

needs and implies the other. But, in actual fact, we find that in the religious life, either of an individual or of a community, one or other is apt to predominate, perhaps to excess; and it is only by a process of vicissitude, and even conflict, that the true relation between them is finally established.

II. Such process we can, I think, distinctly trace in the various revisions through which our Prayer Book passed. These fall into two chief periods. The Prayer Book of 1549 was substantially a reformed "Sarum Use," clearly recognising the subjective element in Divine Service, but subordinating it to the old Catholic conception of that Service, preserved on the ancient lines. With it, in all probability, our English Reformers would have long remained content, had it not been for the growing influence of Continental Protestantism; in which, moreover, the revolutionary spirit of Calvinism was beginning to predominate over the more conservative Lutheran movement. The result of this strongly Protestant influence, backed as it was somewhat recklessly by the power of the Government, and unhappily associated with much of violence and rashness, was to force on the Church a revision of the Prayer Book in 1552. The tendency of that Revision was obviously in the "Protestant" direction. It showed itself, generally, in simplification of ceremonial and ritual, and in rejection of some ancient usages, which the earlier Prayer Book had retained. But the one most important and significant change was in the Office of Holy Communion—altering its ancient order, limiting the prayer for the whole Church to "the Church Militant on earth," changing the *Pray* of Consecration so as to omit the invocation of the Holy Spirit, and the oblation of "the Memorial which Thy Blessed Son commanded us to make," altering the words of Administration, and inserting the well-known "Black Rubric" (or "Declaration on Kneeling"), denying (as it then stood) any "real and essential Presence" of Christ in His Holy Sacrament.

This revised Prayer Book could have hardly come much into use; for it was swept away by the Marian reaction in 1553. That reaction itself was largely

caused by resentment against the high-handed and reckless policy of the last years of Edward VI.; and it should be remembered that, in the first instance, it simply proposed to revert to the condition of things at the death of Henry VIII. Only under strong pressure from the Queen herself under the Spanish influence, was it carried on, somewhat reluctantly, to formal submission to Rome, and it was at once destroyed by revulsion of feeling against the Marian persecution.

With the accession of Elizabeth the restoration of the Prayer Book was a thing of course. But not without a second revision, made—against, it is said, the Queen's own wish—on the basis, not of 1549, but of 1552, yet designed to undo in some points the changes which had been already made, and to harmonize better the old and the new. This design is seen in the restoration (permissive, as it was understood) of the old vestments, the omission of the "Black Rubric," and of the Suffrage in the Litany against the Pope. But it is in the words of Administration in the Holy Communion that its idea comes out with absolute clearness. The Prayer Book of 1549 had only what is now the first clause, the clause of Benediction, dwelling on the saving power of the Body and Blood of Christ in the Holy Sacrament. The Prayer Book of 1552 struck this out, and substituted what is now the second clause—a clause of exhortation "to take and eat" or "drink in remembrance" of Christ's death, in the spirit of faith with thanksgiving. In the revision of 1559 both were happily united not by compromise, but by comprehension; and so the objective and subjective, the reality of Christ's spiritual Presence, and the reality of its reception through faith alone, were brought into a perfect harmony.

III. This marks the first stage in the history of our Prayer Book. The Prayer Book of 1559 was the first that was used for any length of time. It stood unaltered for about fifty years; for a time it was almost universally accepted, and it is all but certain that the Pope himself, Pius IV., offered to sanction its use, if the English Church would once more acknowledge the Roman supremacy.

TREAT old age with great reverence and tenderness.—ZOROASTER.
Dost thou love life? Then do not squander time, for that is the stuff life is made of.—FRANKLIN.

To rule one's anger is well; to prevent it is better.