,200 years old ; the LITANY is almost identical with those of the old English uses.

A chronological table, showing a few of the leading dates in liturgical history, will be found of great service ; it should contain such dates as the following :—

A.D.

- 325. Council of Nicæa.
- 460. Rogation Days instituted by Mamertus, Bishop of Lyons.
- 492. Sacramentary of Gelasius.
- 590. Sacramentary of Gregory.
- 597. Coming of St. Augustine of Canterbury to England.
- 1085. Use of Sarum compiled by Osmund.
- 1414. Cup denied to the laity.
- 1539. Cranmer's Bible.
- 1544. English Litany.
- 1548. Communion Service in English.
- 1549. First Prayer Book of Edward VI.
- 1552. Second Prayer Book of Edward VI.
- 1559. Prayer Book of Elizabeth.
- 1604. Hampton Court Conference.
- 1661. Savoy Conference.

\* 'It is related that Notker was in the dormitory listening to the sound of a mill-wheel, which revolved slowly, as the summer was dry, and there was little water in the stream which set it in motion. An inspiration took him, and he composed the hymn and melody "Sancti Spiritûs adsit nobis gratia." He sent this hymn as soon as it was composed to the Emperor Charles, and received in return by the same messenger the hymn "Veni Creator," which Charles had just composed.'

—BARING GOULD.



## CHAPTER VII.

THE ORDER IN WHICH THE PRAYER BOOK  
SHOULD BE TAUGHT.

1. **The Christian Year.**—The meaning of the Christian Year is best taught as the events commemorated come round in due cycle. Such teaching will naturally gather round the Collect, Epistle, and Gospel for the day, and, if there be any, the Proper Lessons and Proper Psalms.

2. The **COLLECTS** generally consist of the following parts :—

1. The *Invocation*, in which reference is made to the special attribute of God, or to His share in the historical events commemorated, by which we are encouraged to prefer the petition of the Collect, *e.g.*, ‘O God, Whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God and heirs of eternal life.’
2. *The Petition*, *e.g.*, ‘Grant, we beseech Thee, that having this hope we may purify ourselves even as He is pure.’
3. *The Reason*, *e.g.*, ‘That when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious kingdom.’
4. The *Conclusion*, consisting of either a pleading of Christ’s merits, or an ascription of praise, or an acknowledgment of the Trinity in Unity, *e.g.*, ‘Where with Thee, O Father, and Thee, O Holy Ghost, He

liveth and reigneth, ever one God, world without end, Amen.' (Collect for 6th Sunday after Epiphany.)

This analysis will suggest a scheme for lessons on the Collects. Great pains should be taken to get children to see the connexion between the Collect and the Epistle and Gospel, and the pertinence of the Invocation and Conclusion. Left to themselves, children are apt to regard the Invocation and Conclusion as stereotyped formulæ, equally applicable to all the Collects, and varied without reason.

In explaining the construction of a Collect, it will be found advantageous to illustrate each part by a number of examples. The children will, in this way, by an induction of their own, soon discover the underlying principle which runs through them all. The following are specimens of Invocations :—

*Almighty God.* 1 S. in Adv.

*Blessed Lord.* 2 S. in Adv.

*Merciful Lord.* St. John the Evang.

O Lord, Jesus Christ, *Who at Thy first coming didst send Thy messenger to prepare Thy way before Thee.*

3 S. in Adv.

O *Almighty God, Who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify Thee by their deaths.* Innocents' Day.

The conclusions of the Collects follow certain rules, e.g. :—

1. If the Collect be addressed to the Father, it usually ends with the words, 'through Jesus Christ our Lord.' Sometimes there is added to this formula, 'Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end.'
2. If the Collect be addressed to the Son, it ends, 'Who livest and reignest with the Father and the Holy Ghost, world without end.'
3. If addressed to God, without distinction of Person, it ends, 'Who livest and reignest one God, world without end.'

**3. Gospels and Epistles.**—The Gospels between Advent and Trinity Sunday commemorate the leading events in our Lord's life, and the descent of the Holy Ghost at Pentecost. The Epistles exhibit these same events in their practical relation to our own spiritual lives. In the course of this cycle of Eucharistic Scriptures, we have set before us the share which each of the Three Persons of the Holy Trinity has had in our salvation. At Christmas we are reminded of the Father's love in sending His Son into the world ; from Christmas to Ascension Day we are reminded of all the Son did or suffered for us ; on Whit-Sunday we are reminded of the work of the Holy Spirit. Hence this half of the Christian year appropriately closes with the commemoration of the Three in One on Trinity Sunday.

During the second half of the Christian year, the Eucharistic Scriptures are of a practical character. The Epistles exhibit traces of a consecutive order ; the Gospels appear to be chosen on account of their bearing on the predominant truths set forth in the Epistle.

**4. Proper Psalms.**—The appropriateness of the Proper Psalms should be pointed out to advanced classes, and lessons on this subject would afford convenient opportunities for dealing with the whole question of Messianic prophecy. In handling this subject, the teacher will have to call attention to the interpenetration of different prophecies, and the manifold fulfilment of prophecy ; and, in doing this, will do well to point out—

1. The uniformity of God's dealings with mankind, and the consequent tendency to repetition in the world's history.
2. The gradual way in which men's minds were prepared by God, through successive types of Christ, for the coming of the Messiah.

**5. Saints' Days.**—Children should have lessons on the lives of the saints whose festivals are observed in the English Church, and should understand the principle on

which our selection of saints' days was made. Biographical lessons on the saints would seem the best way of introducing children to a knowledge of Church History. The calendar of the Church of Rome contains the names of large numbers of saints of doubtful history : that of the English Church includes—

- a.* Twenty-five days dedicated to Saints mentioned in Holy Scripture, or traditionally connected with the History of our Lord.
- b.* Twenty days dedicated to Martyrs who died between A.D. 90 and A.D. 316.
- c.* Twenty-one days dedicated to English Saints.
- d.* Eleven days dedicated to Saints of other nations.

**6. Vigils, Fasts, and Days of Abstinence.**—All festivals were formerly regarded as beginning at sunset on the previous day ; the intervening night was spent in watching and prayer, and was called a Vigil or watching. These nocturnal services having been abused, were discontinued, and a fast observed on the day before was substituted for them. This fast still retains the name of Vigil. A vigil, therefore, means the *day* before a festival. An eve is the *evening* preceding a festival. All festivals have eves, but all have not vigils. The vigil ends before the eve begins. The reason usually assigned for the absence of vigils in the case of certain holidays, is the occurrence of these holidays in the joyous seasons of Christmas, Easter, and Whitsuntide, when no days of abstinence were allowed except the usual Friday fast. The vigil was intended to be not only preparatory to the festival, but symbolical of the trials to which the saints commemorated were subjected.

St. Luke's Day has no vigil, because he died in peace. Similarly Michaelmas Day has no vigil, St. Michael and the other holy angels having had no such trials as befell the terrestrial saints.

The collect is said on the eve for the reason that the festival was regarded as commencing on the eve.

The rubric should be noted, 'that if any of these feast days fall upon a Monday, then the vigil or fast day shall be kept upon the Saturday, and not upon the Sunday next before it.'

The days of fasting or abstinence are—

1. The Forty Days of Lent.
2. The Ember Days.
3. The Rogation Days.
4. All Fridays throughout the year.

By 'fasting' is meant a *total*, by 'abstinence' a *partial*, abstaining from food.

Children should have explained to them the intention of fasting, and the special reasons for the observance of the days mentioned above as days of fasting. The object of fasting is set forth in the Collect for Ash Wednesday, viz., 'that, our flesh being subdued to the spirit, we may ever obey Thy godly motions [*i.e.* impulses] in righteousness and true holiness.'\*

The object of the Lenten fast was (1), to commemorate the forty days' fast of our Lord; (2), to fit us for a right celebration of Good Friday and Easter. We cannot appreciate the Sacrifice of the Cross unless we have a deep sense of the sins from which Christ died to save us. We cannot rejoice in Christ's Resurrection unless we also are conscious of being raised by Him to newness of life.

**7. The Ember Days†** occur on the Wednesdays, Fridays, and Saturdays after

\* See also the First Homily on Fasting.

† From O.E. *emb*, around, and *ryne*, a course. *Ember* means periodical, occurring in a regular cycle. The O.E. name for Ember-week was *Ymb-ren-wuce*. It is high time that the fanciful derivations of this word found in treatises on the Prayer Book should be exploded. The origin of the word is beyond dispute. So with Whitsunday. The derivation from Pfingsten is utterly groundless. The first time the word occurs in English literature, viz., in the Anglo-Saxon Chronicle under the year A.D. 1067, the word is spelled *Hwitan Sunnan daeg*.

The Icelandic Church borrowed its ecclesiastical terms from the

The first Sunday in Lent.

Whit Sunday.

September 14th.

December 13th.

Their original intention was probably to consecrate with fasting and prayer the four seasons of the year. The Church took advantage of these periodical fasts as suitable periods for ordination, and at the Council of Placentia, A.D. 1095, decreed that the ordination of priests and deacons should take place only on the Sundays following the Ember weeks. That fasting and prayer preceded ordination in Apostolic times is clear from Acts vi, 6, and xiii, 2.

The reasons assigned by Wheatly for having fixed times for ordinations, and distributing them over the year, are as follows: (1), 'That as all men's souls are concerned in the ordaining a fit clergy, so all may join in fasting and praying for a blessing upon it; (2), that both bishops and candidates, knowing the time, may prepare themselves for this great work; (3), that no vacancy may remain long un-supplied; (4), that the people knowing the time, may, if they please, be present, either to approve the choice made by the bishop, or to object against those whom they know to be unworthy.' The Collects for Ember Days should be explained when those seasons come round. Those seasons will also afford convenient opportunities for explaining what is meant by Holy Orders; a matter on which Church

Anglo-Saxon Church, and calls Whitsunday, Hvíta-sunnudagr, *i.e.*, White Sunday. 'The great festivals, Yule, Easter and Pentecost, but especially the two latter, were the great seasons for christening in the Roman Catholic Church, especially Easter; whence in Roman usage the first Sunday after Easter was called Dominica in Albis. *But in the Northern Churches*, perhaps owing to the cold weather at Easter time, Pentecost as the birthday of the Church seems to have been especially appointed for christening and for ordination. \* \* Hence Pentecost derived its name from the white garments, and was called Hvíta-dagar, the white-days.'—CLEASBY and VIGFUSSON'S 'Icelandic Dictionary.'

adults as well as Church children are often deplorably ignorant.

8. **The Rogation Days** are the Monday, Tuesday, and Wednesday preceding Ascension Day. They were probably originally intended to prepare Christians for celebrating that high festival. They derive their name from the Litanies that were appointed to be used on them by Mamertus, Bishop of Vienne, A.D. 467, after a succession of terrible earthquakes. Coming as they do in the spring of the year, they are a convenient season for invoking a blessing upon the fruits of the earth; and this was a use to which they were formerly put.\*

9. **Fridays** are observed as fast days throughout the year, in commemoration of the day on which our Blessed Lord was crucified.

\* The following Collect was drawn up for use on these days in 1689, but was not admitted into the Prayer Book: 'Almighty God, Who hast blessed the Earth that it should be fruitful, and bring forth everything that is necessary for the life of man, and hast commanded us to work with quietness and eat our own bread; bless us in all our labours; and grant us such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in Thy goodness to the praise of Thy Holy Name, through Jesus Christ our Lord. Amen.'

## CHAPTER VIII.

## THE COMMUNION SERVICE.

No lessons should be given on this Office until children are familiar, through the teaching of the Catechism, with the nature of a sacrament, and with the origin and intention of Holy Communion in particular.

In explaining the Office in detail, it will be found convenient to divide it into the following parts :—

- I. The Introduction,\* ending with the Prayer for the Church Militant.
- II. The Preparation, ending with the Comfortable words.
- III. The Consecration and Communion, ending with the reception of the Elements.
- IV. The Post Communion Service.

The first two of these parts correspond very nearly to what was formerly called the *Ordinary*, the second two to what was called the *Canon*.

The **Introduction** opens with the **Lord's Prayer**, in honour of Him Whose sacrifice we are about to commemorate, and Who is Himself our daily bread.

The **Collect for Purity** is a prayer for the sanctifica-

\* The teacher should show how this Introduction affords a last opportunity to intending Communicants to examine themselves in the three requirements of those who come to the Lord's Supper (see last answer in the Catechism). The Commandments and their responses test our *repentance*; the Epistle, Gospel, and Creed test our *faith*; the Offertory and Prayer for the Church Militant test our *charity*.



tion of our hearts by the Holy Spirit, so that we may be fitted to approach the holy table.

The **Decalogue** is intended to assist us in the work of self-examination,\* by reminding us of the eternal obligations of the Moral Law. The rubric which precedes it should be carefully noted: 'The people still kneeling shall, after every commandment, ask God *mercy for their transgression thereof, and grace to keep the same for time to come.*' In interpreting the Commandments, great pains should be taken to show the spirit that underlies the precept, the teacher taking for his pattern in this respect our Lord's interpretation of the Commandments, as given in the Sermon on the Mount.†

The **Prayers for the Sovereign** are really prayers for Church and State, and as such are fitly introduced into the central service of Christian worship. The first is a prayer that *we* may do our duty to the Queen; the second is a prayer that *she* may do her duty to us. In both we pray that she may seek the honour and glory of Him Whose minister she is.

The **Collects, Epistles, and Gospels** have been already noticed. It is important that children should understand that, though they are not printed in the Communion Office, they are an essential part of it. The Collect is, as we have seen, introduced into the Daily Offices from the Communion Service, to keep constantly before our minds the Eucharistic pleading and teaching of the previous Sunday.

The significance of the rubric which directs that the

\* Compare the language of the Exhortation: 'The way and means thereto [to worthy communion] is first to examine your lives and conversations *by the rule of God's commandments*; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life.'

† Laud's Prayer Book directs that the people shall ask 'mercy for the transgression of every duty therein; either *according to the letter or to the mystical importance of the said commandments.*'

people should stand at the reading of the Gospel, should be pointed out. The Versicles, 'Glory be to Thee, O Lord,' and 'Thanks be to Thee, O Lord,' which are sung respectively before and after the Gospel, in accordance with ancient custom, stand in the same relation to the Epistle and Gospel as the Canticles to the lessons in Matins and Evensong.

The **Nicene Creed** follows the reading of the Epistle and Gospel in the same way as the Apostles' Creed follows the two lessons in the Daily Offices. Drawn up at the Council of Nicæa, A.D. 325, and confirmed at the Council of Ephesus, A.D. 431, and at the Council of Chalcedon, A.D. 451, it has a higher authority than any of the other Creeds.

The **Sermon** or homily is not something interpolated in the Communion Service, but a part of it. It was doubtless intended to afford an opportunity for expounding the portions of Scripture read in the previous part of the service, and for explaining the nature of the sacrament about to be celebrated, and the duties and privileges of those about to participate in it.

The **Offertory** is intended to afford us an opportunity for self-denial in the spirit of Christ, for the sake of our poorer brethren, and for the promotion of the Kingdom of God. The Offertory sentences may be grouped as follows :—

1. Instructions as to the duty and blessedness of almsgiving, and the motives by which it should be prompted.
2. Instructions as to the duty of supporting the ministers of Christ's flock.

The expression 'alms and oblations' needs explanation. 'Alms' means offerings for the benefit of the poor; 'oblations,' offerings devoted to other pious and charitable uses. In ancient times the bread and wine were provided by the congregation, and there is some reason for believing that

the word 'oblations' refers to the bread and wine here, for the words, 'and oblations,' were inserted in the rubric at the same time as the words directing that 'the priest shall then place upon the table so much bread and wine as he shall think sufficient.\*'

Children should understand why the offerings of the congregation are to be 'reverently' brought, and 'humbly' presented and placed upon the holy table. Our alms and oblations, whatever their immediate object, are offerings to God, if they be given for His sake and to His glory. They are, therefore, to be handled with the solemnity due to consecrated things.

The **Prayer for the Church Militant** affords another opportunity for giving effect to the Communion of Saints. It consists of—

1. A prayer that God will accept our alms and oblations.
2. Intercessions for (a) the Catholic Church, (b) sovereigns and rulers, (c) the clergy, (d) the people, and, in particular, the congregation present.
3. A commemoration of the faithful departed.

The teacher should point out the significance of each word in the title of this prayer. 'The whole *state*' means the whole *body* of Christ's Church. The 'Church *Militant* here in earth' is the Church considered as fighting under Christ's banner against the world, the flesh, and the devil, and is opposed to the Church triumphant.

## II. The **Preparation.**

The **First Exhortation** may be thus analyzed :—

- a. Notice of the day of celebration.
- b. Duty of coming to Holy Communion.

\* On the other hand, in the Scotch Liturgy of 1636 the word 'oblations' is applied to the offertory: 'And when all have offered, he [the Deacon or Churchwarden] shall reverently bring the said *bason with the oblations therein*, and deliver it to the Presbyter, who shall humbly present it before the Lord and set it upon the holy table. And the Presbyter shall then *offer up* and place the bread and wine,' &c.

- c. Blessing of worthy, and danger of unworthy, reception.
- d Preparation for Holy Communion—
  - 1. Self-examination.
  - 2. Repentance and confession.
  - 3. Reparation of injuries done to others.
  - 4. Duty of forgiveness.
- e. Invitation to persons troubled in conscience to open their grief to a discreet and learned minister of God, that they may receive absolution and ghostly [spiritual] advice.

The teacher should take great pains to explain what is meant by the words 'worthily' and 'unworthily' in this exhortation. To receive the Sacrament\* of the Body and Blood of Christ *unworthily*, is to receive it without due regard to the solemn act in which we engage, and without that careful preparation which the Catechism declares to be necessary in those who come to Holy Communion. *Worthy reception* should not be confounded with *being worthy*. So far as our deserts are concerned, we are none of us worthy of so high a privilege as is allowed us in Holy Communion.† But by God's mercy, the more conscious we are of our own unworthiness, the fitter we are to approach His holy table.

'The only worthiness He asks is that we should feel ourselves to be *unworthy*; that we should know our need, and trust His love and power to supply it.'

Those who communicate without any regard to the

\* The teacher will be careful not to speak of '*the* Sacrament,' as though there were only one. Such language leads children to think that, in spite of what they have learnt about the Sacraments in the Catechism, Baptism is not a Sacrament.

† Compare the language of the Prayer Book itself, 'we do not presume to come to Thy table, O Lord, trusting in our own righteousness, but in Thy manifold and great mercies; *we are not worthy* so much as to gather up the crumbs under Thy table;' and again, 'And though we are *unworthy* through our manifold sins to offer unto Thee any sacrifice,' &c.

significance of the death of Christ in relation to their own soul, share in the guilt of those who originally crucified Him.

Another word that will need special notice is '*damnation*.' The reference is to 1 Cor. xi, 29, which, in the Revised Version, reads, 'For he that eateth and drinketh, eateth and drinketh *judgment* unto himself, if he discern [discriminate, marg.] not the Lord's body ;' *i.e.*, he condemns himself if he does not recognize that in this Holy Sacrament we 'spiritually eat the Flesh of Christ and drink His Blood.' The reference is not to the final judgment pronounced upon the lost, but to temporal punishments with which such profanity as is condemned are even now visited. For other passages in which the word '*damnation*' means *judgment* or *condemnation*, see 1 Tim. v, 12, and Romans xiv, 23.

A third word in this exhortation needs explanation, viz., *mystery*. A '*mystery*' in the language of Scripture is a truth that was once hidden, but is now revealed, *e.g.*, 'The revelation of the *mystery* which was *kept secret* since the world began ; but now is *made manifest*.' (Rom. xvi, 25. Comp. 1 Cor. xv, 51 ; Eph. i, 9 ; iii, 3.) The word is also applied to a symbolic representation, parable or figure, of some deep truth. In this sense marriage is declared to be a '*mystery*.' (See Eph. v, 32.) In the Communion Service the word is applied to the consecrated Elements, and refers to the mysterious union of the outward sign with the inward grace in this Sacrament. Comp. the following passages :—

- a. 'He hath instituted and ordained holy *mysteries* as pledges of His love,' &c.
- b. 'So shall ye be meet partakers of those holy *mysteries*.'
- c. 'We thank Thee that Thou dost vouchsafe to feed us who have duly received these holy *mysteries*.'

The **Second Exhortation** is to be used when the minister shall see the people negligent to come to the Holy

Communion, and is based mainly on the parable of the Marriage Supper, St. Matt. xxii, 1-14.

The **Third Exhortation** is to be used at the time of Communion. It sets forth—

1. The duty of self-examination, repentance, and faith.
2. The duty of thanking God for the redemption of the world.
3. The intention of Holy Communion.

'Try and examine' does not mean 'try to examine,' but 'let them put themselves to the test and examine.' The word 'try' (*δοκιμαζέτω*) 'notes a diligent and exact enquiry such as lapidaries and goldsmiths use to find out true metal from counterfeit, good from bad.' Nicholson.

The **Invitation** states once more what is required from those who would draw near, viz. (1), repentance; (2), love; (3), obedience; (4), faith.

The **General Confession** affords an opportunity for unburdening our consciences of any unconfessed sins that may still oppress them and stand between us and God.

The **Absolution** differs from that in the Daily Offices in being precatory, *i.e.*, the priest prays that God may absolve the penitent.

The **Comfortable Words** are intended to encourage those who have just confessed their sins and received absolution, to believe in the efficacy of that absolution, and to come to Holy Communion firmly trusting in God's desire to save sinners. The first is Christ's invitation to the weary; the second a reminder of the Father's share in our redemption; the third St. Paul's assurance that the express object of the Incarnation was the salvation of sinners; the fourth St. John's assurance that Christ is not only the propitiation for our sins, but our living Advocate with the Father.

III. The **Consecration and Communion**, the **Sursum Corda**, **Preface**, and **Ter Sanctus** occupy the same place with reference to the foregoing part of the Service as the Psalms to the Absolution in the Daily Offices. The

heart cannot be lifted up until it is relieved of the burden of sin.

The significance of the *Ter Sanctus* (thrice holy) should be pointed out and illustrated from the Bible and from other parts of the Prayer Book.

The words 'with angels,' &c., remind us that in this solemn hymn the Church Militant enters into communion with the celestial hosts. See Is. vi, 1; and Rev. iv, 8.

The **Proper Prefaces** should always be explained on the great festivals for which they are provided. They should also be referred to in lessons on the great historical facts and doctrinal truths to which they refer. Expressing as they do the language of thanksgiving, they lead up naturally to the *Ter Sanctus*.

The **Prayer of Humble Access** is to be said '*in the name of all them that shall receive the Communion.*' It consists of—

1. A declaration of our unworthiness, and, at the same time, of our faith in God's mercy.
2. A prayer that, by faithful communion, we may derive the full benefits of the Body and Blood of Christ.

The connexion between the words, 'But Thou art the same Lord,' &c., with the admission contained in the opening of the prayer, should be clearly brought out. We are utterly unworthy in ourselves to come to the Lord's Table, but, in spite of this, God in His mercy permits us to come, and we are encouraged by His unfailing mercy ('therefore' = for that reason) to pray that we may so eat, &c.

In reading the clause, 'Whose property is always to have mercy,' a slight pause should be made after 'is,' 'always' limiting 'to have mercy.' Comp. 'O God, Whose nature and property is *ever to have mercy and to forgive.*'

The **Prayer of Consecration** consists of—

1. An introduction setting forth the completeness of Christ's Sacrifice.

2. A prayer that we may be partakers of Christ's 'most Blessed Body and Blood.'
3. The words of institution.

The teacher will point out the doctrinal significance of the words, 'who made *there* [viz., on the cross] (by His *one*\* oblation of Himself *once* offered) a *full, perfect, and sufficient sacrifice, oblation, and satisfaction.*'

Christ's oblation of Himself was 'a *full* sacrifice,' needing no repetition; 'a *perfect* oblation,' fulfilling every requirement of God as an offering for sin; 'a *full* satisfaction,' satisfying every demand of Divine justice.

The significance of the manual acts should be pointed out, and, in the case of advanced classes, the four Scripture narratives of the institution of Holy Communion should be carefully compared.

The expression, 'which is shed for you and for many,' calls for comment. It would seem to narrow the benefits of Christ's death; but the prayer has already declared that He offered Himself 'for the sins of *the whole world.*' The explanation is to be found in the fact that though Christ died for all, it is not all who are willing to accept the terms of His salvation.

In reading the phrase, 'For this is my blood of the New Testament,' lay a slight stress on the word 'New,' the 'New Covenant' being obviously contrasted with the Old Covenant, which also was not 'dedicated without blood.' Heb. ix, 18.

IV. The **Post Communion Service** opens with the Lord's Prayer, which is here repeated eucharistically, and is directed to be said *after* the minister, *i.e.*, clause by clause *after* him, not *with* him. The ascription is added here, as

\* It has been supposed that this word was a mis-print for *own*, and the expression '*once offered*,' which would be redundant after '*one oblation*,' would seem to confirm the supposition; but the Reformers never hesitated at redundancy of expression in affirming some important truth, or excluding some serious error. Compare such expressions as 'Christ's Church *militant, here in earth.*'



an expression of the communicant's adoration and gratitude.

The **First Thanksgiving** is at once a prayer and thanksgiving. It consists of—

1. A prayer that our sacrifice of praise and thanksgiving may be received.
2. A prayer that we may obtain the benefits of Christ's Passion.
3. A dedication of ourselves, our souls and bodies, as a 'reasonable [*i.e.*, rational], holy and lively [*i.e.*, living] sacrifice to God.
4. A prayer that, in spite of our unworthiness, God may accept our bounden duty and service.

The **Second Thanksgiving** expresses our gratitude to God for—

1. The spiritual food of the most precious Body and Blood of Christ, with which we have been fed.
2. The assurance afforded us '*thereby*' of God's favour, of our incorporation in the mystical Body of Christ, and of our heirship 'through hope' of the Kingdom of Heaven.

It concludes with a prayer that we may continue in that holy fellowship [*viz.*, the Church] into which we have been admitted.

The expression, 'heirs through hope,' refers to our *future* privileges as opposed to those privileges of which we have the *present* enjoyment. Comp. Romans v, 2, 'We rejoice in hope of the glory of God.'

The **Gloria in Excelsis** corresponds to the hymn (a portion of the Hallel, Psalm cxiii-cxviii) sung by our Lord and His Apostles after the Last Supper. St. Matt. xxvi, 30.

The second section of the Gloria is a prayer addressed directly to the Son. Hitherto we have pleaded the merits of Christ before the Father; now we appeal to the Son Himself.

Attention should be called to the tense of the verb in

‘Thou that *takest* away the sins of the world.’ The efficacy of Christ’s merits still continues.

The **Blessing** derives its first clause from Phil. iv, 7. The second clause is a reminder of the various relations in which we stand to the three Persons of the Holy Trinity.

The clause, ‘Keep your hearts and minds in the knowledge and love of God,’ will require a word of explanation. By ‘hearts,’ we are to understand the *affections*, by ‘mind,’ our *thoughts*. The priest prays that the grace of God may keep our minds in the knowledge, and our hearts in the love, of God. ‘Keep’ means *guard*. See Revised Version.

The **Collects** are to be used—

1. After the Offertory, when there is no Communion.
2. After Morning or Evening Prayer, Communion or Litany, at the discretion of the Minister.

Their subjects are as follows—

1. For aid in the vicissitudes of life.
2. For the preservation of body and soul.
3. For a blessing on God’s Word.
4. For God’s continual help.
5. For compassion on our infirmities, as exhibited more especially in our devotions.
6. For a merciful answer to our prayers.

## CHAPTER IX.

## THE BAPTISMAL OFFICES.

A course of lessons on these Offices should be preceded by a lesson on the Sacrament of Baptism itself. Such a lesson might be arranged under some such heads as the following :—

- I. Institution of Baptism.
- II. The outward form of Baptism.
  - a.* The matter of the Sacrament.
  - b.* The form of the Sacrament.
- III. The inward grace of Baptism.
  - a.* A death unto sin.
  - b.* A new birth unto righteousness.
- IV. History of the Sacrament.
- V. Reasonableness of Infant Baptism.

1. **The Office for the Public Baptism of Infants** may be divided as follows :—

- I. Introduction.
- II. The Baptismal Covenant.
- III. The Baptism proper.
- IV. The conclusion.

A course of lessons on this Office would be found valuable in preparing candidates for Confirmation.

I. The exhortation reminds us (1), that we are born in sin ; (2), that we must be born again ; it then calls upon us to pray for the child to be baptised.

In explaining what is meant by ' regenerate ' and regeneration,' the teacher will take pains to distinguish between

*regeneration, renewal, and conversion.* In baptism, a child enters into a new spiritual state, to which it has no title by nature. It is placed in the way of salvation. It becomes 'a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven;' and this great change is figuratively described as a second birth, a regeneration, a being born over again. *Renewal* means that constant sanctifying influence which is exerted in the hearts of believers by the Holy Spirit. 'Regeneration,' in Prayer Book language, denotes a completed act; 'renewal' a progressive one. Comp. the language of the Collect for Christmas Day: 'Grant that we, *being regenerate* and *made* Thy children by adoption and grace, may *daily be renewed* by Thy Holy Spirit.' *Conversion* is the returning to God after we have fallen away from Him. It is sometimes used technically, to denote the first conscious dedication of the heart to God. In this sense, conversion is one of the fruits of regeneration.

The **First Prayer** may be thus analysed :—

1. The two great types of Baptism—
  - a. The Flood.\*
  - b. The passage of the Red Sea.
2. The sanctification of water to the mystical washing away of sin.
3. A prayer that the child may receive the full benefits of Baptism.

There is one clause in this Collect that is often misunderstood, 'Who of Thy great mercy didst save Noah and his family in the ark from perishing by water.' The words

\* The Flood is a compound type : The ark represents the Church ; the water on which the ark floated represents baptism. 'The waters of the Flood drowned the ungodly—washed them away, them and their sin together as one, being inseparable ; and upon the same waters, the ark floating preserved Noah. Thus the waters of baptism are intended as a deluge to drown sin, and to save the believer, who by faith is separated both from the world and from his sin ; so it sinks, and he is saved.'—LEIGHTON,

'by water' are not to be coupled with 'perishing,' but with 'save.' Comp. the language of St. Peter, 'The long-suffering of God waited in the days of Noah while the ark was a preparing, wherein few, that is, eight souls were saved *by water*, the like figure whereunto even baptism doth also now save us.' 1 St. Peter, iii, 20, 21.

*Sanctify* in this Collect means consecrate, set apart; *mystical* means sacramental.

The **Second Prayer** is a prayer for the inward grace of Baptism—

1. Invocation to God, as the aid of all that need, the helper of them that flee to Him for succour, the life of them that believe, and the resurrection of the dead.\*
2. Prayer that the child's sins may be remitted.
3. Prayer that he may enjoy the everlasting benediction of God's heavenly washing.

The **Gospel** is St. Mark x, 13-16. The points in it to which special attention is directed, are—

1. The fact that Christ *commanded* the children to be brought to Him.
2. His *blaming* those who would have kept them from Him.
3. His *exhortations* to all men to follow their innocency.
4. The declaration by His outward deed and gesture *of His good will towards them*.

The **Thanksgiving Prayer** consists of a thanksgiving on the part of the congregation for their own call; and a prayer—

1. That they may continue in the state of grace and faith to which they have been called.

\* The relevance of this invocation to the petitions that follow should be pointed out. Baptism is often spoken of in Holy Scripture as a resurrection from the dead. Here we are reminded that our new life is that which is supplied by God Himself.

2. That the child may be born again.

II. The **Address to the Sponsors** reminds them—of—

1. The object for which the child is brought to Church.
2. The prayers offered in his behalf.
3. The promise of the Gospel.
4. The baptismal vows of which they are going to be sureties.

The meaning of the word 'surety' should be carefully explained. The sponsors are so called because they *answer* for the child; the 'sureties,' because they are *securities* to the Church for the faithful observance by the infant of the baptismal vows until he is of age to take the responsibility upon himself.

Attention should be called to the fact, that in the questions addressed to the sponsors, and in their replies in behalf of the child, the singular pronouns are used :—

Dost *thou* renounce, &c. ; *I* renounce, &c.

Dost *thou* believe, &c. ; all this *I* steadfastly, &c.

The sponsors make these professions in behalf of the child.

III. The **Baptism Proper** commences with four short prayers :—

1. That the old Adam in the child may be so buried, that the new man may be raised up in him.
2. That carnal affections may die in him, and spiritual affections live and grow in him.
3. That he may have power to triumph over the world, the flesh, and the devil.
4. That he may be endued with heavenly virtues.

The **Sanctification of the Water** may be analysed as follows :—

1. Reference to Christ's shedding both *water* and *blood*.

2. Reference to the institution of baptism.
3. A prayer for the sanctification of the water.
4. A prayer that the child may continue in the state of grace to which he is admitted.

It will be necessary to point out the difference between the sanctification of the water in baptism, and the consecration of the Elements in Holy Communion. By the sanctification of the water, we mean the setting it apart from common uses, for the sacred purpose to which it is to be applied.

The **Naming** of the child should be paralleled by the naming of the child at Circumcision among the Jews.

The **Baptism**. The essential parts of the rite are :—

1. The use of water, either by dipping or sprinkling the child.
2. The use of the words, 'in the Name of the Father,' &c.

In neighbourhoods where Baptists are numerous, it may be desirable to show that the efficacy of the Sacrament does not depend on total immersion ; but this should be done without any controversial bitterness.

The **Formal Reception into the Church**, confers no new privilege on the baptised child, but only publicly recognizes the fact that he is admitted into the Church.

The significance of the signing with the cross is admirably set forth in the 36th Canon, which the teacher should carefully read. In it we are reminded—

1. That the primitive Christians rejoiced in the Cross.
2. That they used the sign of the cross in all their actions.
3. That though the Church of Rome abused the sign of the cross, 'the abuse of a thing doth not take away the lawful use of it.'

The signing with the cross is not an essential part of the Sacrament ; it is retained—

- 1 As a memorial of the Cross on which Christ died.
2. As a sign that the infant is to fight as a faithful soldier under the banner of the Cross.

#### IV. Conclusion.

The **Lord's Prayer** is used eucharistically, but is not followed by the usual ascription, the place of which is supplied by the thanksgiving that follows.

The **Exhortation to Sponsors** reminds them—

- 1 That the child is to be taught as soon as possible his baptismal vows.
- 2 That he should receive proper religious instruction.
3. That he should be piously brought up.
- 4 That he should be confirmed as soon as he has been properly instructed.

**PRIVATE BAPTISM OF INFANTS.**—The third preliminary rubric of this Office lays down the order for private Baptism :—

1. The Minister with them that are present are to say the Lord's Prayer, and as many of the collects from the Form for Public Baptism as the time will admit of.
- 2 The naming and baptising of the child, with the words, 'I baptize Thee in the Name,' &c.
3. A thanksgiving.

**THE OFFICE FOR ADULT BAPTISM.**—Differs from that for Infants in the following respects :—

1. The first exhortation refers to actual, as well as birth, sin.
2. The Gospel is taken from St. John iii, instead of from St. Mark x.
3. The address is based upon the chief passages in Holy Scripture referring to Baptism.
4. The candidates answer the questions for themselves.
5. The Minister takes each candidate by the hand in advancing to the font.



6. The Godfathers and Godmothers act as 'witnesses, not as 'sureties.'
7. An exhortation is addressed to the newly-baptised, calling upon them to walk 'answerably to their Christian calling.'

## CHAPTER X.

## THE ORDER OF CONFIRMATION.

Lessons upon this service will take cognizance of the following points : —

1. The institution and history of the rite.
2. The requisites in those who come to be confirmed.
3. The outward form and inward grace of Confirmation

Confirmation is so called (1) because it is the means whereby the baptised are confirmed by the Bishop; (2) because the candidates themselves 'ratify and confirm' at this time the vows made in their behalf at Baptism.

The Office may be divided into four parts :—

- I. The Preface.
- II. The Ratification of the Vows.
- III. The Confirmation by the Bishop.
- IV Prayers and Blessing.

The **Preface** may be read by any minister appointed by the Bishop. It sets forth :—

1. The necessary qualifications of candidates.
2. The necessity for their taking upon themselves their baptismal vows.

The **Bishop's Question**, 'Do ye here,' &c., is sometimes misunderstood. The candidates are 'bound' to believe and do all those things which their godfathers and god-mothers promised for them, not merely because of that promise. The duties to which we are pledged in Baptism are inseparable from the Baptismal covenant, and we should

be bound to observe them even if we had not been so pledged.

The connexion between the answer, 'I do,' and the Bishop's words, 'Our help is in the Name of the Lord,' should be clearly brought out. The candidate is at once reminded that, however sincere his intentions may be, his one hope of carrying them out is the help of God. Compare the question in the Catechism, 'My good child,' &c.

The **Prayer of Invocation** asks that God may strengthen [*i.e.*, confirm] the candidates with the Holy Ghost the Comforter, and daily increase in them His manifold gifts of grace.

The 'manifold gifts' are what is called in the old Latin Service *Septiformem Spiritum* [the seven-fold spirit], *i.e.*, the perfect fulness of the Spirit, seven being the number of perfection. It will be observed that the gift of the spirit of godliness has been added to the six gifts mentioned in Isaiah xi, 2.

The **Act of Confirmation** can be performed by the Bishop only. It should be pointed out that the outward sign in Confirmation does not satisfy the essential requisite in the outward sign of a Sacrament as defined in the Catechism. We have no express authority for saying that it was ordained by Christ Himself.

The **Lord's Prayer** is introduced here eucharistically, as in the Office for Holy Communion and Baptism, but the doxology is omitted, perhaps because the invocation of the following prayer is a doxology.

The **Collect** is a prayer that God's fatherly hand may be over the newly confirmed.

The last Collect is taken from the Communion Service, and is a prayer that God may direct, sanctify, and govern both our hearts and minds, here and for ever.

## CHAPTER XI.

SPECIMENS OF NOTES OF LESSONS ON THE  
PRAYER BOOK.

## The Confession.

I. The **Title**. 'A general Confession.' What is meant by 'confession?' An honest acknowledgment of our sins before God, with a view to our obtaining forgiveness of them. Where is confession enjoined in the Bible? Numbers v, 6; Lev. v, 5. Give instances of confession from the Bible? Ps. li; Dan. ix, 20; St. Luke xv, 18, 19. What is meant by 'a *general* confession?' One that can be used by the whole congregation, as distinguished from a confession of special individual sins. Compare 'the *general* thanksgiving.' Where else is there a confession in the Prayer Book? In the Communion Service. What is meant by the '*special* confession' mentioned in the Service for the Visitation of the Sick? How can we make a general confession particular? See rubric before the confession in the Forms of Prayer to be used at Sea.

II. **Preliminary Rubric**. Why is the confession to be said by the *whole* congregation? Why *after* and not *with* the minister? That we may have time to dwell on each clause, and think of the various sins of which we have been guilty. How are we to repeat the confession? 'With a humble and lowly voice.' Why do we kneel at confession?

III. **Position of the Confession**. Why do we

confess our sins at the outset of the service? Because repentance is the first duty of Christians. Moreover, we cannot engage in the service that follows with 'a quiet mind' until we have confessed our sins and received the assurance of Divine pardon.

#### IV. Analysis:—

*a Invocation.* Why do we address God as 'Almighty and most merciful Father?'

*b. Confession itself.* What is it that we confess? That we have—

1. *gone astray.* What do you mean by 'erred?' by 'strayed?' See Is. liii, 6. From what have we strayed?
2. *wilfully offended.* What have we followed too much? What do we mean by 'devices?' by 'desires?' Is it always wrong to follow our own 'devices and desires?' When is it wrong?
3. *been disobedient.* What do you mean by 'offending' against God's 'holy laws?' Why are God's laws called holy?
4. *been negligent.* Name some things that we have left undone that ought to have been done. Name some that have been done that ought not to have been done.

What do we mean by saying that 'there is no health in us?' No saving-health: we have no power in ourselves to save ourselves, so that our only hope of salvation is in God's mercy. When else is 'health' used in this sense? See Ps. xxii, 1; cxix, 23.

*c. Prayer for (1) Pardon, (2) Restoration, (3) Amendment.* Why are we encouraged to go to God for forgiveness? Which of the introductory sentences assures us of His willingness to forgive? In which clause do we pray for deliverance from the *guilt* of sin? In which from the *punishment*? In which from the *power*? What do you mean by God's promises 'declared unto mankind in Christ

Jesus our Lord?' All God's promises meet in His Son. The gift of the Son carried with it all other gifts. It declared, *i.e.*, made clear, God's great love to us. What do we mean by 'hereafter?' From this time forward. What do we mean by a 'godly' life? A 'righteous' life? A 'sober' life? See Tit. ii, 12. What do we mean by living 'to the glory' of God's Name?

### The Nunc Dimittis or Song of Simeon.

I. **Author.** The Nunc Dimittis is the Song of aged Simeon, 'a just and devout man,' who, with other pious Jews in Jerusalem, was patiently 'waiting for the Consolation of Israel' (St. Luke ii, 25), and to whom it had been revealed by the Holy Ghost 'that he should not see death before he had seen the Lord's Christ' (verse 26). Led by the Spirit into the Temple on the occasion when the infant Jesus was brought by his parents to be presented according to the Law (Exod. xiii, 2; Numb. viii, 16, 17), he took the Child up in his arms, and uttered this beautiful song.

Name other good persons who were similarly waiting for the coming of the Messiah. Anna (St. Luke, ii, 36), who is represented as speaking of the Messiah, 'to all them that looked for redemption in Israel' (verse 38). Joseph of Arimathæa (St. Luke xxiii, 51).

II. **Position.** The Nunc Dimittis follows the second lesson of Evensong—

1. As a thanksgiving for the coming of the Saviour, of Whom we have just been reading.
2. On account of its consolatory and restful tone.

III. **Language.** Verse 1. What do you mean by 'lettest?' What would the meaning of 'let' be? Express verse 1 in your own words. Lord, now that I have seen the long-promised Saviour, Thou enablest me to depart this life in peace, for Thy promise is fulfilled. What 'word' is alluded to? See St. Luke ii, 26.

Verse 2. What do you mean by 'Thy salvation?' The Saviour Jesus is called our Salvation, because He brings us salvation; He saves us from the guilt and power of sin.

Verse 3. What had God 'prepared?' What do you mean by 'before the face of all people?' That all people, no matter of what race, might look to Jesus as their one hope of salvation.

Verse 4. What do you mean by 'lighten?' What was the condition of the Gentiles before Christ came?' Rom. i, 18-25; Eph. ii, 1-3. Are we Gentiles? Where else is Christ spoken of as a light? Benedictus, verse 12; St. John i, 4, 5, 9, viii, 12. In what respect was Christ 'the glory' of God's people *Israel*? (1), because He was born of that people; (2), because He preached among them. Why are the Jews called 'Thy people?'

### The Prayer of St. Chrysostom.

I. **Author.** Believed to be St. John Chrysostom (*i.e.*, the golden-mouthed), so called on account of his great eloquence. He was Patriarch of Constantinople, and died A.D. 407. [Here say a few words about Constantinople, to show the importance of that city in Church history.]

II. **Analysis.** a. **INVOCATION.** To whom is this prayer addressed? What other prayers are addressed to Christ as God? The Collects for the 3rd Sunday in Advent, St. Stephen's Day, 1st Sunday in Lent. What part of the *Te Deum* is a prayer to Christ? What part of the Litany? What part of the *Gloria in Excelsis*? What scriptural authority have we for addressing prayers to Christ? Acts vii, 59, 60. (Rev. Ver.) Where is Christ called God? Rom. ix, 5; Is. ix, 6. Why do you refer to Christ here as 'Almighty?'

'Who hast given us grace?' What do you mean by 'grace?' Where else is it said that God gives us grace to pray? See Collect for Easter Day.

*'with one accord.'* What do you mean by this? 'Accord' means agreement of heart with heart, and will with will. What do you mean by 'discord?' What condition does Christ attach to His promise to hear common prayer? 'If two of you shall agree.' St. Matt. xviii, 20.

*'common supplications.'* What do you mean by 'common?' By 'Common Prayer?' By 'individual prayer?' By having things 'in common?' How do forms of prayer help us in offering up 'common supplications?'

*'unto Thee.'* Unto whom? How do we know that this prayer is addressed to Christ? By the reference in it to Christ's promise.

*b. PETITION.* What do we ask for in this prayer? Do we ask for everything mentioned in the previous prayers?

*'fulfil.'* What do you mean by this word?

*'desires and petitions.'* What do you mean by 'desires?' The wishes of our hearts. What do you mean by 'petitions?' Expressed desires. Are all our desires expressed? Are unexpressed desires prayers?

*'Expedient.'* What do you mean by expedient? Would it be expedient for us to have all our prayers answered? Why not? Does God ever answer sinful prayer? Ps. cvi, 15. Where are we told that 'We know not what we should pray for as we ought?' Rom. viii, 26. What clause in the Lord's Prayer limits all the other petitions? 'Thy will be done.'

*'Granting us,' &c.* What two things may we always ask for?—

1. In this world knowledge of God's truth. St. John xvii, 3. How may we come to the knowledge of the truth? By the use of the means of grace, by the reading of God's word, public worship, the Sacrament, private prayer, and meditation.

2. In the world to come, life everlasting.

How does the knowledge of Christ here lead to life eternal hereafter?



**III. Position.** Where does the Prayer of St. Chrysostom occur? Why is this a suitable position for it? (1), it is a recognition of our liability to err even in prayer; (2), it is a reminder of the two great objects for which we should pray; (3), it is a reminder of the grounds of our hope and belief that our prayers will be answered.

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