

ing and for the obtaining of such blessings to the soul as may be consequent upon the soul's earnest and formal resignation of itself into the Divine Hands.

The next question is what was the attitude of the English reformers towards the Unction of the Sick. Cranmer, as the slight sketch of the history of Unction which I have just given you will prove, was undoubtedly right when he felt that the Roman Church, both in teaching and mode of administration, had departed from the primitive custom. So in the Prayer Book of 1549, this rubric was inserted: "If the sick person desires to be anointed, then shall the priest anoint him upon the forehead or breast only, making the sign of the cross, saying thus:—and here follows the prayer or form of administration, beautiful indeed, and breathing the true primitive and apostolic spirit with regard to the rite—"As with this visible oil thy body outwardly is anointed, so our heavenly Father, Almighty God grant of His infinite goodness that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief and gladness. And vouchsafe for His great mercy (if it be His blessed will) to restore unto thee thy bodily health and strength, to serve Him; and send thee release of all thy pains, troubles and diseases, both in body and mind. And howsoever His goodness (by His divine and unsearchable Providence) shall dispose of thee; we, His unworthy ministers and servants, humbly beseech the Eternal Majesty to do with thee, according to the multitude of His innumerable mercies, and to pardon thee all thy sins and offences committed by all thy bodily senses, passions and carnal affections: Who also vouchsafe mercifully to grant unto thee ghostly strength, by His Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against the devil, sin and death, through Christ our Lord, who by His death hath overcome the Prince of death, and with the Father and Holy Ghost evermore liveth and reigneth God, world without end." Amen.

So the matter stood in 1549, but in 1552 a second Prayer Book was put forth by Royal authority. In this book, which was a revision of the First Prayer Book, made, not by Convocation, but by a Committee of Divines with