

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1995

The copy filmed here has been reproduced thanks to the generosity of:

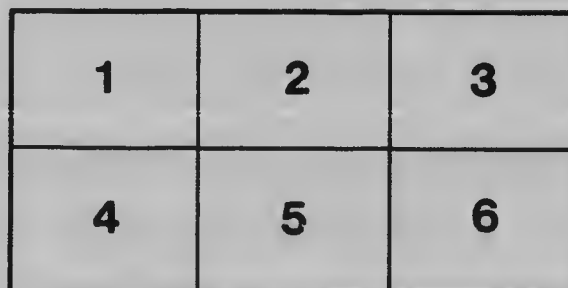
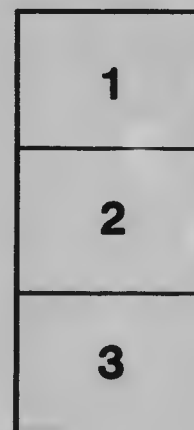
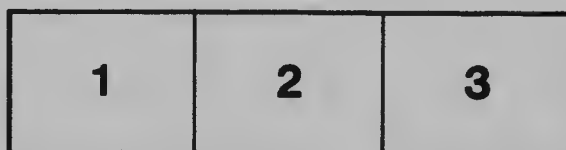
Anglican Church of Canada
General Synod Archives

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Anglican Church of Canada
General Synod Archives

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

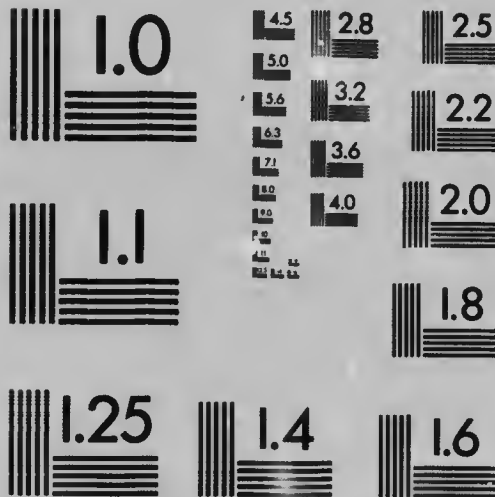
Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par la première page et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par la seconde page, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax

4 P
- 5500

THE
CATHOLICISM
—OF THE—
PRAYER BOOK

—BY THE—
REV. E. SOWARD
PRIEST OF THE DIOCESE OF TORONTO

—WITH A PREFACE BY—
REV. CANON SPRAGGE
RECTOR OF COBOURG



THE CHURCH BOOK ROOM
TORONTO

AMONGST

SEP. 1 1885

Table of Contents

	PAGE
1. The Term Protestant.....	5
2. The Term Catholic.....	6
3. Appeals to the Primitive Catholic Church throughout the Prayer Book.....	7
4. A Table of all the Feasts that are to be Observed in the Church of England.....	8
5. Of the Vigils, Fasts and Days of Abstinence.....	8
6. Daily Matins and Evensong.....	8
7. Chancels.....	8
8. Ornaments of the Church and the Ministers thereof..	9
9. Matins, Evensong and Litany.....	11
10. Collects, Epistles and Gospels.....	12
11. The Order for the Ministration of Holy Communion..	12
12. The Order for the Ministration of Holy Baptism.....	14
13. The Church Catechism and Confirmation.....	15
14. The Marriage Service.....	16
15. The Burial Service.....	16
16. The Commination Service.....	16
17. The Ordination Service.....	17
18. The 39 Articles.....	19

Preface

It is most gratifying to find that amid the hard work and discouraging duties of a large country mission, a clergyman has time to study the great principles and true meaning of the Services of the Book of Common Prayer.

Nothing could be more timely in these days of loose thought and nominal Church membership, than a clear, forcible and courageous setting forth of the great truths contained in our great book of public worship. It is there we find the word of truth rightly divided. God's revelation of truth is there enshrined, and ought to be cherished as a motive and help to godliness of living.

Every one who reads this treatise will feel indebted to the earnest missionary, who, in sound, sterling words, has brought out the great Catholic principles of our Book of Common Prayer.

ALBERT W. SPRAGGE,
THE RECTORY, COBOURG.

October 4th, 1906.



THE CATHOLICISM OF THE PRAYER BOOK

1. *The term Protestant* is commonly used in a negative sense and indicates rather what a man rejects than what he believes, and it refers especially to those doctrines and practices of the Church of Rome that are named and repudiated in the 39 Articles. But it is also very commonly used in an affirmative sense; and Protestantism, indicating a positive belief, held by the great body of Nonconformists, and by many in the Church of England, may truthfully be expressed in the following articles:

(1). There is no visible Divinely Organized Church, but true believers are at liberty to associate themselves together in any organization they may think most edifying and conducive to the spread of the Gospel.

(2). That there is no ministry of Divine appointment distinguished by any outward form of ordination, whether Episcopal or Presbyterian, from other Christians. But that any true believer, who is persuaded that he is inwardly called by the Holy Ghost to the Gospel Ministry and has the necessary intellectual qualifications, and the call of a congregation, is a true Minister of Christ without the necessity of any formal ordination.

(3). That the supernatural grace spoken of by our Lord when He said, "Except a man be born again of water and the Spirit he cannot enter into the Kingdom of Heaven," does not refer to Baptism but to faith in the Atonement, independent of, and separate from Baptism, which is only a sign of profession and mark of difference whereby Christian men are discerned from others that be not christened (See No. 27 of the Articles of Religion), and *not necessary to salvation*.

(4). That the supernatural grace spoken of by our Lord when He said, "He that eateth My flesh and drinketh My blood dwelleth in Me, and I in him, is one with Me and I with him," does not refer to the Lord's Supper, but is imparted to the true believer, whenever he devoutly meditates on the atonement, independent of, and separate from, that Sacrament, which is only a badge of Christian profession, and *not necessary to salvation*.

More might be said relative to popular Protestantism, but this is sufficient for the present purpose, and we should bear this in mind when we are told of *the Protestantism of the Prayer Book*.

That the Formularies of the Anglican Church are Protestant in the first sense, no faithful Churchman will deny. But the word does not occur in any of our official standards wherein we are emphatically told that "Whosoever will (*i.e.*, willeth to) be saved before all things it is necessary that he hold the *Catholic Faith*."

2. *The term Catholic* is commonly applied to the followers of the Pope, but the official designation of that part of the Church which acknowledges the universal supremacy of the Pope is "The Catholic Apostolic Roman Church." The other sense in which it is often used is that it is the one designation, under which is included those fundamental and elementary truths common to all religions which is very commonly expressed by the terms, the Fatherhood of God, and the Brotherhood of Man. But the true meaning of the word can be found only in Holy Scripture and in our Lord's words. It signifies universal. Certain of the Epistles are called "Epistole Katholike," literally Catholic Epistles. Our Lord's great commission to His Apostles was in these words, "Go ye into *all the world*"—universality of place—"and preach the Gospel to *every creature*"—universality of race—"Lo I am with you *always*, even unto the *end of the world*"—universality of time. Hence the saying of Vincent of Lerins: That is the true faith that has been held "*Ubique Semper, et ab omnibus*"—everywhere always, and by all. This Gospel, called also in the Scriptures, "The faith once for all delivered to the Saints" (Jude 3), is made up of certain definite facts, as truly facts, having most positively occurred, as any events of the present day of which we have been the eyewitnesses; the truths concerning the nature and being of God, and His gracious purposes in regard to His creatures; the supernatural life on earth of the Son of God, with His triumphal Resurrection and glorious Ascension into Heaven; the miraculous outpouring of the Holy Ghost on the Day of Pentecost upon the Apostles, whereby they were inspired to place on record an infallible and unerring account "concerning all that Jesus began both to do and to teach until the day that He was received up." In that Divine record we are told that our Lord instituted a visible organized Church, not like the Jewish Church, for one favored people, but for all nations and therefore called *Catholic*, "built upon the foundation of the *Apostles* and prophets, Jesus

Christ Himself being the chief corner stone." (Eph. 2, v. 20), and therefore called Apostolic, *one only*, one in all the world, and one branch of it in every country in which the Gospel had been preached, to which all true believers belonged; and called, therefore, One Catholic and Apostolic Church in which we all profess to believe. Called also the Mystical Body of Christ, into which we are baptized by One Spirit (1 Cor. 12, v. 13). To this Church, in the persons of the Apostles, and to those whom they should consecrate their successors, those successors handing on from generation to generation the Divine Commission; He promised the guidance of His Holy Spirit, that they might from the Sacred Oracles teach all nations, and constitute the only infallible guide to their true interpretation. This and this alone is implied in the word *Catholic*. Any other use of the term is an impudent imposture.

3. Now in examining the Prayer Book we shall find conspicuous indications of its Catholicism in ten different places throughout the Book. In the preface "Concerning the Service of the Church" the "ancient fathers," representing the primitive Catholic Church, are appealed to. In the preface "Concerning Ceremonies," St. Augustine representing the same primitive Catholic Church is appealed to against excessive ceremonialism. In the first preface, appended to the Liturgy at the last review in 1662, occurs this statement: "Of the sundry alterations proposed unto us, we have rejected all such as were secretly striking at some established doctrine or laudable practice of the Church of England, or, indeed, of the *whole Catholic Church of Christ*." In the Communion Service the godly custom of the primitive Catholic Church is approvingly referred to. With regard to the Three Orders in the Ministry the primitive Catholic Church is again appealed to under the name of "ancient authors." In the Service for the Consecration of Bishops the same Church is referred to in these words: "Forasmuch as Holy Scripture and the *ancient canons* command that we should not be hasty in laying on of hands." St. Jerome, representing the primitive Catholic Church, is referred to regarding the Apocrypha. The same Church is appealed to against the celebration of Divine Service in a language not understood of the people. St. Augustine, representing the same, is appealed to in Article 29. In these ten instances the Church of England appeals to the whole Catholic Church of the first four centuries in support of the work of reformation, not once to the Calvinistic Reformers of the sixteenth century, whereas the Presbyterian denomination in its Confession of Faith does not once appeal

to the primitive Church, but once to the Calvinistic Protestants in the matter of "Ruling Elders." The Catholicism of the Prayer Book is, therefore, established on this point.

4. We next come to "A Table of all the Feasts that are to be observed in the Church of England." All of these days are observed in the other parts of the historic Catholic Church, but over and above the Sundays, not one is recognized by the Protestant sects. The only way in which any of them observe Christmas, Easter or Whitsuntide, is subject to the discretion of the Minister, in the praying, preaching and singing in the ordinary Sunday Service. Their official standards take no notice of them.

5. In like manner with the "Vigil Fasts and Days of Abstinence"; every one of these are from the old Catholic Calendar, not one of them observed by any Protestant community. They are not, as has been asserted, days on which we are restricted to fish diet for the encouragement and benefit of fishermen, no injunction of anything of the kind is to be found in the rules of the Prayer Book, which leaves every one at liberty to practise what form of self-denial in eating and drinking he may think proper according to the prayer on the First Sunday in Lent, that following our Lord's example in His Forty Days' Fast we may use such abstinence that our flesh may be subdued unto the spirit. The Protestantism of the Prayer Book is not therefore to be found in these two sections, which are undeniably *Catholic*.

6. *Daily Matins*. All priests and deacons are enjoined to say Matins and Evensong privately, if prevented from doing so publicly. This is a continuation of the old Catholic rule, which required all the clergy to recite these services daily. This then is a *Catholic*, not a *Protestant* feature.

7. *Chancels*. This next Catholic feature is the direction that chancels shall remain as they have done in times past. At the past time referred to the Chancel was separated from, and raised above the body of the Church, and seats therein provided for the clergy and choir. The Altar or Holy Table was raised on a platform at the upper end, and Matins and Evensong were appointed to be said or sung in the Chancel.

This is the *Catholic* arrangement. The *Protestant* is quite different, as may be seen in all Nonconformist meeting-houses. The pulpit of the preacher is raised on high at the uppermost end of the building, while the Table of the Lord occupies a humble position beneath it.

As a concession to the scruples of the Puritans, who objected to the Holy Table being placed Altarwise at the uppermost end of the Chancel as seeming to countenance the Romish doctrine of the Propitiatory Sacrifice of the Mass, the Lord's Table is allowed to stand *Tablewise* in the body of the Church. In this case it is the *Catholic* feature that is enjoined, the *Protestant* that is tolerated.

8. *The Ornaments of the Church and the Ministers thereof.* This again is not a mark of *Protestantism* but of *Catholicism*.

This rubric should be read in connection with the Preface in the Prayer Book entitled "Of Ceremonies," together with the 20th and 34th Articles, and Canon 30, on "The use of the Sign of the Cross," at the end of the Baptismal Service.

From these standards of the Anglican Church we gather the following authoritative statements:

(1). Some ceremonies used before the Reformation, and still used in the Roman Catholic Church, are retained.

(2). Some also are abolished.

(3). Some ceremonies, though devised by man, but not being contrary to the Word of God, are needful "to stir up the dull mind of man to the remembrance of His duty to God by some notable and special signification whereby he may be edified."

(4). The "*multitude* of Ceremonies" used before the Reformation did not tend to edification, and did "rather confound and darken Christ's benefits unto us."

(5). Canon 30 referred to in the Baptismal Service, declares that it was not the purpose of the Anglican Church to vary in doctrine or form of worship from the Church of Rome, except so far as that Church has departed from the teaching of Holy Scripture and the practice of the primitive Church.

(6). The "keeping or omitting of a ceremony in itself considered is a small thing. Yet the wilful and contemptuous transgression of a common order and discipline is no small offence before God."

(7). "No man ought to take in hand or presume to appoint or alter any public or common order in Christ's Church except he be lawfully called and authorized thereunto."

(8). The policy of the Reformers, in the reformation of the old Ritual and Liturgical Forms, was not "to please or satisfy those who thought it a great matter of conscience to depart from a piece of the least of their ceremonies," or those who "would innovate all things and so disliked the old that nothing could suit them but that which was new"—but rather "how to please God and profit them both."

(9). Where the old ceremonies may be profitably used they cannot reasonably be rejected only for their age.

(10). Article 20 declares that "the Church hath power to decree Rites and Ceremonies, so that nothing be ordained contrary to God's Word Written."

(11). Article 34 declares, that it is not necessary that ceremonies be in all places utterly alike and that every national Church hath authority to ordain change and abolish rites ordained only by man's authority, so that all things be done to edifying."

(12). Article 34 affirms "that whosoever doth wilfully set at naught the ceremonies of the Church which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly.

Out of all these only two can be said to express *Protestant* sentiments, the statement that certain ceremonies were abolished, and that much of the Ritual before the Reformation "did confound and darken Christ's benefits unto us."

The Protestant teaching concerning ceremonial is that all ceremonies, the use of which is not commanded in the Scriptures, as water in Baptism, bread and wine in the Eucharist, and laying on of hands in Ordination, is unlawful, most displeasing to God, and a hindrance to true spiritual devotion.

From these general principles concerning Ritual we will proceed to certain matters referred to in the first rubric. "Such ornaments of the Church and of the Ministers thereof, shall be retained and be in use as were in the Church of England by the authority of Parliament, in the second year of the reign of King Edward VI."

This rubric refers to the first Reformed Prayer Book, established by the Act of Uniformity of 1549. In that book it was enjoined that the priest who ministered the Holy Communion should wear "a white Alb, plain with a vestment or cope." This Prayer Book was revised in 1552. The rubric of that book forbade, by name, the use of these vestments and enjoined the use of a surplice *only*. On the revision of this book on the accession of Queen Elizabeth, this prohibitory rubric was struck out, and in its place was inserted the Ornaments Rubric, with the addition of these words: "Until other order shall be therein taken by the authority of the Queen's Majesty, with the advice of her Commissioners appointed and authorized under the great Seal of England for causes ecclesiastical, or of the Metropolitan of this realm." Pursuant to this declaration certain regulations were promulgated, called advertisements, in which

it was enjoined that the Minister in Parish Churches should wear a surplice at the ministration of the Sacraments and other rites of the Church, and this injunction was embodied in the Canons of 1603. But at the last review, the revisors passed over these Canons, the advertisements, and the rubric of the Prayer Book of 1552, and recast the rubric as it now stands, referring to the First Prayer Book of Edward VI for the Ornaments of the Church and the Ministers thereof.

The old Canons that are still in force, except so far as they have been repealed by other enactments, enjoin that two lights be placed upon the Altar at the celebration of Holy Communion for the signification that Christ is the very true light of the world. The use of these ornaments of the Church has been continued in all the Anglican Cathedrals and College Chapels ever since the Reformation, and that not for the purpose of giving necessary light, for no service was ever held at the Altar after dark, nor until late years none in the choir in the evening. The 36th Article bears witness of these ornaments of the Minister that they are "not superstitious or ungodly," being enjoined in the Communion Service included in the Ordinal endorsed by that Article. And it is to be observed that the doctrine of the Liturgy of 1549 is exactly the same as it is now. The first part of the Consecration Prayer is word for word the same, our Lord "made by that one oblation of Himself once offered, a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and did institute and in His Holy Gospel command us to celebrate, a perpetual memory of that His precious death until *His* coming again," thus repudiating any idea of a Propitiatory Sacrifice in the Eucharist or any repetition of that Atonement. Next come the words "With Thy Holy Spirit and Word vouchsafe to bless and sanctify these Thy gifts and creatures of bread and wine that they may be *unto us* the body and blood of Thy most dearly beloved Son Jesus Christ." These words are a witness against Transubstantiation. Furthermore the consecrated bread is called the *Sacrament* of Christ's body, instead of as formerly, the Host or sacrificial victim. In the long exhortation the doctrine of the Sacrament is expounded in precisely the same words as our present Prayer Book, "When with true, penitent hearts and lively faith" we receive that Holy Sacrament, then we *spiritually* eat the flesh of Christ and drink His blood.

9. *Matins, Evensong and Litany.*

The services called in the Table of Proper Lessons by their old Catholic names of "Matins and Evensong," are as different

as possible from the modern Protestant form of service, and closely follows the lines of the old Catholic services. Beginning with the opening vesicles, "O God make speed," and then going on to the Psalms, Lessons, Te Deum and Benedictus, Magnificat and Nunc Dimittus, Creed, Lord's Prayer, vesicles, responses and Collects; they are simply a translation of the old Latin offices of Matins and Vespers.

The present Litany differs only from the old one in the omission of the invocation of Saints. All this is *Catholic* not *Protestant*.

10. In the Collects, Epistles and Gospels appointed to be used in the Communion Service, as well as in the corresponding table of proper lessons, we have the due observance of the Christian year. Each of the events of our Lord's life on earth, the preaching of him of whom Christ said that he was the greatest of prophets, are commemorated, as well as the lives and labors of the apostles and evangelists, on their appointed days, by Scripture, Psalm and Prayer. Here again we have the *Catholicism* not the *Protestantism* of the Prayer Book.

11. We next come to consider the Communion Service and the doctrine underlying the service and its attendant ritual. The 39 Articles are declared to contain the true doctrine of the Church of England agreeable to God's Word. The 28th Article, that condemns Transubstantiation, gives an authorized interpretation of our Lord's discourse recorded in the 6th Chapter of St. John's Gospel, which all who subscribe to these articles bind themselves to accept; and therein states, that whatever spiritual blessing is indicated by the phrase, "He that eateth My flesh and drinketh My blood dwelleth in me and I in him" that blessing is bestowed on the worthy receivers of the Lord's Supper, which is the *Catholic* interpretation, and not by faith *only*, or some other devotional exercise, which is the *Protestant* belief. "The body of Christ is given, taken and eaten in the Lord's Supper after a heavenly and *spiritual manner*"; but it is still *in the Supper*. "And the means whereby the body of Christ is received and eaten in the Supper is faith," yet, still "*in the Supper*." The protestation at the end of the Communion Service is directed against the doctrine of Transubstantiation, and any gross carnal conception of the presence of Christ in the Sacrament. Then as to the question of the sacrificial nature of the Eucharist the Protestant belief is that the Lord's Supper was ordained for a memorial before *man only*, whereas the whole Catholic Church of Christ, including there-

fore the Church of England, has always interpreted our Lord's words: "Do this in remembrance of Me," and the corresponding words of St. Paul, that it is also and chiefly a memorial before God. The Prayer of Consecration is addressed by the priest to God our heavenly Father in these words: "Almighty God, our heavenly Father, who of Thy tender mercy did give Thy only Son, Jesus Christ, to suffer death upon the Cross for our redemption, Who made there by His one oblation of Himself once offered, a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and did institute and in His Holy Gospel command us to continue a perpetual memory of that His precious death until His coming again— Who in the same night that He was betrayed took bread, and when He had given thanks He brake it and gave it to His disciples, saying 'Take, eat, this is My body which is given for you.'"

God, in revealing His gracious purposes to His creatures, speaks to us after the manner of men, as though He needed to be put in mind of His promises, as when He said of the rainbow: "When I look upon it I will remember my Covenant." The opening words of this prayer sufficiently attest that the Eucharist is not to be regarded as a propitiatory sacrifice; at the same time the words addressed to God, mentioning the death of Christ and the institution of its memorial, has always been held to constitute a Commemorative Sacrifice and is called in the first Post-Communion Prayer, a Sacrifice of Praise and Thanksgiving. In the first Reformed Prayer Book, a prayer followed, after the Prayer of Consecration, in which occurred the statement, "We do celebrate and make here before Thy Divine Majesty, with these Thy Holy Gifts the memorial which Thy Son hath willed us to make." This Communion Service is included in the Ordinal of 1549, and of that, the 36th Article declares, "neither hath it anything that of itself is superstitious or ungodly." The Liturgical form of the service follows closely the old Catholic lines; the nine-fold Kyrie in the responses to the Commandments, Collect, Epistle, Gospel, Nicene Creed, Ceremonial Offering of the Bread and Wine at the Offertory, lift up your hearts, and with the same proper prefaces for the great festivals and seven days after, thus recognizing the Catholic observance of Octaves; the Confession, Absolution, Great Intercession, Prayer of Oblation, and Glory be to God on High, though in a different order. According to the Presbyterian, which may be rightly considered essentially the *Protestant* form, the minister in his ordinary dress stands behind a table, and after a suitable ex-

hortation proceeds thus according to their "Directory": "The bread and wine having been thus set apart by prayer and thanksgiving, the minister is to take the bread and break it in view of the people, saying in expressions of this sort: Our Lord Jesus Christ, on the same night that He was betrayed, having taken bread and blessed and broken it, gave it to His disciples, as I, ministering in His Name give this bread unto you, saying, etc., here the bread is to be distributed." The bread is then carried round in dishes by the Elders, to the people sitting in their pews, each one breaking a piece off. And then the cup is handed round in like manner.

Respecting the frequency of the Holy Communion we observe that the Collects, Epistles, and Gospels are to be used at the *ministration* of the Holy Communion. And the rubric enjoins: "In cathedral and collegiate churches where there are many priests and deacons they shall all receive the Holy Communion every Sunday at the least"; and in parish churches it is allowed there may be a celebration when there are only three communicants. The religion of a parish must be at a low ebb, indeed, when the priest cannot find three persons religiously and devoutly disposed to show the Lord's Death every Lord's Day. The mind of the Anglican Church is, therefore, in harmony with the whole Catholic Church of Christ from the beginning, that all Christians should receive the Holy Communion every Sunday at the least. We do not see the *Protestantism* of the Prayer Book in this. According to Protestant usage the Lord's Supper is an *occasional* service, monthly or quarterly.

In the exhortation concerning the worthy reception of the Holy Communion, private self-examination and confession to God is recommended as the rule; so far this is a *Protestant* or anti-Roman feature, but not an uncatholic one. But if there be any "whose conscience is troubled with any weighty matter," he is advised to "open his grief," or as it is expressed in the service for the sick, "make a special confession of his sins to a priest," and the benefit to be derived therefrom besides "ghostly counsel" is the "benefit of Absolution." *Protestantism* knows nothing of priestly absolution.

12. We pass on next to the consideration of the Baptismal Services. This is a very remarkable service, inasmuch that it is at once the most catholic and at the same time the most Protestant in the Prayer Book. It is the most Catholic in that the Catholic, and therefore Scriptural doctrine of baptismal regeneration is more prominently set forth than in the old, unreformed service; and at the same time what may be called its Protestant

character is manifest by the absence of the many ceremonies of man's device by which this doctrine was obscured, such as the priest breathing on the infant, placing his hand on his head, the exorcising and benediction of the salt making the infant taste the salt—the application of saliva before the Baptism, and the anointing with oil before and after. It is altogether a new service, derived from purely Protestant or anti-Roman sources. It is stated in this service for infant Baptism that after its baptism the child "is regenerate" and the congregation are called upon to give thanks to God for the same. "We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit." The same form of thanksgiving occurs in the service for the reception of an infant privately baptized without sponsors. In the service of Baptism for those of riper years the words of our Lord to Nicodemus, "Except a man be born again of water and of the spirit he cannot enter into the Kingdom of Heaven," is referred to Baptism. "Whereby ye may perceive the great necessity of this sacrament where it may be had." Thus we see that *doctrinally* this part of the Prayer Book is *Catholic*, not *Protestant*, though *ritualistically* it may be considered *Protestant*. And yet there is the sign of the Cross, which is a Catholic feature.

13. The Church Catechism which we pass on next to review is so thoroughly Catholic from beginning to end that it has excited the opposition of Nonconformists more than any other part of the Prayer Book. The only Protestant statement is the declaration concerning the Sacraments, that there are "two only as generally necessary to salvation," but even this, though anti-Roman in respect of the number *two*, instead of *seven*, yet it is also anti-Protestant, and therefore, Catholic, in asserting that these two are means whereby we receive the supernatural grace spoken of in the 3rd and 6th Chapter of St. John's Gospel, and are necessary to salvation.

It teaches contrary to popular Protestantism, that obedience is necessary to salvation as well as belief, "To keep God's holy will and commandments," and that we must believe "All the articles of the Christian faith," and not only the doctrine of the Atonement. And that it is in our Baptism that we are made "Members of Christ, children of God, and inheritors of the Kingdom of Heaven." We need not then look to the Church Catechism for the Protestantism of the Prayer Book.

The Confirmation Service from beginning to end has not a single Protestant feature, for no Protestant sect recognizes

the rite except the Lutheran, and that is not *episcopal* confirmation as this service essentially is. Neither are sponsors and baptismal vows, nor their renewal here.

14. Of the Marriage Service it is sufficient to point out that its essential Catholic character is shown by the clause in the Collect, "It shall never be lawful to put asunder those who by matrimony God has made one."

15. In the Burial Service we observe first that the rubric enjoins that this office is not to be used for any that die unbaptized, or excommunicated, or have laid violent hands upon themselves. This is certainly not an indication of *Protestantism*, which is impatient of control, and knows nothing of Church discipline. The prayers of this service breathe the spirit of hope in reference to all the departed, not of certainty, inasmuch as God alone knows the secrets of men's hearts, for the apparently good man may at last be "numbered among the hypocrites," and one who appeared hopelessly bad may yet, like the thief upon the Cross, be "remembered by Christ when He cometh in His Kingdom." In the Collects we include the departed in our prayer that at the general Resurrection they with us and we with them "may have our perfect consummation and bliss both in body and soul," that with us they may be "found acceptable in God's sight and receive that blessing which His well-beloved Son shall then pronounce to all that love and fear Him, saying, Come ye blessed children of My Father, receive the Kingdom prepared for you from the beginning of the world." This is the Catholic doctrine of prayer for the departed, having reference that is, not to their present condition in the intermediate state, but looking forward to the Last Day, praying that then they may attain to that rest remaineth for the people of God. There is no Protestantism, therefore, in the Burial Service. For a Protestant version of this service see the Methodist "Ritual."

16. Like the Baptismal Service, that for the first day of Lent, part of it may be called *Protestant*, as being composed by the Reformers, and part *Catholic*, as being translated from the old form for the benediction of Ashes, and yet it is the new part that is most objected to by those who call themselves *Protestants*, inasmuch as it advocates Catholic discipline. The phrase "open penance" does not imply "sitting in sackcloth and ashes," after the manner of Old Testament times; but that form of Church discipline, of which that practice was the outward and visible sign, was, that one convicted of notorious sin should

be expelled from the Church and not restored until he repented and openly professed his repentance before the congregation. But this is what the up-to-date *Protestant* would not tolerate for one moment, so that it cannot truthfully be said that even here we behold the "Protestantism" of the Prayer Book, yet it is this part of the service that is objected to, not the last part adopted from the old form.

17. The original Reformed Ordination Service, that of the date 1549, is endorsed by the 36th of the 39 Articles, and it therein declared that "It is evident unto all men diligently reading the Holy Scriptures and ancient authors that from the Apostles' times there have been these Orders of Ministers in Christ's Church. Bishops, Priests and Deacons."

The appeal is here made to Scripture in support of the statement that there were, when the Apostles were inspired by the Holy Ghost to organize the Church and set in order the things that were wanting, these three Orders, and if this Ministry was thus distinguished into three grades, there must have been some outward form or special prerogative distinguishing one from the other. We find that the Apostles, and those specially authorized by them, as Timothy and Titus, had the care of all the Churches and ordained elders in every city. The second order, called indifferently bishops or elders, were pastors of local congregations, to whom nothing is said respecting ordination, and the third order, called deacons, were probationers. It is here declared, therefore, that the bishops are in the *place* of, and therefore *successors* of, the Apostles, and those now called priests in the place of those called in the New Testament bishops or elders. Under the name of ancient authors, church history is appealed to in support of the assertion that these Orders have been continued throughout the whole Christian Church, the bishops being regarded as a distinct Order, having the sole inherent right to ordain and send forth ministers into the Lord's Vineyard, and that none are lawful ministers of the Word and Sacraments unless they are thus episcopally ordained. In the form of consecration of a Bishop the words of St. Paul to Timothy are applied to the act, "Stir up the gift that is in thee by the putting on of my hands" (2 Tim. 1. 6), in these words "Stir up the grace of God which is given thee by *this imposition of our hands.*" Several bishops lay their hands upon the head of the elected bishop while these words are said, so that he may well be said to receive the gift "by the laying on of the hands of the Presbytery," as St. Paul speaks, (1 Tim. IV. 14), referring not to

the second order of the ministry, but to the first, then called Apostles, who were also called Presbyters, "The elders which are among you I exhort who am *also an elder*," I Peter 5, v. 1. These words are not addressed to candidates for the priesthood. In the Collects of all three services, it is said that God by His Divine Providence has appointed *divers* orders of ministers in his Church—"mercifully behold these Thy servants now called to the office of deacon—now called to the office of priesthood—now called to the work and office of a bishop." This doctrine of Episcopacy, together with the Form of Ordination, "Receive ye the Holy Ghost for the office and work of a priest in the Church of God now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained," are Catholic not Protestant.

The practice of the Anglican Church since the Reformation has always been consistent with the theory of the Christian Ministry set forth in the Formularies.

On the accession of Queen Elizabeth, the rulers in Church and State shewed a care and anxiety to obtain true Episcopal consecration for Dr. Parker, altogether inconsistent with the notion that Episcopacy is not necessary to the *esse* of the Church. Political expediency alone would have inclined them to make common cause with the continental Protestants who were all Presbyterians. On the restoration of Charles II there were about 8,000 ministers with Presbyterian ordination who were in possession of the benefices; these were required to ignore that ordination and to submit to ordination by the Bishop, under penalty of deprivation. 6,000 submitted and retained their benefices, 1,800 refused and were deprived.

At the American revolution the Anglican Church in the States was without Bishops, and it was thought so important that they should have not only Superintendents *called* Bishops, but that they should be consecrated to their high office by those who had the authority transmitted to them by Christ and His Apostles, to impart "the Holy Ghost for the office and work of a Bishop in the Church of God," that the elected candidates undertook what was, in those days of stage coaches and sailing vessels, a long, hazardous and expensive journey to be consecrated by the Archbishop of Canterbury. Canon 3 of the Canadian Church confirms this rule that none are to be admitted to officiate in our churches unless they are Episcopally ordained.

18. Some would doubtless think that we should surely find *Protestantism* in the 39 Articles, but a careful perusal of them will make it manifest to any one, that though they are undoubtedly *negatively* Protestant as repudiating certain false doctrines and superstitious practices of the Church of Rome, they are nevertheless *Catholic* in all that is affirmed, and no essential Catholic doctrine or usage is condemned.

(1). While it is declared in Article 6 that all that is necessary to salvation to believe is contained in the Scriptures, it is also affirmed in Article 20 that the Church hath authority in controversies of faith," so that if one religious teacher should declare that the words of our Lord to Nicodemus do not refer to Baptism, and another should affirm that they do, "the whole Catholic Church 'judges' in this 'controversy of faith,'" and the final sentence is expressed in the Service of Adult Baptism, "That by these words we perceive the great necessity of this Sacrament where it may be had," not a word about private judgment. The very fact of these articles being drawn up, and subscription to them being required of all the Clergy, is a positive proof that there can be no such thing on their part "while the vows of the Lord are upon them," as the right of private judgment, they must accept and abide by the Catholic interpretation of Scriptures. And, if this be the case with the Clergy who give themselves especially to the study of the Scriptures and are the Divinely appointed guides of the laity, much more is it the case with the latter.

(2). Article 8 has reference to the three Creeds. This again strikes at the root of popular Protestantism, for the Creed constitutes the voice of the Catholic Church, fixing certain definite interpretations of passages of Scripture pertaining to salvation, thus shutting off private judgment.

(3). Article 11 states that we are "justified by faith only," but in conjunction with this statement we must look to what the Homily "on the salvation of mankind," to which this article refers, affirms as that in which this doctrine of justification is more largely expressed. "Faith does not shut out repentance, hope, love, dread, and the fear of God to be joined with faith in every man that is justified, but it shutteth them out from the office of justifying." And the 12th Article on "Good Works," states that good works spring out *necessarily* of a true and lively faith, inasmuch as by them a lively faith may be as evidently known as "a tree discerned by the fruit."

(4). Article 19 in defining the Visible Church makes "the Sacraments duly ministered according to Christ's ordinance" an essential mark of the true Church, and no notice is taken of

an invisible Church. This then is a *Catholic* not a *Protestant* feature, for popular Protestantism knows nothing of Sacraments as necessary outward means by which inward grace is conveyed to the soul of the true believer.

(5). The 23rd and 36th Articles should be read together; the first of these declares that a lawful minister is one that is called and sent by those who have public authority given unto them to call and send ministers into the Lord's Vineyard, and Article 36 endorses the teaching of the Ordinal, which declares that the bishops are alone those who have received authority "given unto them *n*—not by—the congregation, *i.e.*, the Church, to ordain and send forth ministers." This is the *Catholic* doctrine.

(6). *Protestantism* teaches the Sacraments are "only signs or tokens of Christian men's profession," which Article 25 denies, and asserts that they are "effectual signs of grace and God's good-will towards us by the which He doth work invisibly in us, and doth not only quicken"—give spiritual life in Baptism—"but also strengthens"—in the Holy Communion—"and confirms our faith in Him."

(7) That the unworthiness of the minister hinders the effect of the Sacrament is very generally, if not universally, held by Protestants; on the contrary the 26th Article asserts the *Catholic* doctrine that "it hinders not the effect of the Sacrament."

(8). The 27th Article on Baptism, read in connection with Articles 9, 15, and 16, confirms the *Catholic* teaching of the Baptismal Service and Catechism. The 9th Article connects freedom from condemnation with Baptism. This infection of nature doth remain yea in them that are regenerate—"although there is no condemnation for them that believe and are *baptized*." Article 15 declares "all we, the rest, although *baptized* and *born again* in Christ, yet offend in many things." Article 16, *of sin after baptism*, speaks positively of receiving the Holy Ghost in Baptism. "The grant of repentance is not to be denied to such as fall into sin after *Baptism*. After we have *received the Holy Ghost* we may—that is, we are liable to—depart from grace given." The 27th Article condemns the *Protestant* doctrine that "Baptism is only a sign of profession, and mark of difference whereby Christian men are discerned from others that be not christened."

(9). It has already been shown that the 28th and 31st Articles do not condemn the doctrines of the Real Presence of Christ in the Eucharist after a heavenly and spiritual manner,

but only the Romish doctrine of Transubstantiation. And that article 31 condemns the doctrine of a *propitiatory* not of a *commemorative* sacrifice.

(10). The 33rd Article of "Excommunicate Persons" sets forth the *Catholic* principle of Church authority and discipline, and is intensely repugnant to modern *Protestantism*, which admits of no ecclesiastical control. It is to be noticed that the rubric in the Communion Service among the notices to be given out before the sermon enjoins "Excommunication" to be read; and the Burial Service is forbidden to be used for any that die *excommunicate*. The Canons of 1603 are referred to also in the rubric before the Communion Service, in these words: "He shall proceed against the offending person according to the Canon." These Canons pronounce excommunicate not only those guilty of immorality or notorious crime, but also these following:

(a) Those who assert that the Church of England is not a true and apostolical Church.

(b) Who assert that the Form of Worship prescribed by the Book of Common Prayer containeth anything that is repugnant to Scripture.

(c) Who assert that any of the 39 Articles are in any part superstitious or erroneous.

(d) Who assert that the Rites and Ceremonies of the Church of England are anti-Christian or superstitious.

(e) Who separate from the Communion of Saints approved by the Apostles' rule in the Church of England and combine themselves together in a new brotherhood.

(f) That such ministers as refuse to subscribe to the form and manner of God's Worship in the Church of England may truly take to themselves the name of another Church.

It is true that the Church discipline set forth in these Canons has fallen into disuse, like many other good things, but they still reflect the mind of the Church, and have never been formally revoked. These constitute a *Catholic* not a *Protestant* feature.

(11). The 37th Article on the Royal Supremacy has been much misrepresented by some and misunderstood by others. It is expressly stated: "We give not to our princes the ministering either of God's Word or of the Sacraments." And in the declaration prefixed to the Articles it is stated: "That if any difference arise about the external policy concerning the injunctions and canons and other constitutions whatever thereto belonging, the clergy in their convocation is to order and settle them."

We will conclude this Treatise with an extract from "Reasons Against Joining the Church of Rome," by Dr. Littledale:

Let us cling fast to that great and unique English Communion whose future opens such magnificent promise, even as its roots are struck so deeply in the remote past of Christian History: which offers her children a Liturgy which is pure as well as stately, teaching the mind as well as directing the emotions; which holds firmly to the faith of undivided Christendom, and therefore speaks with the accumulated authority of the whole Catholic Church on all fundamental points of doctrine, whereas Rome, having broken with the past, can offer only the private opinion of the present generation of clergy, and speaks with no authority at all; which holds fast to the old Creeds instead of adding more than a dozen new articles of faith, as Rome has done since the Reformation; which does not lock up the Word of God, but reads more of it to her children than any Prot. stant sect does, not to speak of Rome; which encourages her children to use their intellects as well as their faith, and thereby to win the special benediction and approval which Christ bestowed on the centurion (St. Matt. 8, v. 10), and on the Syrophœnician woman (St. Matt. 15: v. 28) who reasoned on His sayings, and so to speak, argued with Him, instead of implicitly accepting His first answer to them; which does not mutilate the Sacrament of Christ's love, nor practically deny the efficacy of Christ's mediation and the fulness of His sympathy; which has no feigned miracles, forged relics, nor gross fetish practices to be a snare to some souls, and a scandal to others; which does not juggle with the Sacraments, leaving it doubtful when she really means to administer them validly; which does not make money the price of sin and the passport to heaven; which is not ashamed of confessing past error, and to set about wholesome reforms; and which, therefore, God has blest with a marvellous revival, unparalleled in the world's history; and above all that worships God in Christ alone, not giving His honor to another nor making external union with a mere man, rather than internal union with Him, the test of obedience to His Will

