

British Church had a different Liturgy and different observances from that of Rome. The ultimate result of the partial reconciliation of Augustine and the British Bishops, was the adoption of an English use (or Liturgy), which combined the chief features in the Gallican and Roman uses—the Gallican use being found in the Gallican Liturgy, and the Roman use in the Sacramentary of Gregory. At the time of the Conquest, or the 11th century, several Uses were in vogue in various dioceses. The chief of these were:—The Sarum Use, in the diocese of Salisbury and Durham; the Uses respectively of Lincoln, Hereford, Bangor, and Province of York.

These Uses are all traceable to a common origin, and are all independent of the "Roman Missal," which was used chiefly in the monastic institutions. In A.D. 1516 the Sarum or Salisbury Use was reformed, and was henceforth known as "Salisbury Portiforium." The next books of public devotion, in the vulgar tongue, were the old English Prymers, about the time of Henry VIII. These were translations into English out of a large portion of the divine services in use at the time. Of these services, the old Breviary had been materially simplified, from the following natural cause: viz., That worship had been gradually transferred, as the knowledge of reading increased among the people, from the religious houses to the parish churches; and to meet the demand of the now better educated masses, the old Uses had been translated into the vernacular. The grand and chief object of all reformations of the early Uses and Breviaries in England, was the extension of divine worship, so as to make it available as well in the parish churches as in the monastic and religious houses.

The first Book of Common Prayer, complete and published in 1549 (the second year of the reign of King Edward VI.), was the work of a committee consisting of the Bishops of Salisbury and Ely, with six clergy of the Lower House of Convocation, appointed in 1542.

It was compiled from all Mass books, Antiphoners (anthem books), and Portuises (portiforia or breviaries).

The publication of this work was set back by the "statute of six articles," which made the work (done by the clergy) penal, and which there is good reason to believe owned Henry VIII. himself for author. This statute, a child of the Papacy, was energetically opposed by the bishops in the House of Lords during a debate of eleven days, but was not reversed, until Edward VI. came to the throne in 1547; when, by the exertions chiefly of Archbishop Cranmer, the statute was repealed. A chief work of the Committee who set forth this first Prayer Book, was to reduce the complexity of the Rubrics in old Uses, which had become so many that "there were more directions in red ink, than prayers in black ink." It is to the principle adopted by this commission of "expressing only the essential directions, and leaving all others to ritual traditions," that much of the contradictory interpretations of later days, have been due. It is worthy of remark that, in 1544, the Litany, which had already been in use in English for more than 150 years, was set forth along with the Book of Common Prayer. In 1547 followed "a form of a certain order for receiving the Body of our Lord under both kinds, viz., of bread and wine;" and "The order of the Communion," being an addition to the ancient Salisbury use of the Missal. Some doubt has been expressed whether the Convocation of the Province of York was re-

presented on the Committee of 1547, but there is little doubt that it was represented.

This great difference has always existed between the Church of England and the Continental Churches. She has always met the demand for public worship in the vernacular language. For example: In A.D. 740 it was ordered by Egbert, Archbishop of York, "that every priest should teach the people the Lord's Prayer and the Creed in the vulgar tongue." It must be borne in mind, that in that age very few could read, and fewer still could write.

Two centuries later, Ælfric, Archbishop of Cantuar, enjoins the priests "to explain the sense of the Gospel in English, to the people, and of the Pater noster, and of the Creed." Similarly, in the laws of Canute (11th century), and constitution of the 13th century; also many expositions of these early dates of the Creed, Lord's Prayer, and Ten Commandments, are to be found in the English tongue for the benefit of the people. For the poor these things were written on pieces of horn. In the monasteries, where the dwellers could read, prymers were in use in English, containing psalms, canticles, creed, prayers, anthems, and hymns.

The early order of Daily service, as set forth in 1547, was:—Mattins at 6 or 7; Mass at 9; Evensong at 2 or 3. The Prayer Book of 1549 (second year of Edward VI.) was compiled chiefly from the Reformed Salisbury Use of 1516, though some other books were also used. Thus the new book was substantially, as it still remains, a condensed reproduction in English, of those Service books which had been used in Latin by the Church of England for many centuries.

The Reformation in Germany then in full progress, had little influence on the Prayer Book of 1549. This book is the work of no one man, but of the Church of England.

The following are the principles of its compilation. 1. That every thing should be in English. 2. The combination of Breviary (daily services), Missal (Holy Communion), Epistles and Gospels, &c., and Manual (occasional offices) in one volume. 3. A less variable system, so that the Collect for the day, the lessons and psalms, should be the only variable part from week to week and from day to day. 4. The several hours of Prayer were condensed into Matins and Evensong; that is to say:—

Nocturns, a service before day-break; Lauds, a service at day-break; and Prime, a later morning service about six; which were condensed into Matins. Vespers, an evening service; and Compline, a late evening service at bed-time; were condensed into Evensong—whilst Tierce, a service at 9 a.m.; Sexts, a service at noon; and Nones, a service at 3 p.m.; fell out of use.

This book of 1549, was submitted to Convocation, then sent to the king in council, then laid before the Parliament and incorporated in an Act of Parliament. It is to be observed that the Parliament did not compile the book, but simply authorized its use at the desire of the clergy. It was now that the influence of the continental reformers began to be felt. These were headed by Calvin, a Lasco, Martyn and Bucer. These men succeeded in influencing the young and susceptible monarch. They sought to attain their object by the most Jesuitical means. For example, they quartered John a Lasco on Cranmer; they placed Peter Martyr and Martin Bucer in important positions at Oxford and Cambridge, and thus they began to leaven the Church of England with foreign Protestantism.

This was the use of Puritanism in England.

It was a plant of foreign growth just as much as had been the Papacy. The chief difficulty raised by these men was the receiving of the Sacrament kneeling. They used the plea of every sectarian, before or since, "kneeling is not ordered in the Bible." Cranmer answered by pointing out that sitting or standing was not ordered, and indeed that if we go to Holy Scripture we should find that the posture of the apostles at the Last Supper was rather lying down. A revised Prayer Book was now (1552) issued, but the printing was so bad that it was withdrawn, and it is doubtful if it was ever taken into general use, for Edward VI. died in this year.

Then came the reign of Queen Mary, and by the Act of 1558 the Book of Common Prayer of the second year of King Edward VI. was suppressed. Then Elizabeth ascended the throne in 1558. The Prayer Book of 1552 was now revised. Chief among the changes were:—(1). A table of proper lessons was prefixed; (2). The "accustomed place" or "chancel" was substituted for "in such place as the people may best hear," for celebration of divine service; (3). The "ornaments" as in use in the second year of Edward VI., that is in 1549, were again directed to be used; (4). A clause in the Litany "from the tyranny of the Bishop of Rome and all his detestable enormities," was omitted; (5). The present form of administering the consecrated elements was adopted, the first part being the form of 1549, and the second part being the form of 1552.

Out of the 9,400 clergy in this year (1559), only 189, who were ultramontane, refused to use this Prayer Book. It is a fact worthy of observation, as showing the political character of the secession of the Romanists ten years later, that the Pope offered to sanction this book if his authority should be recognized by the Queen and Parliament. Hence we learn that the Pope's excommunication of Elizabeth was not of doctrinal but of purely political significance. No further changes were made in the Book of Common Prayer during Elizabeth's reign, with the exception of a change in the Calendar of Lessons. The Puritans, however, never ceased to make strife. They wrote against the book, and strove in every way to debase the minds of the people.

In A.D. 1603 James I. came to the throne. He had been brought up among Presbyterians. The Puritans thought that now was a favourable opportunity to bring their views into action. They accordingly presented to the King a petition against the book. A conference was granted them at Hampton Court. A number of representative Puritans met for debate, an equal number of the bishops and clergy. The Puritans proved so unreasonable that the King himself broke up the debate abruptly on the third day, the Church having committed itself to no action whatever. A few changes were however made. (1). "Remission of sins was added to the title of the general absolution; (2). the latter portion of the present Catechism (in re the Sacraments) was added, and some slighter changes. A struggle against the Prayer Book was commenced, which proved abortive until the year 1645, when the decisive battle of Naseby secured the triumph of the Parliament against Charles I., a triumph which culminated four years later in the murder of the King. Then Parliament suppressed the Book of Common Prayer *in toto*, forbidding its use, in public or private, under severe penalties. For fifteen years the prayers of the Church were never heard, except in the strictest privacy, and only then under penalty.

In 1660 the Prayer Book of 1559 and 1603 be-