

Godly Laymen of the English Church.

for all Christian kings, princes and governors; for the whole Clergy and people; for all in adversity.*

'The Priest,' says S. Chrysostom,† 'as the elements lie before him, commands us to offer unto God thanks for blessings to the whole world, to those that are absent, those that are present, those that were before us, and those that come after us.' This Prayer, with the exception of a difference in the concluding clause, is substantially the same as that found in the first Prayer Book of Edward VI., and in the Scottish Liturgy. That omission relates to the departed. The earlier forms of this Prayer contained a direct petition for them, but as the Roman doctrine of Purgatory, with all the errors resulting from it, possessed a strong hold on the popular mind, our reformers deemed it wise to expunge this clause from the prayer, or rather to mould the intercession into a thanksgiving. 'It is a precious clause, and one which we cannot afford to lose. Surely without it the office would lack its present perfection and beauty.‡ The whole prayer is evidently framed on the foundation of the Apostolic precept quoted at its commencement (1 Tim. ii. 2), and is in reality an expression of the Apostolic command. It commences by asking God to 'accept our alms and oblations,' together with the 'prayers which we offer unto' His 'Divine Majesty.' It then goes on to pray for the 'Universal Church,' and her unity, and naturally glides off into an intercession for those Christian rulers, who should ever be the Church's 'nursing fathers' and 'nursing mothers.' To this succeed special petitions for 'all in authority,' whether in Church or State, and then in a yet wider spirit of charity, the Church of Christ pleads for all people, and especially for that congregation gathered to receive this most holy Ordinance. Nor are those absent through sickness, sorrow or adversity, forgotten. The Church's prayer is limited by no conditions of time or space. Lastly, a thanksgiving for the Saints departed, with a prayer that we may follow their example, and with them gain our Divine inheritance, fitly concludes the great Eucharistic intercession offered in union with the unceasing prayer of our Great High Priest above.

Godly Laymen of the English Church.

BY G. W. BENCE, M.A., INCUMBENT OF BISHOPSTON, BRISTOL.

THE HONOURABLE ROBERT BOYLE, THE CHRISTIAN PHILOSOPHER,

BORN 1626, DIED 1692, AGED 66.



SOME persons have imagined that scientific investigation tends to produce unbelief or scepticism in the minds of great thinkers. They conceive that the wisest heads have been led to reject the claims of the Bible for the speculations of past or present times. But we may thank God that this is really not the case. Sir Isaac Newton, the most eminent of learned men, wrote a book of Divinity. Locke,

* Bishop Sparrow's *Rationale*.

† S. Chrysostom Hom. de S. Matthew, quoted in Bishop Cosins' *Notes on the Prayer Book*.

‡ Dean of Norwich on the Communion Office.