

AN INTRODUCTION TO THE CATECHISM.

THE ecclesiastical word Catechismus is derived from the Greek *κατήχησις*, and means literally an instruction by word of mouth of such a kind as to draw out a reply or echo.¹ In the earliest age of the Church the word was used for that kind of instruction which was given to the catechumens or candidates for Baptism [Luke i. 4]; and from this usage it has come to mean also, in later ages, the instruction which is given to candidates for Confirmation. A similar kind of instruction among the Jews is indicated by the only incident which is recorded of our Lord's childhood, when after three days' disappearance He was found by His Mother and Joseph "sitting in the midst of the doctors, both hearing them, and asking them questions." [Luke ii. 46.]

In the Primitive Church catechizing appears to have been carried on by means of what we should now call a lecture, the questions being asked rather by the persons catechized than by the person catechizing. A lifelike description of such a method is contained in an epistle of St. Augustine to Deo Gratias, which is, in fact, a treatise on catechizing, and has the title "De catechizandis rudibus." It was written A.D. 400. There is also an invaluable series of Catechetical Lectures by St. Cyril of Jerusalem, delivered in that city about A.D. 347. In the previous century Origen, and before him Clemens Alexandrinus (who left a series of Catechetical Lectures entitled *Pædagogus*), and Pantænus, his predecessor, had made the catechetical school of Alexandria famous for the instruction there conveyed in the principles of Christianity; but there can be no doubt that this instruction was of a less elementary character than what is usually understood by the word catechizing.

In St. Augustine's treatise he gives a description of the manner in which a catechist is to keep alive the attention and interest of the person who is being catechized: he also sets forth the subjects of instruction, and gives two examples, one long, the other short, of the mode in which those subjects were to be taught in detail. From these it appears to have been the custom first to give a narration of the Bible History, and then to shew its connection with Christianity, afterwards setting forth the doctrines of the Creed and the principles of Christian duty. St. Cyril's lectures also begin with an exposition of the relation which the Old Testament history bears to Christ and Christianity: they then go on to explain the principles of Baptism and the benefits to be derived from it; afterwards expound the Creed in fifteen lectures; and conclude with five on the Sacraments of Baptism and the Lord's Supper, the latter addressed to the same set of hearers immediately after their Baptism had taken place.²

It will be observed that this primitive form of instruction was of a different character from that fixed question and answer which we understand in modern times by the word Catechism. This was represented by the Interrogatories which formed part of the Office for Baptism and Confirmation, and which were called by that name both in primitive and in mediæval times. Thus St. Cyril says, "Let thy feet hasten to the Catechizings, receive with earnestness the Exorcisms; for whether thou art breathed upon or exorcised, the Ordinance is to thee salvation." [Introduct. Lect. 9, Oxf. transl.] So among Archbishop Peckham's Constitutions there is one which enjoins "that children baptized by laymen or women in case of urgent necessity are not to be baptized again;" and it is added, "let the exorcisms and catechisms be used over children so baptized, in reverence to the ordinances of the Church." [JOHNSON'S *Canons*, ii. 277.]

When the Offices of the Church of England were translated into English, and an endeavour was being made to develope

further than had hitherto been done the intelligent use of them by the laity, and also to promote generally an intellectual religion among them, a Catechism was inserted in the Office for Confirmation. This was, of course, to be learned during the period of preparation for Confirmation; but the Rubric directed that when the rite was to be administered, the Bishop, or some one appointed by him, should "appose" the persons to be confirmed by requiring them to answer such questions of this Catechism as the former should see fit. The object of this was stated to be that those who were about to be confirmed might "then themselves with their own mouth, and with their own consent, openly before the Church, ratify and confess" what their Godfathers and Godmothers had promised for them in their Baptism. This custom was continued until the last revision of the Prayer Book in 1661; but in 1552 the word "confess" in the Rubric (used in the sense of confessing or professing our belief) was unfortunately altered to "confirm;" and the Rubric being then adopted as a preliminary address in the Confirmation Service (while that which had been referred to by the word was removed from it), a confusion of ideas was originated which connected the expression "ratify and confirm" with the ordinance of laying on of hands instead of with the catechizing by which it is preceded. [See notes on Confirmation.]

The Catechism which thus stood in the Prayer Book from 1549 to 1661 (under both the general title "Confirmation, wherein is contained a Catechism for Children," and the particular one by which it is now alone headed), was nearly identical with the present one, but only extended as far as the end of the explanation of the Lord's Prayer.³ It has often been said to have been made by Alexander Nowell, who was second master of Westminster School at the time when the Prayer Book was in preparation, but Dean of St. Paul's from 1560 to 1602. It has also been attributed to Bishop Poynt, who (at the age of thirty-three) was made Bishop of Rochester in 1550. But it is very unlikely that a young second master of Westminster School would have been intrusted with so grave an undertaking by the Divines who set forth the

³ There is a Catechism in the Confirmation Office (such as it is) of HERMANN'S *Consultation* which bears a general resemblance to that in the Prayer Book, and from which hints were probably taken for the composition of the latter. Some of its questions and answers will thus be of interest to the reader. They are given from Bishop Cosin's copy of Daye's transl. of 1537.

Demand. Dost thou profess thyself to be a Christian?

Answer. I profess.

Demand. What is it to be a Christian?

Answer. To be born again in Christ, and to have remission of sins, and participation of everlasting life through Him.

Demand. Whereby trustest thou that these things be given thee?

Answer. Because I am baptized in the Name of the Father, the Son, and the Holy Ghost.

Demand. What believest thou of God the Father, the Son, and the Holy Ghost?

Answer. The same that the Articles of our Creed do comprehend.

Demand. Rehearse them.

Answer. I do believe in God the Father Almighty, etc.

¶ Here let the child in this place recite all the articles of the Creed plainly and distinctly.

[After which follow questions on each article of the Creed, some of the answers being very long. These are followed by a repetition of the vows made at Baptism by the catechumen, and a statement of Christian duty. Some questions upon the Holy Communion are the only others that have any verbal resemblance to the Catechism of the Prayer Book.]

Demand. What doth the Communion of the congregation of Christ require besides?

Answer. It requireth also, that I receive the Supper of the Lord with other Christian men, to whom I come, and with whom I dwell, as one, that is one bread, and one body with them in Christ.

Demand. What is this Sacrament?

Answer. It is the communion of the Body and Blood of Christ, which, in the Lord's Supper, when it is celebrated according to the Institution of the Lord, be truly exhibited with the bread and wine.

* * * * *
Demand. Wilt thou faithfully perform and observe all these things, as thou hast now professed?

Answer. I will, by the help of our Lord Jesus Christ.

There is no rehearsal of the Ten Commandments or of the Lord's Prayer in this Catechism of Hermann; and it bears much more mark of temporary controversies than that in the Prayer Book.

¹ "In *κατήχισις* is included an iteration, and from *ἤχισις* we have our word echo. *ἤχισις* is indeed 'to sound the last syllable,' and such sounders haply there are enough; but *κατήχισις* is 'to sound in the whole, after one again.' And such is the repetition which is required of the right and true *κατήχισις*—*μασσι*, young catechized Christians, and those places are called *κατήχισις* that give the whole verse or word again." [BISHOP ANDREWES' *Introduction to Pattern of Catechetical Doctrine*.]

² St. Cyril's Exposition of the Lord's Prayer may be found at p. 208.

Prayer Book of 1549: and although Poynt published a Catechism in Latin and English, the licence to print it was only asked from Cecil by the Earl of Northumberland on September 7, 1552.¹ Poynt had, however, been chaplain to Crammer.

The name of Goodrich, Bishop of Ely, has also been associated with the authorship of a part of the Catechism. The authority for this is the fact that two tablets—each measuring twenty-four inches by twenty-one inches—are inserted in panels on the outside of a bay window in a gallery which he built on the north side of the palace at Ely, on which

are engraved "our duty to God," and "our duty to our neighbour," in words similar to those now so familiar to every child. As he was one of the Committee of Convocation by whom the Prayer Book was prepared,² there is no improbability in the supposition that these portions of the Catechism came from his pen; and if they did so, it may be fairly concluded that the remaining portions of it (as it stood at first) are his also.³

The latter part of the Catechism was added by the authority of King James I., after the Hampton Court Conference,⁷ the Puritans complaining through Dr. Reynolds that it was

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IS TO BELEVE TO FEARE
 GOD AND TO LOVE GOD WITH
 ALL OVR HERTE WITH ALL OVR MY
 ND WITH AL OVR SOVL: Z WI
 TH AL OVR POUER TO WORS
 HYPE GOD TO GIVE HYM THA
 NKES TO PVT OVR WHOL TRVST
 IN GOD TO CAL VPON HYM TO
 HONOVR HIS HOLY NAM AND
 HIS WORDE Z TO SERVE GOD
 TRVLI AL THE ÐAYES OF OVR
 LYFE

The dutie towardes our neighbour is
 To love hym as my selfe And to do to
 All men as I wolde they shuld do to me
 to honoure & obey the kynge and his
 matters to subuyt our selfe to all our go
 vernours spirituall & temporal to order
 our selfe lowely to all superiors to hurt no
 body by word or dede to be iuste in all
 our dealing to beare no malice in our heart
 To kepe our handes from trefling & our
 tong from euill speaking to kepe our wo
 rds in temperance nor to covet others mens
 goods but labour truly for our hyvynge in
 thatte of lyfe which pleas god to cal us on to

too short in its existing form.² "The addition," says Cosin, "was first penned by Bishop Overall (then Dean of St. Paul's) and allowed by the Bishops." [Cosin's *Notes*, p. 491, Ang. Cath. Lib.] Many other writers repeat the statement.

As Bishop Cosin wrote this about 1640, twenty years only after Overall's death; and as he had, in his early life, been chaplain to that good and learned divine, no doubt he had authority for his statement; but it is also pretty well established, from internal evidence, that Overall translated from some Latin formula, probably from an ancient "A, B, C, with the Catechism," of unknown authorship, which was used in St. Paul's School, and of which there is a reprint dated 1687.³

As in many other particulars, so in the matter of Catechizing, the Reformation rekindled a principle and a practice which had been gradually becoming extinguished in that decadence of spirituality which had been the bane of the Church of England for a century or more, and from which the Reformation itself was a reaction. Accordingly in a set of Injunctions framed by Crammer and issued by authority of Henry VIII. in 1536, the fifth was a reiteration of the rule so often to be met with in mediæval times, that the clergy should take care children were taught the Creed, the Lord's Prayer, and the Ten Commandments in their mother tongue.⁴ This rule has been so neglected (it is stated in the Homily against Disobedience and wilful Rebellion) that few even of the most simple people were taught them except in Latin, which they of course could not understand. In the Injunctions of Edward VI. [1547] this duty was again enforced upon the clergy in the following words: "Item. That every

holyday throughout the year, when they have no sermon, they shall, immediately after the Gospel, openly and plainly recite to their parishioners, in the pulpit, the Paternoster, the Credo, and the Ten Commandments in English, to the intent the people may learn the same by heart; exhorting all parents and householders to teach their children and servants the same, as they are bound by the law of God, and in conscience to do. . . . Item. That they shall in confessions every Lent, examine every person that cometh to confession to them, whether they can recite the articles of their faith, the Paternoster, and the Ten Commandments in English, and hear them say the same particularly."⁵ The Catechism was a natural development of this ancient and now revived practice. It appeared in the Prayer Book which was completed in the year [1548] following the above Injunctions; and at the end of the Confirmation Service, of which it formed a part, was the following Rubric: "¶ The Curate of every parish, once in six weeks at the least, upon warning by him given, shall, upon some Sunday or Holyday, half an hour before Evensong, openly in the Church instruct and examine so many children of his parish sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechism. And all fathers, mothers, masters, and dames shall cause their children, servants, and apprentices (which are not yet confirmed) to come to the Church at the day appointed, and obediently hear and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn. ¶ And whensoever the Bishop shall give knowledge for children to be brought afore him to any convenient place for their confirmation, then shall the Curate of every parish either bring or send in writing the names of all those children

¹ State Papers, Domestic. Edw. VI. xv. 3.

² Much information about the long Catechisms of the Protestant Reformers may be found in WALCHUS, *Bibl. Theol.* vol. i. Nowell's larger Catechism in Latin was republished at Oxford in 1835 and 1844. The voluminous Catechism of the Council of Trent is in many respects a valuable summary of Christian doctrine, but was intended as a book of instructions for the clergy, and not for the use of children.

³ As Erasmus and Colet were very intimate, it is not improbable that this Catechism may have originated with the former, who was a great authority at the time of the Reformation.

⁴ See Hist. Introd. p. 8.

⁵ See Hist. Introd. p. 14.

⁶ The above engravings are made from rubbings which were taken on July 26, 1882, with the kind permission of the Bishop of Ely, by the Rev. J. T. Fowler, F.S.A., of Durham. They represent exactly the peculiarities of the inscriptions, and also the deficiencies now existing in the left-hand panel through the stuning of the stone on which they are sculptured. Copies of the inscriptions, not quite accurate as to spelling, will be found in CHURTON'S *Life of Nowell*, Oxford 1809.

⁷ Hist. Introd. p. 25.

⁸ CARDW. *Doc. Ann.* i. 7, 10.

of his parish which can say the Articles of their Faith, the Lord's Prayer, and the Ten Commandments; and also how many of them can answer to the other questions contained in this Catechism." In the previous Injunctions it had been ordered that none should be admitted to the Holy Communion until they could say these three primary summaries of Faith, Prayer, and Duty. A Rubric following the above now embodied this rule in a different form: "¶ And there shall none be admitted to the Holy Communion until such time as he be confirmed." In 1549 other Injunctions were issued, and the eighth is, "*Item.* That the Curates every sixth week at the least, teach and declare diligently the Catechism, according to the book of the same."¹ The forty-fourth of Queen Elizabeth's Injunctions of 1559 reiterates that of Edward VI., altering the time to "every holyday, and every second Sunday in the year."² All these Injunctions were embodied in the fifty-ninth Canon of the Church of England in the year 1603.³

"Canon 59.

"*Ministers to Catechize every Sunday.*

"Every Parson, Vicar, or Curate, upon every Sunday and Holyday, before Evening Prayer, shall, for half an hour or more, examine and instruct the youth and ignorant persons in his parish, in the Ten Commandments, the Articles of the Belief, and in the Lord's Prayer; and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer. And all fathers, mothers, masters, and mistresses, shall cause their children, servants, and apprentices, which have not learned the Catechism, to come to the Church at the time appointed, obediently to hear, and to be ordered by the Minister, until they have learned the same. And if any Minister neglect his duty herein, let him be

sharply reproved upon the first complaint, and true notice thereof given to the Bishop or Ordinary of the place. If, after submitting himself, he shall willingly offend therein again, let him be suspended; if so the third time, there being little hope that he will be therein reformed, then excommunicated, and so remain until he will be reformed. And likewise if any of the said fathers, mothers, masters, or mistresses, children, servants, or apprentices, shall neglect their duties, as the one sort in not causing them to come, and the other in refusing to learn, as aforesaid; let them be suspended by their Ordinaries (if they be not children), and if they so persist by the space of a month, then let them be excommunicated."

The present Rubric so far supersedes this Canon that it directs the clergyman to catechize after the Second Lesson at Evening Prayer. It is plain that both Canon and Rubric contemplate catechizing as an open and public Ministration in the Church, and in the face of a congregation: and however diligently *school* catechizing may be carried on, it cannot be considered as adequately satisfying the law of the Church, or as being equivalent to a solemn ministration conducted in the House of God. The value of such a ministration has been testified by innumerable writers of former centuries and of modern times in the Church of England: and the catechetical works of Bishop Andrewes, Hammond, Bishop Nicholson, Bishop Ken, and (in our own times) Bishop Nixon, shew how our best Divines have recognized in the Catechism, and in the practice of public catechizing, a duty and a labour upon which the highest intellectual powers may be profitably exercised for the good of Christ's little ones, and of the Church at large.

It is obvious from the history of the Catechism that it was formed upon the basis of the Creed, the Lord's Prayer, and the Ten Commandments. To these, and to the catechetical exposition connected with them, was prefixed a fourth division on the Christian nature and covenant; and at the end was afterwards added a fifth division on the Sacraments. It has thus become a comprehensive summary respecting [1] the relation between God and Christians, [2] Faith, [3] Duty, [4] Prayer, [5] Grace. But although thus happily comprehensive, it must be remembered that it does not profess to be exhaustive: and that when the Puritans at the Savoy Conference wished it to be made longer by adding questions on justification, sanctification, etc., the Bishops replied, "The Catechism is not intended as a whole body of divinity, but as a comprehension of the Articles of Faith, and other doctrines most necessary to salvation."

¹ CARDW. Doc. Ann. i. 64.

² *Ibid.* 195.

³ In the *Liber quorundam Canonum* of 1571 there is one which enjoins the duty of catechizing very strongly. "... Et ut omnes intelligant quid debeant Deo Optimo Maximo, quid Principi, quem colere ac venerari debent ut Vicarium Dei: quid legibus: quid magistratibus, quid fratribus suis: quid populo Dei: omnibus dominicis et festis diebus statim a meridie preesto erunt in templis, ibique minimum ad duas horas legend, et docebunt Catechismum, et in eo instituent omnes suos omnium setatum, atque ordinum, non tantum puellas aut pueros, set etiam si opus erit grandiores." [SPARROW'S *Collection*.] The "at least two hours" may be profitably annotated by an extract from a letter of Archbishop Parker to Bishop Parkhurst, "For it is not intended by our canons that everything should be so precisely kept, but for the most part, and as occasion of edification should require." [Parker *Correspondence*, p. 389.]

A CATECHISM,

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON, BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

¶ Question.

“WHAT is your Name ?

¶ Answer.

N. or M.

¶ Question.

Who gave you this Name ?

a Luke 1. 4. 1 Pet. 3. 21. 2 Tim 1. 13. Luke 1. 59; 2. 21. b 1 Cor. 12. 12-14. 27. Gal. 3. 26, 27. Rom. 8. 17.

¶ Answer.

My Godfathers and Godmothers in my Baptism; wherein I was made a member of CHRIST, the child of God, and an inheritor of the Kingdom of Heaven.

¶ Question.

What did your Godfathers and Godmothers then for you ?

THE CATECHISM.

What is your Name ? The Christian name is used in the Ministrations of the Church, at Baptism, here, and in the Marriage Service. It was formerly used also at Confirmation. In this place it obviously singles out, by a sort of analysis, the individual Christian from the Christian body at large, and thus fixes on the idea of *individual* privilege, duty, and responsibility, while at the same time not interfering with the prominence of the idea of corporate unity which is contained in that of membership.

N. or M.] The most probable explanation of these letters is, that N was anciently used as the initial of Nomen, and that Nomen for one person, or Nomina for several persons, was expressed by \mathfrak{N} vel \mathfrak{NN} ; the double \mathfrak{N} being afterwards corrupted into \mathfrak{M} . The M by which 1000 is expressed was formed in a somewhat similar manner from the ancient notation, CIC , by which that number was expressed in classical Latin, and which became M in the Teutonic character of later inscriptions.

in my Baptism; wherein I was made] This answer is very comprehensive, and offers a concise definition of doctrine respecting the Christian nature. It declares that Christians are made such by God's work co-operating with the work of the person baptizing. The infant was dipped in water, or had water poured upon it, while the person baptizing named it, and said, "I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost." This constituted "my Baptism," so far as man's work could effect it. "In" that Baptism, without leaving room for any doubt, without imposing any condition by which the blessing could be nullified, God "made me a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." The new birth is not conditional on the regenerated person's subsequent fulfilment of the baptismal vows, but only upon the due administration of the water and words of Baptism.

a member of Christ] This is a Scriptural expression, used by St. Paul, who says, "We are the body of Christ, and members in particular" [1 Cor. xii. 27]: also, that "by one Spirit are we all baptized into one body . . . for the body is not one member, but many" [1 Cor. xii. 13, 14]: also that this Body in its completeness is Christ, "As the body is one, and hath many members . . . so also is Christ" [1 Cor. xii. 12]: "For we are members of His Body, of His flesh, and of His bones." [Eph. v. 30.] How this membership can be is a mystery, but the results of it are intelligible, and may be understood partly from analogy, partly from the statements of our Lord and His Apostles. By physiological analogy we may draw the inference that life is maintained in every member by union with the Head, and without that union no member can live. Hence spiritual life is derived from our Lord the Fountain of life, not only as a gift bestowed by one person upon another, but

by an actual, though mysterious, and therefore unintelligible union.

It is on such a principle that St. Paul finds his familiar but deeply-important words, "He is the Head over all things to the Church, which is His Body, the fulness of Him Which filleth all in all." [Eph. i. 22, 23.] "And He is the Head of the Body, the Church." [Col. i. 18.] To baptize an infant is, therefore, to use the means by which God gives it spiritual life by uniting it to Christ. To leave an infant unbaptized, is to leave it spiritually without life, by leaving it without this union. And the same is true, no wilful bar to the Sacrament intervening, of adults. Our Lord shewed this in describing Himself as the true Vine, and the Apostles as branches; and especially in the words, "I am the Vine, ye are the branches: he that abideth in Me, the same bringeth forth much fruit: for without Me [$\chi\rho\iota\sigma\tau\acute{o}\varsigma$ $\epsilon\mu\theta\acute{o}\upsilon$] ye can do nothing." To be made a "member of Christ" is, therefore, to be united in a living spiritual bond with "the Way, the Truth, and the Life," "the Light," "the Resurrection and the Life." Our spiritual existence, our spiritual knowledge, and our future Resurrection to life eternal are dependent on that union being effected in and by Baptism.

the child of God] This term also is Scriptural. St. Paul uses it thus: "For ye are all the children of God by faith in Christ Jesus" [Gal. iii. 26]: and St. John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, now are we the sons of God." [1 John iii. 1, 2.] Such a relationship also springs from actual union with God through Christ in regeneration, and not from federal relationship. So St. Paul alleges when he writes, "For both He that sanctifieth and they who are sanctified, are all of one: for which cause He is not ashamed to call them brethren." [Heb. ii. 11.] So also St. John alleges in the words, "Whosoever believeth that Jesus is the Christ is born of [$\gamma\epsilon\gamma\epsilon\nu\eta\eta\tau\alpha\iota$] God: and every one that loveth Him that begat [$\tau\acute{o}\nu$ $\gamma\epsilon\nu\eta\tau\alpha\upsilon\tau\alpha$], loveth him also that is begotten of Him" [$\tau\acute{o}\nu$ $\gamma\epsilon\gamma\epsilon\nu\eta\mu\epsilon\nu\acute{o}\nu$ $\epsilon\acute{\xi}$ $\text{A}\theta\tau\acute{o}\upsilon$]. To be the child of God is not only therefore to be taken into that relationship by a covenant, but to be made so by a supernatural effect of grace.

an inheritor of the Kingdom of Heaven] St. Paul writes that sonship brings heritage, "If children, then heirs; heirs of God, and joint-heirs with Christ." [Rom. viii. 17.] The inheritance is [1] of the Church Militant, which our Lord speaks of as the Kingdom of Heaven on many occasions. [e.g. Matt. iii. 2; xiii. 24]: and [2] of the Church Triumphant, of which He also speaks under the same title. [Matt. xxv. 34.] The heritage of the Church Militant is a title to all Church privileges and teaching, to benediction, absolution, all sacramental rites, the blessed Sacrament, and burial within the fold of the Church, and may be described as a title to the grace of God (through His mercy, and not through our merits),

¶ Answer.

"They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And, thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

¶ Question.

"Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?"

¶ Answer.

"Yes verily; and by God's help so I will. And I heartily thank our heavenly FATHER, that He hath called me to this state of salvation, through JESUS CHRIST our SAVIOUR. And I pray unto God to give me His grace, that I may continue in the same unto my life's end.

¶ Catechist.

Rehearse the Articles of thy Belief.

a Isa. 19. 21. x John 3. 8.

b all his works and pomps, the vanities of, etc., 1549-51. c Gal. 1. 4; 2. 24. Mark 16. 16. Matt. 28. 20; 22. 37-39. Luke 1. 74. 75.

d Deut. 26. 17-19. James 2. 17.

e Ps. 146. 5. Eph. 2. 20. 2 Tim. 1. 9. Tit. 2. 11. Phil. 4. 6; 1. 6; 2. 13.

f Deut. 31. 12.

g 2 Tim. 3. 14.

h Heb. 11. 6. 1 Cor. 8. 6. John 14. 1. 1 John 4. 14.

¶ Answer.

I BELIEVE in God the FATHER Almighty, Maker of heaven and earth: And in JESUS CHRIST His only SON our LORD, Who was conceived by the HOLY GHOST, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth at the right hand of GOD the FATHER Almighty; From thence He shall come to judge the quick and the dead.

I believe in the HOLY GHOST; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

¶ Question.

"What dost thou chiefly learn in these Articles of thy Belief?"

¶ Answer.

"First, I learn to believe in God the FATHER, Who hath made me, and all the world.

which title can, of course, be forfeited by sin. The heritage of the Church Triumphant is the gift of blessedness which "eye hath not seen nor ear heard."

St. Augustine writes respecting both: "Wherefore, dearly beloved, Catholic plants, members of Christ, think what a Head ye have! Children of God, think what a Father ye have found! Christians, think what an Inheritance is promised you! Not such as on earth cannot be possessed by children, save when their parents are dead. For no one on earth possesses a father's inheritance save when he is dead. But we, whilst our Father liveth, shall possess what He shall give: for that our Father cannot die. I add more, and say the truth, our Father will Himself be our inheritance." [Aug. Sermons, cxlvi. 2.] As children could never grow up if they refused the food and shelter of their parents' home, so the children of God can never grow to "the fulness of the stature of Christ" if they refuse the present privileges to which they are entitled in the Church of God. And while "not growing up" in the one case means physical death, so does it mean spiritual death in the other: an excision of the unfruitful branch, the unworthy member of Christ; an expatriation of the prodigal son for ever from his father's house; a forfeiture of the eternal inheritance to which the spiritual birthright has entitled, but of which the disinheritance has been signed and sealed by the heir of his own free will.

They did promise and vow . . . in my name] Baptism is not administered on the condition of vows being made, nor do the vows exercise any anticipative influence upon it. They are part of the discipline of the Church, and probably established by the Apostles, but do not belong to the essence of the Sacrament, which is entirely perfect as to its outward form and its inward grace, even where they are not used or intended to be used. At the same time, the vows of Baptism express obligations which are inseparable from the relation established with our heavenly Father by it: so that children who have never had God-parents to make them on their behalf are bound, by the nature of their position as Christian children, to the duties stated in these vows, as much as if they had been explicitly made at their Baptism. A child who has not made any verbal promise of obedience to its parents, is as much bound to obey, by the law of God, as one who has done so: and no superadded vow can heighten or intensify the obligations which naturally belong to the relationship of Christians towards God, though it may express and define them.

that I should renounce the devil] The renunciation of the adversary of God and man, which was made by those who were children of wrath before they became children of God, expressed an obligation from which they could never after become free. St. John appears to refer to this renunciation when he says, "I write unto you, young men, because ye have overcome the wicked one." [1 John ii. 13.] In what manner practical effect is to be given, throughout life, to that

renunciation, he also shews by referring [1] to the victory gained by Christ our Head; and [2] to the union between Him and His members, through which they may be made partakers of His strength. "For this purpose the Son of God was manifested, that He might destroy the works of the devil." "Greater is He that is in you, than he that is in the world." [1 John iii. 8; iv. 4.] Thus the true way to give practical force to the vow of renunciation is to gain the power of Christ, [1] by the wish to do good rather than evil; [2] by dependence, in faith, on our Lord the Victor of the Evil One; [3] by an earnest resistance to Satan; [4] by a continued use of the grace given by God. [Comp. Litany clause, "From all the deceits of the world, the flesh, and the devil;" and Collect for Eighteenth Sunday after Trinity.] all his works] Sins, or the works of the devil, are classified under seven kinds, viz. Pride, Avarice, Lust, Envy, Gluttony, Anger, Sloth, which are called the seven deadly sins.

pomps] See footnote at p. 413 in the Service for Baptism. that I should believe . . . the Christian Faith] Such an act of faith presupposes a faculty of faith, just as an act of reason supposes a faculty of reason. The one belongs to our spiritual nature, which we receive at Baptism; the other to the nature which we receive by our natural birth. Faith is the power of believing all that God reveals to us without the necessity of any corroboratory evidence from our senses. Such corroboratory evidence sometimes accompanies the revelation of God; but in respect to the most important objects of faith it does not: and our Lord commends that faith most highly which is exercised without it: "Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed." [John xx. 29.] The "Articles of the Christian Faith" are so much concerned with objects of faith respecting which we can have little or no evidence beyond God's Word for their existence and truth, that a thorough belief in them can only be entertained by the exercise of the faith which is the gift of God, and which enables us to know, by a participation in God's knowledge, what is altogether beyond the reach of unassisted intellectual apprehension. Hence, as belief in all the Articles of the Christian Faith is a duty imposed upon Christians with their birthright, so it is the exercise of a gift or faculty which belongs to the Christian nature. A partial faith, an assent and submission of the intellect is, of course, possible to all who possess reason, and is a necessary qualification for Baptism in adult persons. It may be added, that the difference between faith and superstition is that the first is belief on good evidence (of which the best and highest kind is God's Word about the object upon which faith is to be exercised); while superstition is belief on insufficient evidence, of which kind is, sometimes, the evidence of the senses.

On the necessity of a right faith to salvation, see notes on the Athanasian Creed, pp. 217-220. Comp. also Jude 3; Eph. iv. 5; 1 John v. 4; 1 Pet. v. 9; Rev. ii. 13; xiv. 12; the

*Secondly, in GOD the SON, Who hath redeemed me, and all mankind.

Thirdly, in GOD the HOLY GHOST, Who sanctifieth me, and all the elect people of GOD.

¶ Question.

‘You said, that your Godfathers and Godmothers did promise for you, that you should keep GOD’s Commandments. Tell me how many there be ?

¶ Answer.

‘Ten.

¶ Question.

‘Which be they ?

¶ Answer.

THE same which GOD spake in the twentieth Chapter of Exodus, saying, ‘I am the LORD thy GOD, Who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but Me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow

a Acts 5. 3. 4. 1
Pet. 1. 1. 2.

b 2. Christians,
God’s chosen
people.

c Exod. 19. 5. 7. 8.
Ps. 76. 11.

d Exod. 34. 28.

e Matt. 22. 37-40.

f Exod. 20. 2-17.
Deut. 5. 6-21. Matt.
19. 18, 19. Mark 12.
30-33. Luke 10. 27.
Rom. 13. 9.

down to them, nor worship them : for I the LORD thy GOD am a jealous GOD, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and shew mercy unto thousands in them that love Me, and keep My commandments.

III. Thou shalt not take the Name of the LORD thy GOD in vain : for the LORD will not hold him guiltless that taketh His Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the LORD thy GOD. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the LORD blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the LORD thy GOD giveth thee.

clause “ From all false doctrine,” etc., in the Litany ; and the Collect for St. Thomas’s Day.

that I should keep God’s holy will] God’s Will is the supreme law over all ; and His Commandments are the expression of that Will. This expression is by no means to be limited in our minds by the Ten Commandments, though these contain a summary of all moral duty ; for the Will of God is expressed in many other ways. Of such modes by which that Will is expressed there are five principal ones. [1] By the natural relationships of life. Thus St. Paul shews that the duties of children towards their parents, of wives towards their husbands, and vice versa, are duties laid upon them by God. [Col. iii. 18, etc.] Duties so plainly imposed by our heavenly Father are a plain revelation of His Will ; and the non-fulfilment of such duties is disobedience to it. [2] By the light of the Christianized conscience, which is “ the candle of the Lord within” [Prov. xx. 27], “ the light that is in thee,” of which our Saviour spoke when He said, “ If therefore the light that is in thee be darkness, how great is that darkness !” [Matt. vi. 23.] But all apparent dictates of the Christian conscience are not hastily to be taken as such revelations of God’s Will and Commandment, as natural inclination may be mistaken for the voice of conscience. [3] By the voice of the Church, represented in its Catholic teaching, and in the admonitions and advice of those individual ministers whom God has appointed as spiritual guides to the flocks in the midst of which He has placed them. [4] By the written word of God’s revelation, contained in the Holy Bible. [5] By the written and unwritten law of the land in which His Providence has placed us, respecting which St. Paul says, “ Let every soul be subject unto the higher powers. For there is no power but of God : the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God : and they that resist shall receive to themselves damnation.” [Rom. xiii. 1, 2.] Obedience to the Will and Commandment of God, however it may be revealed, draws our relationship to Him still closer ; Christian nature and Christian obedience thus reacting upon each other, and fulfilling the words of Christ, “ Whosoever shall do the will of God, the same is My brother, and My sister, and mother.” [Mark iii. 35.]

by God’s help so I will] This answer takes the form of an oath, the ordinary adjuration of which in this country is, “ So help me God.” Every time it is repeated, the child or person repeating it “ renews the solemn promise and vow that was made in their name at their Baptism ; ratifying and confirming the same in their own persons, and acknowledging themselves bound to believe and do all those things which their Godfathers and Godmothers then undertook for them.” [See Confirmation Office.] This is done for the last time immediately before Confirmation by the reply, “ I do,” to the Bishop’s question. It must be remembered that the promise and vow made on behalf of a child by its God-parents do not originate

the obligation of that child “ to do all these things,” but only express an obligation that would be binding whether it was expressed or not.

this state of salvation] That is, into a Christian condition in which it is quite certain (whatever may be the possibility in a non-Christian condition) that salvation is within reach. The Christian child has already been saved from the guilt of original sin, and from much of its power over the soul. Final salvation depends on final perseverance, that is, on a continuance in the state of salvation, by God’s grace, to our lives’ end, so that we may not die in mortal sin.

First, I learn to believe] For an expository paraphrase on the Apostles’ Creed, see the Notes on Morning Prayer, p. 197. Some illustrative texts of Scripture will be found in the Table of references to the books of the New Testament at p. 196.

Ten] In the Catechism as it stood in 1549 the first five of the Ten Commandments were given in a much shorter form, as follows :—

“ I. Thou shalt have none other gods but Me.

“ II. Thou shalt not . . . nor worship them.

“ III. Thou shalt not take the Name of the Lord thy God in vain.

“ IV. Remember that thou keep holy the Sabbath-day.

“ V. Honour thy father and thy mother.”

In the tenth commandment the words, “ Thou shalt not covet thy neighbour’s house,” were altogether omitted, evidently by a singular accident. The Primer of 1545 contains “ The Ten Commandments compendiously extracted,” etc., which is exactly similar to the arrangement of 1549, except that the commandment there put as the second is omitted [it is printed in the exposition immediately preceding], and the tenth is divided into two. The writer of the Catechism must have copied out the compendium from the Primer, inserting so much as he did insert of the second commandment, and then forgetting altogether what there stood as the ninth !

The translation of the Commandments here, and in the Communion Office, is apparently an original version made for the Prayer Book. The Puritans of 1661 wished to have that of 1611 substituted, but the Bishops considered that there was no necessity for this change.

The same which God spake] Although the Ten Commandments were given especially to the Jews, they represent the whole substance of a moral law which is equally binding upon Christians. Thus our Lord recognized the summary of them which was given to Him by the lawyer, in Luke x. 27, and thus He summed them up Himself, in Matt. xix. 18, and xxii. 37-40, as a rule of obedience by which a man might

1 That a compendium of the Ten Commandments is perfectly justifiable may be concluded from its adoption by our Lord in Matt. xix. 18, and by St. Paul in Rom. xiii. 9.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

† Question.

“What dost thou chiefly learn by these Commandments?”

† Answer.

I learn two things: my duty towards God, and my duty towards my Neighbour.

† Question.

What is thy duty towards God?

† Answer.

“My duty towards God, is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength; to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him, to honour His holy Name and His Word, and to serve Him truly all the days of my life.

† Question.

What is thy duty towards thy Neighbour?

† Answer.

“My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they

should do unto me: To love, honour, and succour my father and mother: To honour and obey the Queen, and all that are put in authority under her: To submit myself to all my governours, teachers, spiritual pastors, and masters: To order myself lowly and reverently to all my betters: To hurt no body by word nor deed: To be true and just in all my dealing: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

† Catechist.

“My good child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve Him, without His special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the LORD'S Prayer.

† Answer.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

a Matt. 23. 37-40.
b 2 Cor. 3. 5; 12. 9.
Heb. 4. 16. 2 Thess.
1. 11, 12. Luke 11.
1-4.
c 2 Chron. 20. 20.
Luke 12. 5; 10. 27.
John 4. 23. 1 Thess.
5. 18. 1 Tim. 4. 10.
Phil. 4. 6. Ps. 138.
2. 1 Chron. 28. 9.
d Juris præcepta
sunt hæc, honeste
vivere, alterum non
lædere, suum cui-
que tribuere. [JUS-
TIN. *Instit.* 1. 1. 3.]
Rom. 13. 8-10.
Matt. 7. 12; 15. 4-6.
Eph. 6. 2, 3. 1 Pet.
2. 13, 14, 17. Tit. 3.
1. Heb. 13. 7, 17.
Tit. 2. 9, 10. 1 Pet.
5. 5. Lev. 19. 32.
Rom. 12. 17-21.
Phil. 4. 8. James 3.
14, 16. Eph. 4. 28,
25, 31. James 1. 26.
Luke 21. 34. 1 Cor.
6. 13. 2 Cor. 7. 1.
Heb. 13. 5. 1 Thess.
4. 11, 12. 2 Cor. 7.
20-22. Eccles. 12.
13.

“enter into life,” and on which “hang all the law and the prophets.” As, moreover, a greater measure of grace is bestowed upon Christians than was given to the Jews, so is the moral law interpreted to them by a more strict rule. Christ came, “not to destroy the law, but to fulfil it,” and “the law was our schoolmaster, to bring us unto Christ;” so that we “serve in newness of spirit, and not in the oldness of the letter,” as children yielding a willing, not as servants yielding a forced, obedience.

[Learn two things] The division of the Ten Commandments into the four which enjoin duties towards God, and the six which summarize duties towards man, was sanctioned and adopted by our Blessed Lord, and was probably derived from the manner in which they were written on the “two tables” brought down by Moses from Sinai, and preserved in the Ark under the Mercy-seat within the Holy of Holies.

[My duty towards God] This summary exposition of the first four commandments sets forth first the mental qualities which are comprehended in a Christian disposition towards God, which are Faith, Fear, and Love; and, secondly, the acts by which the exercise of those qualities is manifested, which are principally Worship, Prayer, and faithful Service. Acts of worship are such offerings of praise as are made to God without any consideration of recompense, and the highest of such acts is the “Sacrifice of praise and thanksgiving” comprised in the celebration of the Holy Eucharist, as distinct from the consumption of it, which afterwards constitutes the act of Communion. Upon such acts Faith, holy Fear, and Love are all exercised in their highest degree. Acts of Prayer are such offerings of worship as are mingled with supplications for some spiritual or temporal benefit; and upon these, too, all three qualities are exercised. Acts of faithful Service are other practical evidences and exertions of those qualities in the work of life; and by them the labour appointed to us in the world is transfigured into Christian work, done also in the Kingdom of God. The intensification of the law under the Christian dispensation is here shewn by the declaration that such faithful service is due to God, not only on the Sabbath, which was a temporary institution, but on “all the days of my life,” since all a Christian's days are to be consecrated in some way to God. A practical Trust in the Provi-

dence of God is necessarily involved in such faithful service; and reverence for His holy Name and Word is inseparable from a faithful, humble, and loving habit of worship.

[My duty towards my Neighbour] The details of this answer are in themselves a sufficient comment upon, and illustration of, the six commandments to which they refer. They are also an exposition of the practical duties arising from our Lord's commandment as given in the Sermon on the Mount: “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.” [Matt. vii. 12.] Some portions of this answer seem to be taken from St. Augustine, who thus speaks of the obligations of Sponsors: “Admoneant, ut castitatem custodiant, virginitatem usque ad nuptias servant, a maledicto vel perjurio linguam refrudent, canticia turpia vel luxuriosa ex ore non proferant, non superbiant, iracundiam vel odium in corde non teneant. . . sacerdotibus et parentibus honorem amore veræ caritatis impendant.” [Serm. de Temp. clxiii.]

[What desirest thou of God in this Prayer?] In the Notes to Evening Prayer, p. 208, will be found an Exposition of the Lord's Prayer taken from St. CYRIL'S *Catechetical Lectures*; at p. 185 one by Bishop Andrewes; and at p. 208 one by the author of the *Christian Year*. The general objects of the seven petitions which compose it may be thus summed up:—

[I.] *Our Father, Which art in heaven, Hallowed be Thy Name.* In the first petition we pray that all things done on earth, all our actions as well as those of our brethren, may minister to the glory of God, that by our lives and in our hearts His Name may be hallowed.

[II.] *Thy kingdom come.* This is a prayer that all things here may tend to the propagation of the Gospel, the establishment of God's kingdom in all the world, and to the subjection of ourselves to the rule of our heavenly Father.

[III.] *Thy will be done in earth, As it is in heaven.* In the third petition we pray that we and all men may keep the Commandments and do the whole Will of God.

[IV.] *Give us this day our daily bread.* In the fourth petition we beseech God to give us day by day the bread we need,

¹ See DENTON on the Lord's Prayer, p. 188.

¶ Question.

* What desirest thou of GOD in this Prayer ?

¶ Answer.

‘I desire my LORD GOD our heavenly FATHER, Who is the Giver of all goodness, to send His grace unto me, and to all people; that we may worship Him, serve Him, and obey Him, as we ought to do. And I pray unto God, that He will send us all things that be needful both for our souls and bodies; and that He will be merciful unto us, and forgive us our sins; and that it will please Him to save and defend us in all dangers ghostly and bodily; and that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust He will do of His mercy and goodness, through our LORD JESUS CHRIST. And therefore I say, Amen, So be it.

¶ Question.

HOW many Sacraments hath CHRIST ordained in His Church ?

¶ Answer.

‘Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the LORD.

¶ Question.

What meanest thou by this word *Sacrament* ?

¶ Answer.

‘I mean an outward and visible sign of an inward and spiritual grace,* given unto us, ordained by CHRIST Himself, as a “means whereby we receive the same, and a “pledge to assure us thereof.

a Matt. 6. 7-13.

b James 1. 17. Matt. 7. 7-11. Ps. 29. 2, 9; 89. 7. Exod. 19. 5. Matt. 6. 25-33. 12-15; 26. 41. 1 Cor. 10. 13. Ps. 19. 12, 13. 1 John 5. 18. 2 Tim. 4. 18. 1 Pet. 1. 5. 2 Cor. 1. 20.

c Matt. 28. 9. Acts 10. 47.

d See p. 403.

e John 1. 12, 13. Rom. 6. 3, 4, 7, 11; 9. 8. Acts. 2. 39.

f See p. 405.

g Matt. 28. 18-20.

h Luke 22. 19, 20.

i Acts 2. 38; 8. 36.

j Heb. 10. 22, 23.

k John 3. 3, 5. Tit. 3. 5. John 6. 53, 54.

l This comma appears in the original M.

m i.e. First, the “sign” was “ordained by Christ;”

n secondly, the “spiritual grace” is “given unto us.”

o i.e. The sign is the “means.”

p Matt. 19. 14. Gen. 17. 7, 12, 13.

q See p. 407.

r i.e. The “grace” which is given by God and received by us.

s i.e. The “sign” is a “pledge” to assure us of the grace.

¶ Question.

How many parts are there in a Sacrament ?

¶ Answer.

Two; the outward visible sign, and the inward spiritual grace.

¶ Question.

What is the outward visible sign or form in Baptism ?

¶ Answer.

‘Water; wherein the person is baptized *In the Name of the FATHER, and of the SON, and of the HOLY GHOST.*’

¶ Question.

What is the inward and spiritual grace ?

¶ Answer.

‘A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.’

¶ Question.

What is required of persons to be baptized ?

¶ Answer.

‘Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

¶ Question.

‘Why then are Infants baptized, when by reason of their tender age they cannot perform them ?

the food necessary for the strengthening and nourishing our body and soul; so that, sustained by His hand, we may be enabled to live to His glory.

[V.] *And forgive us our trespasses, As we forgive them that trespass against us.* In the next petition we ask God to forgive us those trespasses which have separated us from Him, and to restore us to that peace which by our actions we have disturbed, even as we forgive our brethren, and renew that concord which has been broken by our quarrels.

[VI.] *And lead us not into temptation.* In the sixth petition we pray for the protection and support of God against the assaults of the Evil One, the flesh, and the world, for deliverance from all temptations.

[VII.] *But deliver us from evil.* By the seventh petition we seek deliverance from all evil, temporal and spiritual, and for the consummation of the work of God in our hearts and lives.

Two only, as generally necessary to salvation [The use of the word “generally” in the sense of “universally,” may be illustrated by the two places in which it is to be found in the Holy Bible. The first is in 2 Sam. xvii. 11, “Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beersheba.” the expression in the Vulgate being “*universus Israel*,” and the LXX *πᾶς Ἰσραὴλ*. The second is Jer. xlviii. 38, “There shall be lamentation generally upon all the house-tops of Moab;” where the Vulgate reads “*super omnia tecta Moab*,” and the LXX *ἐπὶ πάντων τῶν δωμάτων Μοαβ*. So also Bishop Hooper says, “Notwithstanding that God’s promises be general, unto all people of the world, yet many shall be damned.” [Declaration of the Ten Commandments.] Bishop Latimer, again, says, “The promises of Christ are general; they pertain to all mankind.” [Sermon on Parable of King’s Son.] And, lastly, in the Prayer for the Parliament is the expression “this kingdom in general,” which clearly means the whole of this kingdom, all persons therein. There are probably no instances to be found of any writer in the sixteenth or seventeenth centuries who used the word “generally” otherwise than with the meaning “universally;” and such is its meaning in this place.

The Sacraments of Baptism and the Lord’s Supper are therefore declared to be the only Sacraments which are

necessary to the salvation of all persons; and, by implication, “those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction” [Article of Religion XXV.], are necessary only for particular classes of persons. So Bishop Bramhall respecting one of these, “We deny not Ordination to be a Sacrament, though it be not one of those two Sacraments which are ‘generally necessary to salvation.’” [BRAMHALL’S *Consecr. of Prot. Bish. vindic. Disc. v.*] Among the Fathers the word sacrament was used almost in the same sense that we now use the word mystery, and was not restricted to any particular number. “As for the number of them,” says the Homily of Common Prayer and Sacraments, “if they should be considered according to the exact signification of a sacrament, namely, for visible signs expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness, and of our holiness and joining in Christ, there be but two, namely, Baptism and the Supper of the Lord. . . . But in a general acceptance the name of a Sacrament may be attributed to anything whereby an holy thing is signified. In which understanding of the word, the ancient writers have given this name, not only to the other five commonly of late years taken and used for supplying the number of the Sacraments, but also to divers and sundry other ceremonies, as to oil, washing of feet, and suchlike; not meaning thereby to repute them as Sacraments in the same signification that the two forenamed Sacraments are. . . . And although there are retained by the order of the Church of England, besides these two, certain other rites and ceremonies about the institution of ministers in the Church, Matrimony, Confirmation of children . . . and likewise for the Visitation of the Sick; yet no man ought to take these for Sacraments, in such signification and meaning as the Sacraments of Baptism and the Lord’s Supper are: but either for godly states of life, necessary in Christ’s Church, and therefore worthy to be set forth by public action and solemnity by the ministry of the Church; or else judged to be such ordinances as may make for the instruction, comfort, and edification” [i.e. *οικοδομησις*] “of Christ’s Church.”

I mean an outward and visible sign] This definition is

