

In the first year of Edward VI. 1547, it was re-com-manded to certain grave and learned Bishops and others, then assembled by order of the King, at Windsor Castle, to draw up a *Communion Service*, and to revise and reform all other offices in the Divine Service: this service was accordingly printed and published, and strongly recommended by special letters from Seymour, Lord Protector, and the other Lords of the Council. The persons who compiled this work were the following:

1. THOMAS CRANMER, Archbishop of Canterbury.
2. George Day Bishop of Chichester.
3. Thomas Goodrick, Bishop of Ely.
4. John Skip, Bishop of Hereford.
5. Henry Holbench, Bishop of Lincoln.
6. NICHOLAS RIDLET, Bishop of Rochester.
7. Thomas Thirlby, Bishop of Westminster.
8. Doctor May, Dean of St. Paul's.
9. John Taylor then Dean, afterwards Bishop of Lincoln.
10. Doctor Haines, Dean of Exeter.
11. Doctor Robinson, afterwards Dean of Durham.
12. Doctor John Redman, Master of Trinity College, Cambridge.
13. Doctor Richard Cox, then Almoner to the King, and afterwards Bishop of Ely.

It is worthy of remark, that as the first translators, of the Scriptures into the English language, were several of them, persecuted unto death, by the Papists, so, some of the chief of those who translated the *Book of Common Prayer*. (Archbishop Cranmer and Bishop Ridley,) were burnt alive by the same cruel faction.

This was what Mr. Fuller calls the *first Edition of the Common Prayer*. Some objections having been made to this work by Mr. John Calvin abroad, and some learned men at home, particularly in reference to the *Commemoration of the Dead*, the use of *Chrism*, and *Extreme Unction*, it was ordered by a Statute in Parliament, (5 and 6 of Edward VI) that it should be *faithfully and godly perused, explained, and made fully perfect*. The chief alterations made in consequence of this order were these: the *General Confession*, and *Absolution* were added, and the *Communion Service* was made to begin with the *Ten Commandments*; the use of *Oil in Confirmation and Extreme Unction*, was left out, also *Prayers for the Dead*: and certain expressions that had a tendency to countenance the doctrine of *transubstantiation*.

The same persons to whom the compiling of the *Communion Service* was entrusted, were employed in this revision, which was completed and published in 1548. On the accession of Queen Mary, this Liturgy was abolished, and the *Prayer Book* as it stood in the last year of Henry VIII. commanded to be used in its place. In the first year of the reign of Queen Elizabeth, 1559, the former Liturgy was restored, but it was subjected to a further revision, by which some few passages were altered, and the petition in the Litany for being delivered from the tyranny, and all the detestable enormities of the Bishop of Rome, left out, in order that conscientious Catholics might not be prevented from joining in the common service. This being done, it was presented to Parliament, and by them received and established, and the Act for Uniformity, which is usually printed with the Liturgy, published by the Queen's authority, and sent throughout the nation. The persons employed in this revision were the following:

1. Master Whitehead, once Chaplain to Queen Anna Bullen.
2. Matthew Parker, afterwards Archbishop of Canterbury.
3. Edmund Grindall, afterwards Bishop of London.
4. Richard Cox, afterwards Bishop of Ely.
5. James Pilkington, afterwards Bishop of Durham.
6. Doctor May, Dean of St. Paul's and Master of Trinity College, Cambridge.
7. Sir Thomas Smith, Principal Secretary of State.

Of these Drs. Cox and May were employed on the first edition of this work, as appears by the preceding list.

In the first year of King James, 1604, another revision took place, and a few alterations were made, which consisted principally in the addition of some *prayers and thanksgivings*, some alteration in the *Rubrics* relative to the *Absolution*, to the *Confirmation*, and to the office of *Private Baptism*, with the addition of that part of the *Catechism*, which contains the *Doctrine of the Sacraments*. The other additions were, *A Thanksgiving for diverse Benefits*—*A Thanksgiving for fair Weather*—*A Thanksgiving for Plenty*—*A Thanksgiving for Peace and Victory*, and *A Thanksgiving for Deliverance from the Plague*. See the Instrument in Rymer, vol. xvi. p. 565. &c. When the work was thus completed, a royal Proclamation was issued, bearing date March 1st, 1604, in which the King gave an account of the Hampton Court Conference, the alterations that had been made by himself and his Clergy in the *Book of Common Prayer*, commanding it, and none other, to be used throughout the Kingdom. See the Instrument, Rymer, volume xvi. p. 575.

In this state the *Book of Common Prayer*, continued till the reign of Charles II. who, the 25th of October, 1660, granted his Commission under the Great Seal of England, to several Bishops and Divines, to review the *Book of Common Prayer*, and to prepare such alterations and additions as they thought fit to offer." In the following year, the King assembled the convocations of both the Provinces of *Canterbury and York*, and "authorized the Presidents of those Convocations, and other, the Bishops and Clergy of the same, to review the said *Book of Common Prayer*," &c. requiring them, "after mature consideration, to make such alterations and additions, as to them should seem meet and convenient." This was accordingly done, several prayers and some whole services added, and the whole published with the *Act of Uniformity* in the 13th of Charles II. 1661: since which time, it has undergone no farther revision. This is a short history of a work, which, all who are acquainted with it, deem superior to every thing of the kind, produced either by ancient or modern times.

It would be disingenuous not to acknowledge, that the chief of those Prayers were in use in the Roman Catholic Church, from which the Church of England is reformed: and it would betray a want of acquaintance with Ecclesiastical Antiquity, to suppose that those Prayers and Services originated in that Church; as several of them were in use from the first ages of Christianity, and many of the best of them, before the name of *Pope* or *Popery* was known in the earth.—Clarke.

PRACTICAL DIVINITY.

From the Wesleyan Magazine—1821.

REVIEW OF DOCTOR CHALMERS'S DISCOURSES ON COMMERCE.

*The Application of Christianity to the Commercial and Ordinary Affairs of Life, in a Series of Discourses.* By THOMAS CHALMERS, D. D. Glasgow, 1820. 8vo. pp. 278.

This is a Volume of Discourses on a subject of great importance in practical Christianity, and the Author has exhibited his usual vigour and ability in bringing the principles of religion to bear upon the habits and conduct of mercantile life. At all times it is important to show that nothing in human conduct lies without the range of the control of that sanctity which the Gospel enjoins, and that those pursuits which offer strong and constant temptations to the worldly spirit, and to the violations of justice, need special and careful subjection to the divine law. But the Sermons before us have a peculiar adaption to the times, which will render them doubly welcome to all who, themselves, wish to be fortified against prevalent dangers, or feel a godly jealousy, lest the virtue of professed Christians, engaged in the ordinary pursuits of life, should be endangered in the day of commercial distress and difficulty. The embarrassments of commerce; the fluctuations of property; the rivalry and competition of trade; the reduction of profits, which the late circumstances of the country have induced, undoubtedly place the conscientious merchant and tradesman in a state of severe trial, and false or feeble virtue will not be able to endure it. Even where no act of positive injustice and fraud is committed, the heart is in

great danger of becoming "overcharged with the cares of this world," and the fruits of the Spirit may languish and die under the withering influence of earthly attachments and earthly disappointments. To direct the eye steadily to the high and unbending rule of integrity; to remind all who are in temptation, from the pressure of their circumstances or the cupidity of their minds, that "the Lord God is a God of knowledge, and that by him actions are weighed; to turn the attention from the practices which may be deemed allowable among men, whom a common difficulty has disposed to judge of character and conduct by a lower standard, to that righteousness of the Christian law which is immutable; and to bring the eye of God and the sanctions of eternity into the shop and the counting-house, as well as into the sanctuary, are objects at once most reasonable and most important: and the manner in which they are presented in these valuable sermons, can scarcely fail to produce beneficial effects. On these subjects just adverted to, we lay the following extracts before our readers.

Speaking of the obligation of moral virtues on professing Christians. DR. CHALMERS observes.

"They must not expend all their warmth on the high and peculiar doctrines of the New Testament, while they offer a cold and reluctant admission to the practical duties of the New Testament. The Apostle has bound the one to the other by a tie of immediate connexion. 'Wherefore, lie not one to another, as ye have put off the old man and his deeds, and put on the new man, which is formed of the image of God, in righteousness and true holiness.' Here, the very obvious and popular accomplishment of truth is grafted on the very peculiar doctrine of regeneration; and you altogether mistake the kind of transforming influence which the faith of the gospel brings along with it, if you think that uprightness of character does not emerge at the same time with godliness of character; or that the virtues of society do not form upon the believer into as rich and varied an assemblage, as do the virtues of the sanctuary; or that, while he puts on those graces which are singly acceptable to God, he falls behind in any of those graces which are both acceptable to God, and approved of men.

Let the afore, every pretender to Christianity vindicate this assertion by his own personal history in the world. Let him not lay his godliness aside, when he is done with the morning devotion of his family; but carry it abroad with him, and make it his companion and his guide through the whole business of the day; always bearing in his heart the sentiment, that thou God seest me; and remembering, that there is not one hour that can flow, or one occasion that can cast up, where his law is not present with some imperious exaction or other. It is false, that the principle of Christian sanctification possesses no influence over the familiarities of civil and ordinary life. It is altogether false, that godliness is a virtue of such a lofty and monastic order, as to hold its dominion only over the solemnities of worship, or over the solitudes of prayer and spiritual contemplation. If it be substantially a grace within us at all, it will give a direction and a colour to the whole of our path in society. There is not one conceivable transaction, amongst all the manifold varieties of human employment, which it is not fitted to animate by its spirit. There is nothing that meets us too homely, to be beyond the reach of obtaining, from its influence, the stamp of something celestial. It offers to take the whole man under its ascendancy, and to subordinate all his movements: nor does it hold the place which rightfully belongs to it, till it be vested with a presiding authority over the entire system of human affairs. And therefore it is, that the preacher is not bringing down Christianity,—he is only sending it abroad over the field of its legitimate operation,—when he goes with it to your counting-houses, and there rebukes every selfish inclination that would carry you ever so little within the limits of fraudulency; when he enters into your chambers of agency, and there detects the character of falsehood, which lurks under all the plausibility of your multiplied and excessive charges; when he repairs to the crowded market-place, and pronounces of every bargain, over which truth, in all the strictness of quakerism, has not presided, that it is tainted with moral evil; when he looks into your shops, and, listening to the contest of argument between him who magnifies his article, and him who pretends to undervalue it, he calls it the