



LESSONS IN PRAYER BOOK STUDY.

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THE SUBSEQUENT HISTORY OF THE PRAYER BOOK.

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BUT the time of a severer conflict was at hand. On the one hand, after much hesitation, the Papacy declared open war, excommunicated and deposed the Queen, and gradually formed its English adherents, as "recusants," into a separate communion. On the other hand, there grew up within the Church of England the great party called Puritan, destined to divide itself hereafter into Presbyterians and Independents, but throughout strongly Calvinistic in doctrine, Presbyterian in theory of Church government, more or less anti-liturgical in idea of Church worship. From Hooker's *Ecclesiastical Polity* we see clearly what were its leading principles—an insistence that nothing could be rightly ordained in Church government or ritual, which was not plainly authorized in Holy Scripture, a dislike of form and ceremonial, as impairing the spirituality of worship, a strong Calvinistic exclusiveness, fundamentally opposed to the comprehensive spirit of our Prayer-Book; a disregard of the authority of antiquity, and an antagonism to all Episcopal or royal authority, as inconsistent with the Divine right of Presbytery. Necessarily, it was discontented with the Prayer-Book. If it did not oppose all liturgical worship, it would at least have revolutionized the Prayer-Book in some of its leading principles. It aimed, also, in the first instance, at remodelling from within the whole system of doctrine, ritual, and government of the Church itself. Kept down with a strong hand in the later years of Elizabeth, it conceived fresh hopes on the succession to the throne of a king, brought up in his youth in a Presby-

terian atmosphere; and expressed those hopes in the Millenary Petition, which led to the Hampton Court Conference, and so to the third revision of the Prayer-Book in 1604. The demands advanced were considerable, including the acceptance of the "Lambeth Articles" of the most rigid form of Calvinistic doctrine. The changes actually made were trifling—the restriction of private Baptism to a "lawful minister," the addition to the Catechism of the exposition of the Sacraments, and the insertion of some Occasional Prayers and Thanksgivings. But these were but in very slight degree concessions to the desires of the petitioners. The Prayer-Book remained substantially unaltered. Almost the only great result of the Conference was the undertaking of the "Authorized Version" of Holy Scripture.

This failure of the Puritan party was followed, under James I to some extent, and under Charles I. absolutely, by the ascendancy of the High-Church School of Andrewes and Laud—strictly Anglo-Catholic in principle, but allying itself dangerously with the pretensions of monarchical absolutism, and strongly repressing by authority all Puritan practices and ideas. That ascendancy seemed to have gained an unquestioned victory over all antagonism, and, in fact, it has left, for all time, a decisive impress on the Church of England. But in the storm of the Great Rebellion it was, for a time, swept away, with the absolute monarchy on which it leaned for support. In the early days of the Long Parliament the idea was still of a sweeping Church reform. But, as the war proceeded, the gulf between the