

**THE BOHLEN LECTURES 1887. THE
AMERICAN PRAYER BOOK: ITS
PRINCIPLES AND THE LAW OF
ITS USE. DELIVERED IN THE CHURCH OF
THE HOLY TRINITY, PHILADELPHIA, IN
FEBRUARY, 1887**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649047628

The Bohlen Lectures 1887. The American Prayer Book: Its Principles and the Law of Its Use. Delivered in the Church of the Holy Trinity, Philadelphia, in February, 1887 by J. F. Garrison

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

J. F. GARRISON

**THE BOHLEN LECTURES 1887. THE
AMERICAN PRAYER BOOK: ITS
PRINCIPLES AND THE LAW OF
ITS USE. DELIVERED IN THE CHURCH OF
THE HOLY TRINITY, PHILADELPHIA, IN
FEBRUARY, 1887**

The Bohlen Lectures 1887

THE

AMERICAN PRAYER BOOK

ITS PRINCIPLES AND THE LAW
OF ITS USE

BY THE

REV. J. F. GARRISON, A.M., M.D., D.D.,

MOORHEAD PROFESSOR OF LITURGICAL CANON LAW AND ECCLESIASTICAL POLITY IN
THE PROTESTANT EPISCOPAL DIVINITY SCHOOL IN PHILADELPHIA

DELIVERED IN THE CHURCH OF THE HOLY TRINITY, PHILA-
DELPHIA, IN FEBRUARY, 1887

PHILADELPHIA
PORTER & COATES

1887

82 11
9 12 10
50760

The John Bohlen Lectureship.

JOHAN BOHLEN, who died in this city on the 26th day of April, 1874, bequeathed to trustees a fund of One Hundred Thousand Dollars, to be distributed to religious and charitable objects in accordance with the well-known wishes of the testator.

By a deed of trust, executed June 2d, 1875, the trustees under the will of Mr. Bohlen transferred and paid over to "The Rector, Church Wardens, and Vestrymen of the Church of the Holy Trinity, Philadelphia," in trust, a sum of money for certain designated purposes, out of which fund the sum of Ten Thousand Dollars was set apart for the endowment of **THE JOHN BOHLEN LECTURESHIP**, upon the following terms and conditions:—

The money shall be invested in good, substantial and safe securities, and held in trust for a fund to be called **The John Bohlen Lectureship**, and the income shall be applied annually to the payment of a qualified person, whether clergyman or layman, for the delivery and publication of at least one hundred copies of two or more lecture sermons. These lectures shall be delivered at such time and place, in the city of Philadelphia, as the persons nominated to appoint the lecturer shall from time to time determine, giving at least six months' notice to the person appointed to deliver the same, when the same may conveniently be done, and in no

case selecting the same person as lecturer a second time within a period of five years. The payment shall be made to said lecturer, after the lectures have been printed and received by the trustees, of all the income for the year derived from said fund, after defraying the expense of printing the lectures and the other incidental expenses attending the same.

The subject of such lectures shall be such as is within the terms set forth in the will of the Rev. John Bampton, for the delivery of what are known as the "Bampton Lectures," at Oxford, or any other subject distinctively connected with or relating to the Christian Religion.

The lecturer shall be appointed annually in the month of May, or as soon thereafter as can conveniently be done, by the persons who, for the time being, shall hold the offices of Bishop of the Protestant Episcopal Church of the Diocese in which is the Church of the Holy Trinity; the Rector of said Church; the Professor of Biblical Learning, the Professor of Systematic Divinity, and the Professor of Ecclesiastical History, in the Divinity School of the Protestant Episcopal Church in Philadelphia.

In case either of said offices are vacant the others may nominate the lecturer.

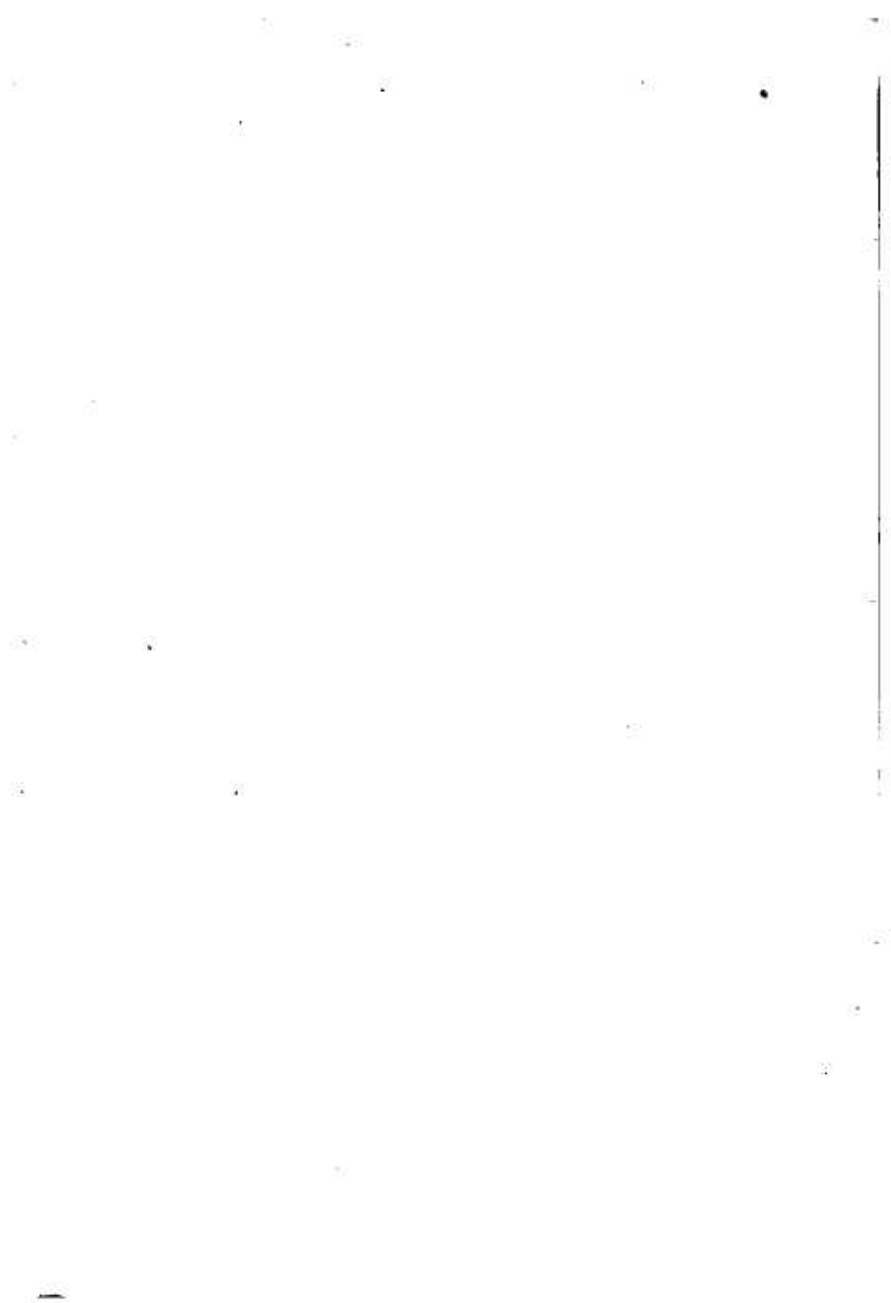
Under this trust the Rev. J. F. Garrison, D.D., of Camden, N. J., was appointed to deliver the lectures for the year 1887.

CAMDEN, Ash Wednesday, 1887.

LECTURES ON THE BOHLEN FOUNDATION.

Delivered in the Church of the Holy Trinity, Philadelphia.

1877. By REV. ALEXANDER H. VINTON, D. D. *Inaugural Series.*
1878. By RT. REV. F. D. HUNTINGTON, D. D. *The Fitness of Christianity to Man.*
1879. By REV. PHILLIPS BROOKS, D. D. *The Influence of Jesus.*
1880. By THE V. REV. DEAN HOWSON, D. D. *The Evidential Value of the Acts of the Apostles.*
1881. By RT. REV. T. U. DUDLEY, D. D. *The Church's Need.*
1882. By RT. REV. S. S. HARRIS, D. D., LL. D. *The Relation of Christianity to Civil Society.*
1883. By REV. A. V. G. ALLEN, D. D. *The Continuity of Christian Thought.*
1887. By REV. JOSEPH F. GARRISON, D. D. *The American Prayer Book.*



Preface.

CERTAIN principles are held as fundamental by the Church, in England and America, with reference to the "Prayer Book."

1. The order and the forms of worship of the early ages of the Church were derived from the Apostles, or in accordance with their instructions, hence were to be for all time the types and tests by which all modes of organization, doctrines, and offices of public service should be tried and judged. These have been called Scriptural, Apostolic, Primitive or Catholic.

2. Any wide departure from these, much more rejection of any of their important elements involved, would inevitably manifest itself in serious evils of doctrine, or of life, or both. Therefore, if such changes had at any time been made, that portion of the Church which desired to preserve its Scriptural and Catholic character must abandon them and return in all their essentials to the original ideas, and, so far as possible, also to the early forms.

3. The latter centuries of the Middle Ages had introduced into the Churches of Western Europe numerous such errors and perversions, known according to the point of view from which they were regarded as Mediæval, Roman, Priestly or Sacerdotal. Hence there was need of a reform in these particulars, and of a corresponding restoration of the primitive teachings and

forms where these had been widely or injuriously departed from or misinterpreted.

4. The Church of England, in the exercise of the rightful authority which, as a national and organic portion of the Church, it had always possessed and used, in the sixteenth century revised its offices of worship and standards of doctrine, and such "abuses which, not only for their unprofitableness, but also because they have much blinded the people, are worthy to be cut away and clean rejected," were omitted from the forms then set forth, while others that "pertained to edification" were embodied in the services which were thus established.

5. The offices so prepared were, in all their important features, a restoration of the teachings of the Apostles, as well as the forms in which that teaching had been expressed and maintained in all the early ages of the Church.

6. The book in which these are contained is, in its latest form, that which was "set forth" in 1662, the law of doctrine and worship of the Church of England.

7. The American Church maintains essentially the same position with reference to its Prayer Book of 1789, both as to the principles of its formation and the nature of its authority; hence our offices hold the same relation to the early forms as do the English, although in some points, notably the "Invocation of the Holy Spirit" in the Communion office, and the treatment of private confession and absolution, they are more near the early types than the book of the Church of England. In all essential matters, however, these two branches of the Church are at one.