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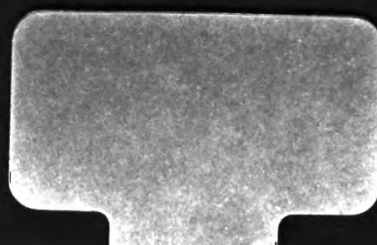
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OF THE HISTORY OF THE
BOOK OF COMMON PRAYER.

EDITED BY
BISHOP JACOBSON.







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Fragmentary Illustrations

OF THE

HISTORY OF THE BOOK OF COMMON PRAYER,

FROM MANUSCRIPT SOURCES,

[BISHOP SANDERSON AND BISHOP WREN,]

EDITED BY

WILLIAM JACOBSON, D.D.,

BISHOP OF CHESTER.



LONDON:

JOHN MURRAY, ALBEMARLE STREET.

CHESTER:

PHILLIPSON & GOLDER, EASTGATE ROW.

—
1874.

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CHESTER :

PRINTED BY PHILLIPSON AND GOLDBER, EASTGATE ROW.

BISHOP SANDERSON

AND

BISHOP WREN.

It is well known, from Walton's Life of Sanderson, that under the exigencies of the times and in compliance with the friendly advice of "a Parliament-man of power and note," he thought it right "in the Public Service of God, and Offices of the Church to vary somewhat from the strict rules of the Rubrick."*

The General Confession in the Daily Service is given in its altered form by Walton; and in his Tract, entitled "The Case of the Use of the Liturgy stated in the late times," Sanderson has enumerated many particulars of his practice.†

By the kindness of the Dean and Chapter of Windsor, I am enabled to set forth the entire Service Book, so modified.

On the first flyleaf of the volume containing it, there is written,

FOR WINDSOR COLLEGE LIBRARY.

Bp. Sanderson's

Common Pray^r Book,

M : S :

With MS. Sermons and

the Singing Pfs ; §

* See the collected Edition of Bp. Sanderson's Works, vi. 312, for similar instances. The last volume of Jeremy Taylor's Works, as edited by Heber, contains a collection of Offices and Forms of Prayer "intended as a charitable ministry to them who are not permitted to use those which were appointed formerly."

† Sanderson's Works, v, 37, 57.

§ *i. e.* T. Sternhold, J. Hopkins, W. Whittingham, and others.
At London, printed by John Daye, dwelling over Aldersgate.
1578.

See among y^e Bp's Nine Cases printed
 The use of the Liturgy
 stated in y^e late Times :
 where this MS. is referr'd to.*
 N.B.—The Liturgy beginneth after
 y^e Sermon on Rom : 15. 5.
 After y^e Occasional Pray^r for y^e Sick
 follow other Sermons ;
 Then beginneth y^e Office of y^e Communion,
 &c., Then y^e singing Pfs.

. Donavit Tho : Dawson
 Vic. de Nov : Windsor.

On the second flyleaf,

These Sermons
 are Bp. Sanderson's,
 and so are
 the several Offices following
 all written with
 His own Hand.
 See, among his Cases printed,
 that called, 'The Use of the
 Liturgy, stated in the late Times.'

* Works v, 42.

A blank leaf before the Exhortation exhibits the title. (See page 1.) From the Exhortation to the Occasional Prayer for Sick Persons are thirty-nine pages. The Office of the Communion, &c., occupies thirty pages.

The MS. having been designed for personal use, Readers must be prepared for the absence of all Rubrical Directions. Sanderson, of course, continued to follow his own previous habits. It is clear from "The case of the Liturgy,"* that his practice had always been to use a Prayer before Sermon.

Among the noteworthy variations will be found the reading, "by His *own* oblation of Himself," in the opening of the Consecration Prayer, p. 26; and the non-appearance of the express and strong recognition of our Saviour's Divinity, in the second paragraph of the *Gloria in Excelsis*.

Sanderson, it seems, understood the words, "Do this in remembrance of Me," in the popular sense, pp. 23, 24; not in that which Wren saw reason to prefer, pp. 81, 82.

* Works v, 39, 41.

Concerning Bishop Wren, who had not Walton for his Biographer, it may be convenient that a few points should be noted.

He was brought up, from early youth, under Bishop Andrewes, who made him his Chaplain.

In 1621, acting in the same capacity to Prince Charles, he accompanied him to Spain; and, during his stay in that country, "could never be induced to go within the Jesuits' gates, though all the English else did not stick to visit them."

1625 he was elected Master of his College, Peterhouse, in Cambridge.

1628 he was appointed Dean of Windsor.

1635, March 8, he was consecrated Bishop of Hereford. And on December 5, of that year, he was confirmed as Bishop of Norwich.

1638, April 24, he was confirmed Bishop of Ely.

1640, December 19, the day after the impeachment of Archbishop Laud, he was accused by Hampden, of setting up idolatry and superstition in divers places, and acting some things of that nature in his own person. He was charged with having, after a Popish and idolatrous manner, stood and officiated at the West side of the Holy Table, with his back to the people. He had insisted on Chancel Steps, on the Holy Table being placed Altarwise, with a Rail in front of it, and

on pews being altered, so that the people should look to the East. He had enjoined preaching in the Surplice, and forbidden Sermons in the afternoon, and the use of any Prayer before the Sermon, as on p. 75, from a desire to maintain and promote Catechising, and to repress extempore Prayer.

December 23, he gave, under an Order of the House of Lords, £10,000 security that he would abide the judgement of Parliament.

1641, July, he was impeached in 25 Articles, which charged him with being Popishly affected, and introducing arbitrary power to the hazard of the estates and lives of many. See Nalson's Collections, ii, 398. The House of Commons voted him unworthy and unfit to hold or exercise any office or dignity in the Church or Commonwealth, and desired the Lords to unite with them in petitioning the King to remove Bishop Wren from his person and service.

According to the account given in the *Parentalia*, the draft of Bishop Wren's Defence, having been submitted to a legal friend for correction on some technical points, was deemed to be full of very important matters, and was treacherously given up to the Prosecutors. He was then imprisoned during pleasure; and upon a Report from the Council of State, the House of Commons, March 14, 1648, voted that he should not be tried for his life, but kept in prison till some further Order of the House was made concerning him. His imprisonment was very severe. His Estates having been taken away, he could not allow his children bread, much less supply the expenses of their University Education. On August 14, 1647, he described himself as "a five years' Anchorite deprived of all books and notes, and rusty for want of conference and use."

The Order for his discharge was not made till March 15, 1660.

In the opening of his second Book, Clarendon characterized him as "a man of severe, sour nature, but very learned, and particularly versed in the old Liturgies of the Greek and Latin Churches." In the following 'Remarks' there are not a few indications of willingness to consider and make allowance for popular feeling and prejudice. And T. Scott, Rector of St. Clements', Ipswich, with whom Wren had much correspondence on Church Observances, having, April 17, 1637, thanked him for a gracious and favourable letter, added, 'Your Lordship's sweet hand upon me hath so mollified my mind, yea, melted my heart, that I have observed sundry of your Lordship's directions. Some others there are which it is my great grief of heart that I have not so much light as readily and cheerfully to obey in what your Lordship enjoins me.' Clarendon himself must have had reason afterwards for esteeming Wren very highly. For, from letters in Kennet's Register, it appears that in 1660 Clarendon thought the judgement and advice of the Bishop of Ely, on points connected with the continuing of the succession of Bishops, was much to be preferred before any man's; that Clarendon had little hope of the business of the Church but by his being at liberty; and that it rested with him to suggest a name for the See of Carlisle. pp. 21, 27, 55.

His name does not appear in the Royal Warrant for the Conference at the Savoy. But he was one of eight appointed, November 21, 1661, as a Committee of the Upper House of Convocation, for the revision of the Book of Common Prayer.

Bishop Wren died at Ely House, April 24, 1667, at the age of 81. And at his burial in the Chapel of his College, Bishop Pearson, at that time Master of Trinity, pronounced a

Funeral Oration, which may be seen in Churton's Collection of Pearson's Minor Theological Works, ii, 79.

He published a Sermon on Prov. xxiv, 21, preached before the King, on Sunday, Feb. 17, 1626.

On Abandoning of the Scots' Covenant; a brief Theological Treatise, written, first, upon sundry private occasions, in prison, by Matthew, Lord Bishop of Ely, after the manner of a Sermon; but now thought fit to be published by him for the present use of his Diocese, the readlyer to prepare all therein (Divines and others) for the due abrenunciation of the said Covenant, which they are out of hand to make by virtue of the Act of Uniformity. Ps. xlv, 18. 4^{to}. 1661.

His *Increpatio Bar-Jesu; sive Polemicae Adsertiones locorum aliquot S. Scripturae ab imposturis perversionum in Catechesi Racoviana*, Lond. 1660, was incorporated in the *Critici Sacri*, as originally published in this country.

His collections of the Statutes and Ordinances of the Order of the Garter, highly commended by Ashmole, were published by Anstis, 1720.

MS. Notes of his were incorporated by Richardson in his edition of Godwin *De Praesulibus Angliae*.

* These 'Remarks' are printed from a MS. Volume given to me in 1859, by my dear old friend, Walter Ker Hamilton, Bishop of Salisbury, who was not able to tell me more of its history than that it came into his father's hands through Dr. Richard Terrick, Bishop of London 1764—1777.

They stand first in the Volume, and are followed by 'Avis demandé à un Théologien par delà la Mer sur les Articles de la Compréhension,' and that, again, by an English Translation, 'Of the agreement of the two Parties in the Essentials

* Now in Bodley. (MS. Bodl. Add. A. 213)

of Doctrine, and some grievances of the Presbyterians upon this head.' A later hand has written on the Title Page of the Translation, 'I know not who this Divine was; but I take notice that, in p. 24, he speaks of a Treatise of his, Of the diversity of Discipline, and the Episcopacy of England, printed in 1624.'

Then, *Comprehensionis Anglicanae Momentum, Obices, ad eam Motiva.*

And an Essay on the Liturgy, for the rendering it more plain and acceptable to many people; on which has been written "by Dr. Tillotson, as I believe."

On the first page of the Volume has been written, 'I think 'these were Bishop Wren's Remarks, but am not certain.' Collation with Letters of Wren in the Tanner Collection in the Bodleian, and with a large amount of his Handwriting in the Library of Peterhouse leaves no doubt whatever of this.

The paucity of anything like Ceremonial Directions in these 'Remarks' may, in the present day, be regarded with surprise, if not disappointment. What is said concerning Chancels, p. 55, is noteworthy. And the remark on the "Ornaments' Rubrick" can hardly be read without regret that the prayer suggested was not made and granted. Standing at "the North of the Table" is directed p. 74, and recognized pp. 75 and 83. The withdrawal of Non-Communicants had become the prevalent practice, p. 78.

Wren had not felt the lack of a Service for the Sixth Sunday after the Epiphany, or of a Collect for Easter Eve, or of a General Thanksgiving, p. 58, in the defence of the absence of which last some have ventured to think that even Hooker's admirable judgement faltered.

BISHOP SANDERSON'S LITURGY

IN THE TIMES OF

REBELLION AND USURPATION,

WRITTEN WITH HIS OWN HAND.

SEE HIS CASE PRINTED, CALLED "THE USE OF THE
LITURGY STATED IN THE LATE TIMES."



EXHORTATIONS.

I.

IF we say we have no sin, we deceive ourselves, and there is no truth in us. But if we confess our sins, GOD is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Wherefore I beseech you, dearly beloved Brethren, let us not dissemble nor cloak our sins before the face of Almighty GOD, our Heavenly Father, but confess them with lowly, penitent, and obedient hearts ;

That, having obtained forgiveness of the same by His infinite goodness and mercy, our services at this present may please Him, and that at the last we may come to His eternal joy, through JESUS CHRIST our Lord. *Amen.*

II.

Dearly beloved Brethren, we are here assembled and met together in the fear of GOD ; to praise His Holy Name, to hear His Holy Word, and to call upon Him for all things necessary both for our souls and bodies.

Now forasmuch as we cannot expect that GOD should bless our meeting, or accept any of our services at this or any other time, unless we confess our sins, and forsake them ;

Therefore let us, I pray and beseech you, as many as be here present, in the Name of our Lord JESUS CHRIST, make our humble confession unto Almighty GOD before the throne of the heavenly grace, meekly kneeling upon our knees.

CONFESSION.

O Almighty GOD, and most Merciful Father, we, Thine unworthy servants, do with shame and sorrow confess that we have all our life long gone astray out of Thy ways like lost sheep. And that by following too much the vain devices and desires of our own hearts, we have grievously offended against Thy holy Laws, both in thought, word, and deed.

We have left undone * those good duties, which we might and ought to have performed.† And we have done ‡ those evils, when we might have avoided them, which we ought not to have done. §

We acknowledge, O LORD, that there is no health at all in us, nor help in any creature || to relieve us. But all our hope is in Thy mercy, whose justice we have by our sins so far provoked.

Have mercy upon us, therefore, O LORD, have mercy upon us, miserable offenders. Spare us, good LORD, which confess our faults, that we perish not. But according to Thy gracious promises declared unto mankind in ¶ JESUS CHRIST our Lord, restore us upon our true repentance into Thy grace and favor.

And grant, O most merciful Father, for His sake, that we may henceforth study to serve and please Thee, by leading a

* *Left undone.* Originally, "many times neglected."

† *Performed.* After this, these words in the original draft, "both to Thee, and to our neighbours, when we had opportunity to have done them," have had the pen drawn through them.

‡ *Done.* Originally written, "many times committed."

§ *To have done.* Originally this followed here: "Our very best actions, (as they proceed from us,) are polluted; and all the thoughts and imaginations of our hearts have been only evil continually. Inasmuch as if Thou shouldest be extreme to mark all our misdoings, we were not able to abide it, but must perish everlastingly."

|| *Creature.* Originally, "without us, to relieve us in this most wretched condition."

¶ *In.* Originally, "in the Gospel of Thy Son" &c.

godly, righteous, and sober life: to the glory of Thy great Name, and the eternal comfort of our own souls, through JESUS CHRIST our Lord, &c.

THE LORD'S PRAYER, &c., AFTER THE CONFESSION.

In whose Name we further call upon Thee, saying,
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: For Thine is &c.

O, LORD, open Thou our lips,
And our mouth shall show &c.
O GOD, make speed to save us.
O LORD, make haste to help us.
Glory be to the Father, &c.

THE PSALMS FOR THE DAY.

A LESSON OUT OF THE OLD TESTAMENT.

- I. A Psalm sung.
- II. Psalm viii. O Lord our Governor, &c.
- III. Psalm xcvi. O sing unto the Lord a new &c.
- IV. Psalm xcv. O come, let us sing, &c.
- V. Psalm c. O be joyful unto the Lord, all &c.

HYMNS AND THANKSGIVINGS.

VI. O give thanks unto the GOD of heaven, for His mercy endureth for ever.

Let us heartily rejoice in the strength of our salvation, and shew ourselves glad in Him with psalms of thanksgiving.

For He is the LORD our GOD : His judgments are in all the world.

O praise the LORD, for the LORD is gracious : O sing praises unto His Name, for it is lovely.

O praise the LORD with me : and let us magnify His Name together.

O most glorious LORD GOD, for whatsoever we are, or have, or know, or desire as we ought, for Thy mercies every day wonderfully renewed upon us in our daily preservation ;

For bringing us in safety unto this present hour, and providing us of so many outward comforts all the while, amidst the manifold casualties, encumbrances, and temptations of this evil world ;

But especially for sending Thine Only Begotten Son out of Thine *own bosom to take our nature and our sins upon Him, and to undertake the great work of our reconciliation and redemption ;

And for all other those spiritual blessings in heavenly things which Thou hast revealed unto Thy Church in Thy Holy Word, and communicated the same to us in some measure by Thy HOLY SPIRIT ;

For these and for all other those innumerable mercies and favours wherein Thou hast abounded towards us, both in spiritual and temporal things,

We will magnify Thee, O LORD, day by day, and we will worship Thy Name ever world without end,

With Cherubins and Seraphins, and all the glorious host of heaven, praising Thee, and saying, Holy, Holy, Holy, LORD GOD of Sabaoth, heaven and earth are full of the majesty of Thy glory.

* *Out of Thine own bosom.* Originally, instead of this, "into the world."

To Thee, O FATHER of an infinite majesty,
To Thee, O CHRIST, the everlasting Son of the Father,
To Thee, O HOLY GHOST, the Comforter,
Be rendered by us and all faithful people, all glory, honour,
praise, power, and dominion, both now and for ever. *Amen.*

THE CREED.

I believe in GOD the Father Almighty, Maker &c.:
And in JESUS CHRIST, His only Son our Lord,
Which 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 there He sitteth at the right hand of GOD the Father
Almighty.

From thence He shall come to judge both the quick and
the dead.

I believe in the HOLY GHOST;
The holy Catholic Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body,
And the life everlasting. *Amen.*

PRAYERS.

I. *For the Church.*

I.

Almighty and Everlasting GOD, who knowest how unworthy
we are to ask anything for ourselves, and yet hast commanded
us to pray for others also;

We humbly beseech Thee, that it would please Thee to have mercy upon all men : yea, even our very enemies, persecutors, and slanderers ; to forgive their wrongs to us, and to turn their hearts to Thee.

But principally we commend unto Thy fatherly protection the whole estate of Christ's holy Catholic Church militant here on earth.

Enlarge the bounds thereof daily more and more, by calling into the way of truth all such as have erred and are deceived.

And purge it daily more and more, by rooting out every plant which is not of Thine own planting : all atheism, sacrilege, scandals, sects, and heresies, and whatsoever is not according to Christian Truth, Godliness, and Charity.

That all they that do confess Thy holy Name, may agree in the truth of Thy holy Word, and live in unity and godly love.

Give grace, O heavenly Father, to all Bishops and Ministers of Thy Word and Sacraments ; that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments.

We beseech Thee also to save and defend all Christian Kings, Princes, and Governors. Maintain them in their just rights ; strengthen them that they may vanquish and overcome all their enemies ; endue them plenteously with heavenly gifts ; and so replenish them with the grace of Thy HOLY SPIRIT, that they may evermore study the advancement of Thy honour and glory, and the welfare of the people committed to their charge.

And grant to all their subjects, from the highest to the lowest, that they may * lead quiet and peaceable lives in all godliness and honesty ; keep themselves within the bounds of their several vocations ; and bend their utmost endeavours to perform the duties that belong unto them therein with all diligence, faithfulness, and godly wisdom.

* *That they may.* Originally, " that living obediently under them they may "

And we most humbly beseech Thee of Thy goodness, O LORD, to comfort and succour all those that in this transitory life be in any trouble, sorrow, need, sickness, or other adversity, in any kind or degree whatsoever. Sanctify Thy corrections unto them in the mean time, that they profit thereby; and in the end send them such deliverances as may serve best to Thy glory, and their good. Grant this, O FATHER, for Thy dear Son's sake, JESUS CHRIST, our only Mediator and Advocate. *Amen.*

FOR THE MORNING.

O Heavenly Father, Almighty and Everlasting God, who hast preserved us all our life long, and brought us in safety unto the beginning, and thus far onward, of this present day, receive us, we humbly beseech Thee, the residue of this day and the remainder of our whole lives henceforward, into Thy gracious protection. Defend us in the same by Thy mighty power, and so guide us with Thy grace, that we fall not into any sin, nor run into any kind of danger; but that all our ways being ordered by Thy providence and governance, we may evermore do those things that shall be righteous and pleasing in Thy sight, through JESUS CHRIST our Lord. *Amen.*

PRAYERS OR COLLECTS.

II. *For time of Public Calamities.*

I.

O Almighty GOD, Father of our Lord JESUS CHRIST, to whose justice it belongeth to punish sinners, but yet art ever merciful to them that truly repent; we humbly beseech Thee to look with the eyes of pity and compassion upon the miseries and distresses of us, the sinful people of this land; upon whom

Thou hast in Thy just displeasure brought these heavy calamities, under which we have long groaned.

Neither is Thy wrath yet turned from us, after the effusion of so much Christian blood; but the rod of Thine anger abideth upon us, and Thy hand is stretched out still.

We confess, O LORD, that we are a nation not worthy to be beloved, but that rather on the contrary we have most worthily deserved at Thy hands all the evils that are come upon us.

We have sinned with our fathers: we have done amiss, and dealt wickedly.

We must acknowledge it as an act of admirable patience, that Thou hast not yet quite cut us off from being Thy people, by removing our candlestick, and taking Thy Gospel from us: yea, that Thou hast not utterly destroyed us from off the face of the earth.

But after so many unworthy provocations, when our sins had long since gone up into heaven, and there cried aloud for vengeance against us, Thou hast punished us far less than our sins have deserved; giving us yet space for repentance, and therewithal hopes, that Thou wilt yet be entreated to withdraw Thy heavy hand from us; when we shall be so far humbled thereunder, as to be grieved for our sins, and to forsake them.

Give us grace therefore, we humbly beseech Thee, so to do. Smite our hard and stony hearts; that they may even melt within us at the blasting of the breath of Thy displeasure, and fall in pieces at Thy rebukes.

Graciously look upon our afflictions, and mercifully forgive the sins of Thy people.

Turn Thyself, O LORD, from Thy wrathful indignation, and let Thine anger cease from us.

Remember not our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins. But spare us, good LORD, for Thine own Name's sake.

And in Thy good appointed time (when it shall please Thee to have made us fit for so great a mercy,) establish peace within our borders, and righteousness within our gates; and restore the voice of joy and health into our dwellings, and Truth and Order into our Congregations.

That so we and our posterity may rejoice in Thy salvation, and make our boast of Thy holy Name, and sing of Thy righteousness and faithfulness from generation to generation.
Amen.

II.

O Almighty God, just in Thy wrath against sinners, but yet most ready to shew mercy to such as by true repentance turn unto Thee,

We most humbly beseech Thee to look with the eyes of pity and compassion upon the manifold distractions and divisions that are at this day in the whole Christian world; and particularly upon the miseries and distresses which we, the sinful people of this land, deservedly lie under, by reason of our manifold provocations and rebellions against Thee. Especially for our wretched unthankfulness for, and unprofitableness under, those inestimable blessings of Truth and Peace, which by Thy great goodness we had so long and in so gracious a measure enjoyed. And that since Thy hand hath gone out against us, we have not made that wholesome use of Thy rod, by forsaking our sins and amending our lives as we ought to have done.

Yet we beseech Thee, O LORD, not to remember our offences, neither to take vengeance of our sins, according to our deservings; but to deal with us according to Thine own goodness and mercy. * Work in us true contrition and hearty sorrow for our

* *and mercy.* After this, these words in the original draft, "Graciously look upon our afflictions, and mercifully forgive the sins of Thy people," have had the pen drawn through them.

past sins; and give us grace, that we set our hearts with steadfast purpose henceforth to serve and please Thee, by walking in Thy faith and fear, and making conscience of all those holy duties, which we all owe to Thee, or any of us to one another, for Thy sake.

And in Thy good appointed time, (when it shall please Thee to have made us fit for so great a mercy,) establish peace within our borders, and righteousness within our gates; and restore the voice of joy into our dwellings, and Truth and Order into our Congregations.

That so we and our posterity may rejoice in Thy salvation, and make our boast of Thy Holy Name, and sing of Thy righteousness, mercy, and faithfulness from generation to generation. *Amen.*

DAILY COLLECTS.

I. *For Deliverance.*

I.

O GOD, Merciful Father, that despisest not the sighing of a contrite heart, nor the desires of such as be sorrowful,

We humbly beseech Thee mercifully to look upon our infirmities; and, for the glory of Thy Name's sake, turn from us all those evils that, for our sins, we have most justly deserved.

Pitifully behold the sorrows of our hearts; and graciously hear us, that those evils which the subtlety or malice of the devil or man intendeth against us may be brought to nought;

That we, Thy servants, in all our troubles and adversities, putting our whole trust and confidence in Thy mercy, may be delivered out of the hands of our enemies, and evermore serve Thee in holiness and pureness of living, to Thy honour and glory; through our only Mediator and Advocate, JESUS CHRIST our Lord. *Amen.*

Or this.

II.

Almighty and Everlasting GOD, who dost govern all things both in heaven and earth, we beseech Thee favourably to hear the prayers of Thy people, whensoever we call upon Thee.

Mercifully look upon our infirmities ; and in all our dangers and necessities, stretch out Thy right hand to help and defend us. And grant that we, who by Thy justice have deserved to be severely punished for our offences, may yet, by Thy mercy, be graciously delivered out of the hands of all our enemies, both ghostly and bodily, for the glory of Thy holy Name ; through JESUS CHRIST our Lord. *Amen.*

III. *Or*

[*Left blank in the MS.*]

A PRAYER

In time of Drought.

O GOD, Heavenly Father, whose care reacheth even to the meanest of Thy creatures, giving fodder unto the cattle, and feeding the very young ravens by Thy Providence, and [who] hast in Thy Gospel promised to all them that seek Thy kingdom all things necessary for their bodily sustenance ;

We Thy poor servants humbly beseech Thee, that although we for ourselves have worthily deserved to be deprived of the fruits of the earth by the long continuance of the present drought, that yet it would please Thee first throughly to water our hearts with the dew of Thy heavenly grace, and then, according to our necessities from time to time, to refresh the

earth with such moderate rain and showers, that we may receive the kindly fruits thereof in due season.

Crown the year, O LORD, with Thy goodness, and let Thy clouds drop fatness. Open Thy hand upon us, and fill us with such a measure of plenteousness as to Thy heavenly wisdom shall seem best, that out of the fulness of a thankful heart, our mouths may be opened to sing praises unto Thee for Thy great and undeserved mercies vouchsafed unto us in Thy dear Son JESUS CHRIST our Lord.

For Fair Weather.

We Thy poor servants do most humbly beseech Thee, that although we for our great unthankfulness to Thee for all Thy benefits, our former abuse of Thy good creatures, and other our manifold sins and iniquities, have worthily deserved to be deprived of the remainder of the fruits of the earth, by the long continuance of the late sad and unseasonable weather, that yet it would please Thee, in the first place, to give us true repentance for our sins, and then, upon our repentance, to send us such comfortable and kindly weather whereby we may receive the fruits of the earth in due season; and learn, both by this punishment to amend our lives, and for Thy undeserved mercies to give Thee praise and glory, through JESUS CHRIST.

II. COLLECTS.

For Grace.

I.

Lighten, we beseech Thee, O LORD, the darkness of our hearts and understandings. And though we be tied and bound by the chains of our sins, yet let the pitifulness of Thy great mercy loose us;

That we may perceive and know the things that we ought to do, and may also have grace and power faithfully to fulfil the same, through JESUS CHRIST our Lord. *Amen.*

II.

O GOD, the strength of all them that put their trust in Thee, we beseech Thee mercifully to accept our prayers, whensoever we call upon Thee.

And because the weakness of our corrupt nature is such that we are not able, as of ourselves, to think a good thought, much less to do any good work, without Thee; grant us, we pray Thee, the help of Thy grace, that by keeping Thy holy commandments we may please Thee both in will and deed, and be made partakers of Thy gracious promises, through JESUS CHRIST our Lord. *Amen.*

III.

Almighty and Merciful GOD, of whose only gift it is that Thy faithful people do unto Thee true and acceptable service; we pray Thee to prevent us with Thy good grace, and to follow us with Thy good blessing, in all our ways; that being continually given to good works, and running to Thy heavenly promises by true repentance and a lively faith, we may finally, by Thy mercy, attain the same, through the merits of our Lord and Saviour JESUS CHRIST. *Amen.*

IV.

O Almighty GOD, our heavenly Father, to whose sight all hearts are open and manifest, and from whose eyes no secret things are hid, cleanse the thoughts of our hearts, we humbly beseech Thee, by the operation of Thy Holy Spirit, and sanctify us throughout in our whole souls and bodies, that we may perfectly love Thee with our hearts, and glorify Thy holy Name

in our lives and conversations; and finally, by Thy mercy, obtain everlasting life, through JESUS CHRIST our Lord. *Amen.*

Prayer for Fair Weather.

O Almighty God, who art able, when it pleaseth Thee, to turn a fruitful land into barrenness for the wickedness of them that dwell therein, and didst once, for the sin of man, bring a flood upon the ungodly world to drown it, but yet didst afterwards, of Thy great mercy, promise never to destroy it so again, we humbly beseech Thee, that although we for our unfruitfulness in Thy service have worthily deserved that the fruits which, by Thy goodness, the earth hath brought forth plenteously, should be destroyed and made unserviceable to us by this Thy plague of immoderate rain and waters; yet upon our true repentance Thou wouldest send us such a blessed change of weather, whereby we may reap the fruits of the earth in their kindly seasons; and learn both by this Thy just punishment to amend our sinful lives, and for Thy undeserved mercy to give Thee praise and glory, through JESUS CHRIST our Lord. *Amen.*

Thanksgiving for the same.

O Almighty God, who hast abundantly manifested Thy power over the creatures, and given us a taste of Thy displeasure against an unworthy and sinful nation by the long continuance of Thy late plague of unseasonable weather; but hast been pleased of late so far to hear the prayers and to take compassion on the distresses of Thy poor servants, as to give us hopes of a more kindly season, for the gathering in of the remainder of the fruits of the earth; we desire to bless Thy holy Name for this Thy great goodness towards us. And we most humbly beseech Thee to grant, that duly considering Thy power both in punishing and comforting us after Thine own

pleasure, we may learn both to be humbled under Thy fatherly corrections unto unfeigned repentance and amendment of life, and to express the true thankfulness of our hearts for Thine undeserved mercies by our cheerful and constant obedience to Thy most holy Commandments; through JESUS CHRIST our Lord. *Amen.*

COLLECTS ADVENTUAL.

I.

Almighty GOD, our Heavenly Father, whose only begotten Son JESUS CHRIST, laying aside His glory, came down from heaven to visit us, miserable sinners, in great humility, and took upon Him the form of a servant, to redeem us who lay in darkness and in the shadow of death from the bondage of sin and Satan; Give us grace, we humbly beseech Thee, so to follow the example of His humility here upon earth, that when He shall come again in His glorious majesty to judge both the quick and the dead, we may by Thy mercy be made partakers of His eternal glory in the kingdom of heaven; through Him who liveth and reigneth with Thee and the HOLY GHOST, ever one GOD, world without end. *Amen.*

II.

Almighty GOD, which hast given us Thine only begotten Son JESUS CHRIST to undergo the burden of our sins, to take upon Him our nature and the infirmities thereof, yet without sin, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy HOLY SPIRIT, through the same our Lord JESUS CHRIST, who with Thee and the same HOLY SPIRIT liveth and reigneth one GOD, ever world without end. *Amen.*

III.

O Eternal and Most Glorious LORD GOD, whose dwelling is in the highest heavens, in the light that no man can approach unto; and [who] yet of Thine infinite goodness and love to mankind didst send Thine Eternal Word out of Thine own bosom to be the light of the world, to enlighten those that sat in darkness, and in the shadow of death, and, by destroying the devil and all his works of darkness, to bring life and immortality to light;

Give us grace, we beseech Thee, to cast away the unprofitable works of darkness, and to put upon us the whole armour of light, now in the time of this mortal life; that, having fought the good fight of faith, and finished our course here with patience and comfort, we may at the last great day rise unto life immortal, and receive that everlasting crown of glory which is laid up for all those that continue steadfast in Thy faith, fear, and love, through JESUS CHRIST our Lord, who with Thee and the HOLY GHOST liveth and reigneth, now and for ever. *Amen.*

COLLECTS QUADRAGESIMAL.

I.

[*The MS. exhibits a blank page, intended apparently for two Collects.*]

III.

O Almighty and Everlasting GOD, who out of Thy tender love to the sons of men, didst send Thine only begotten Son

JESUS CHRIST our Saviour out of Thine own bosom, to take upon Him our flesh, and to suffer death upon the Cross for our redemption ;

Mercifully grant, we beseech Thee, that we and all Thy faithful people may so trust in His meritorious sufferings, and so follow the example of His great humility and patience therein, that at the last we may be made partakers of His glory in Thine everlasting kingdom, through Thy mercy, O Heavenly FATHER, who with the SON and the HOLY GHOST livest and reignest, one GOD, world without end.

COLLECTS PASCHAL.

I.

O Almighty GOD, which through Thine only begotten Son JESUS CHRIST hast overcome death and opened unto us the gate of everlasting life,

We beseech Thee so to enliven our dead hearts by Thy HOLY SPIRIT dwelling in us, that we may daily feel the power of CHRIST'S death destroying our sins, and the power of His resurrection raising us up unto newness of life ;

That so, after this mortal life ended, we may rise unto life immortal, by Thy mercy, O Heavenly Father, and the merits of the same JESUS CHRIST, Thine only Son, our Lord. *Amen.*

COLLECTS PENTECOSTAL.

I.

O GOD, the King of Glory, who after that Thine only Son JESUS CHRIST had accomplished the work of our Redemption upon the Cross, didst raise Him up from the grave, and exalt Him with great triumph into the highest heavens,

We beseech Thee, leave us not comfortless whilst we live here in this vale of misery; but send to us Thy HOLY GHOST, to sanctify our hearts and lives, to comfort us in all our sadnesses and distresses, and to guide us aright in all our ways;

That we also by Thy good grace may at length be exalted to that place of endless joy and happiness, whither our blessed Saviour JESUS is gone before us; who with Thee and the same HOLY GHOST liveth and reigneth one GOD, world without end.
Amen.

II.

O Almighty God, who, by sending the HOLY GHOST upon the Apostles in the likeness of fiery cloven tongues, didst enable them plentifully with gifts and abilities for the service of Thy Church, to propagate the Gospel of Thy Son JESUS CHRIST, and instruct all nations of the world in Faith and Holy Religion,

We beseech Thee, of Thy great goodness, to send forth from time to time, a plenteous supply of faithful labourers into the Churches of Christ; to endue them with knowledge and a right judgment in all things appertaining to Truth and Godliness; and to furnish them with such a competent measure of gifts, as may make them serviceable instruments to promote Thy glory, and the salvation of Thy chosen people, through JESUS CHRIST our Lord. *Amen.*

* COLLECTS,

Wherewith to conclude the Service.

I.

Almighty God, the fountain of all wisdom, which knowest our necessities before we ask, and the manifold ignorances,

* *Collects.* Only one is given.

frailties, and infirmities of our prayers, when we do ask; and yet hast both commanded us to call upon Thee in all our necessities, and graciously promised to hear the petitions of them that ask in Thy Son's Name,

We beseech Thee mercifully to incline Thine ears unto us, that have now made our prayers and supplications* unto Thee;

That those things which we have faithfully asked agreeably to Thy holy will may be effectually obtained;

And that those things which Thou in Thine infinite wisdom knowest to be further expedient for the relief of our necessities and the setting forth of Thy glory, (although we are neither for our sins worthy to receive them, nor for our blindness know how to ask them,) may yet of Thine abundant goodness be vouchsafed unto us, for the worthiness of Thy Son, JESUS CHRIST our Lord. *Amen.*

† COLLECTS AND PRAYERS OCCASIONAL.

I. *For a Sick Person.*

O Almighty and most Merciful God, who hast made all men, and hatest nothing that Thou hast made,

Look down, we beseech Thee, from heaven; behold, visit, and relieve Thy servant which is grieved with sickness.

Give *him*, O LORD, a deep sense and sight of *his* own sins and frailty, that, *his* heart being broken with true sorrow and unfeigned repentance for the same, *he* may find comfort and sure confidence in Thy mercy.

Strengthen *him* in the spirit of *his* mind with faith against

* *supplications.* Originally there followed, "(though with much weakness.)"

† *Collects and Prayers.* In the MS. no more is given than this, which is followed by twenty blank pages; and these, again, by forty-nine pages, exhibiting Notes of nine Sermons, of which four are on the same Text as the Fifteenth *ad Aulam*, and one on the same Text as the Fourth *ad Clerum*.

all the assaults of the enemy; and give *him* such ease of bodily pain, as Thy wisdom knoweth to be most expedient for *his* soul's health.

Grant that *he* may so patiently take Thy fatherly visitation, that, after this painful life ended, *he* may dwell with Thee in life everlasting, through JESUS CHRIST our Lord. *Amen.*

O LORD, save Thy servant;
Which putteth —
Send *him* help from Thy holy place;
And evermore —
Be unto *him* a strong tower,
From the face —

THE OFFICE OF THE COMMUNION.

1. *The Instruction.*

We be come together at this time, Dearly beloved Brethren, according to GOD's Holy Ordinance to eat the Lord's Supper: that is to say, to be partakers of the Holy Communion of the Body and Blood of our Lord and Saviour JESUS CHRIST. Wherein as the comfort and benefit is exceeding great, if with a true penitent heart and lively faith we receive this Holy Sacrament, for then we spiritually eat the flesh of CHRIST, and drink His blood; whereby we become one with CHRIST, and CHRIST with us, to the strengthening and refreshing of our souls, and preserving them by the power of His death unto everlasting life; so on the other side is the danger exceeding great, if we receive the same unworthily; for then we be guilty of the Body and Blood of our Saviour; we provoke the heavy wrath and displeasure of Almighty GOD against us; and for want of discerning the LORD's Body we eat and drink our own

damnation. Wherefore it is necessary for every one of us, before we presume to eat of that Bread, and to drink of that Cup, in the first place duly to try and examine our own hearts and ways, by the rule of God's holy Commandments. And whereinsoever we shall find ourselves to have offended, either by thought, word, or deed (as in very many things we offend all) to bewail our own sinfulness therein; to ask pardon at the hands of Almighty God for the same; and to resolve with stedfast purpose of heart, by His good grace to order our lives hereafter according to His holy Word.

Secondly, forasmuch as God hath exceedingly manifested His great love to mankind in sending His only begotten Son into the world to save sinners, and to reconcile us to Himself when we were yet enemies; it behoveth us herein to be followers of His example, as dear children,* by loving one another as brethren, to bear no hatred nor malice in our hearts against any man; but to forgive those that have offended us; and if we have done wrong to any other, to reconcile ourselves unto them, by acknowledging our offence, and making them just satisfaction for the same.

Thirdly, we ought to come to this holy Sacrament with a lively and stedfast faith in GOD's mercy through CHRIST our Saviour, by the breaking of whose Body, and the shedding of His most precious Blood upon the Cross, (represented unto us in this Sacrament,) we and the whole Church trust to obtain remission of our sins, and all other benefits of His passion, to our great and endless comfort.

Lastly, forasmuch as this Sacrament † was ordained by our Saviour JESUS CHRIST Himself for this end especially, that the remembrance of His death, wherein He offered up Himself a sacrifice for our sins (and the innumerable benefits that we

* *as dear children.* Originally, "as dear children of our Heavenly Father."

† *this Sacrament.* Originally, "this blessed Sacrament."

receive thereby) might be the better remembered in the Christian Church to all succeeding generations ;

We are therefore bound to give most humble and hearty thanks to GOD the FATHER, the SON, and the HOLY GHOST, for the redemption of the world by the death and passion of our Saviour CHRIST, who, being the eternal Son of GOD, laid aside His glory and humbled Himself even to the death upon the Cross, for us, miserable sinners, which lay in darkness and in the shadow of death, that He might make us the children of GOD, and exalt us to everlasting life.

To Him, therefore, with the FATHER and the HOLY GHOST, be rendered by us (according to our bounden duty) all thanks, honour, praise, power, and dominion, for ever and ever. *Amen.*

II. *The Invitation.*

You that do truly repent you of your sins, and be in love and charity with all men, and intend to walk in newness of life, following the Commandments of GOD, and believing in His Son JESUS CHRIST, that you may receive His Holy Sacrament to your comfort, draw near unto the throne of grace, and make your humble confession to Almighty GOD, meekly kneeling upon your knees.

III. *The Confession.*

Almighty GOD, Father of our Lord JESUS CHRIST, and Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed against Thy Divine Majesty.

We do earnestly repent, and be heartily sorry for all our misdoings. The remembrance of them is grievous unto us : the burden of them is intolerable.

Have mercy upon us, therefore, most Merciful Father.

For Thy Son our Lord JESUS CHRIST's sake, ease us of this heavy burden, by forgiving us all that is past.

And grant that we may ever hereafter serve and please Thee in newness of life, to Thy honour and glory, through JESUS CHRIST our Lord. *Amen.*

iv. *The Benediction.*

Almighty GOD, our Heavenly Father, who hath promised mercy and forgiveness to all them that with hearty repentance and true faith turn unto Him, have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through JESUS CHRIST our Lord. *Amen.*

Lift up your hearts.

We lift them up unto the LORD.

Let us give thanks unto our LORD GOD.

It is very meet and right so to do.

v. *The Prefaces.*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O LORD, Holy Father.

Christmas.

But especially are we bound to praise Thee, for that it pleased Thee to give Thine only Son JESUS CHRIST to be incarnate by the HOLY GHOST of the Virgin Mary, and to be made man, and to be born as at this time, for us men and for our own salvation; and that without any spot of sin, to make us clean from all sin.

Easter.

But chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son our Lord JESUS CHRIST, who having

by His death destroyed death, and taken away the sins of the world, rose again the third day from the dead, to restore to us everlasting life.

Therefore with Angels and Archangels, and all the company of Heaven, we magnify Thy glorious Name; evermore praising Thee and saying, Holy, Holy, Holy, LORD GOD of Hosts, Heaven and earth are full of Thy Glory : Glory be to Thee on high.

VI. *The Prayer.*

It is not in any confidence of our own righteousness, O Merciful LORD, that we presume to come to this Thy table. For we are not worthy so much as to gather up the crumbs from under it. But all our trust is in Thy manifold and great mercies.

Grant us therefore, gracious LORD, so to eat the flesh of Thy dear Son JESUS CHRIST and to drink His blood, that our sinful bodies and souls, being sanctified by His body, and washed through His most precious blood, we may evermore dwell in Him, and He in us. *Amen.*

VII. *The Consecration.*

Almighty God our Heavenly Father, whose only Son JESUS CHRIST by His own oblation* of Himself, once offered upon the cross, hath made a full, perfect, and sufficient sacrifice, and satisfaction, for the sins of the whole world; and did in His Holy Gospel command us to continue the memory of that His precious death, until His coming again; grant, O merciful Father, we beseech Thee, that we, receiving these creatures of bread and wine, according to His holy institution, and in

* *His own oblation.* So in MS. and so in the Communion Office of the Scotch Church, as revized in 1765.

remembrance of His death and passion, may be made partakers of His most blessed body and blood; who, at His Last Supper, 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; Do this in remembrance of me. Likewise, after supper, He took the cup and gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me.

VIII. *The Distribution.*

The Body of our Lord JESUS CHRIST, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this, in remembrance that CHRIST died for thee, and feed on Him in thy heart by faith with thanksgiving.

The Blood of our Lord JESUS CHRIST, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that CHRIST shed His precious blood for thee, and be thankful.

IX. *The Act of Worship.*

Our FATHER, which art in heaven, &c.

O LORD and Heavenly FATHER, we give Thee hearty thanks, for that Thou hast vouchsafed to feed us with the spiritual food of the most precious Body and Blood of Thy Son our Saviour JESUS CHRIST; most humbly beseeching Thee to grant that all we which have now been partakers of this Holy Communion may be filled with Thy grace and blessing.

And here, O LORD, we offer and present ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee, which we beseech Thee mercifully to accept, as our bounden duty and service; not weighing our merits, (who, through our manifold sins, are not worthy to offer unto Thee any sacrifice,) but pardoning our offences, through JESUS CHRIST our Lord, to whom, with Thee and the HOLY GHOST, be all honour and glory, world without end. *Amen.*

x. *The Hymn.*

Glory be to GOD on high, and in earth peace, and good will towards men.

We praise Thee, we bless Thee, we worship Thee, we give thanks to Thee for Thy great glory, O LORD GOD, the Father Almighty.

O Lord JESU CHRIST, Lamb of GOD, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of GOD the Father, have mercy upon us.

For Thou only art holy; Thou only art the LORD; Thou only, O CHRIST, with the HOLY GHOST, art most high in the glory of GOD the Father. *Amen.*

xI. *The Collect.*

Prevent us, O LORD, in all our doings with Thy most gracious favour, and further us with Thy continual help; that, all our works being begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally, by Thy mercy, obtain everlasting life, through JESUS CHRIST our Lord. *Amen.*

xII. *The Mission.*

The peace of God, which passeth all understanding, keep

your hearts and minds in the knowledge and love of GOD, and of His SON JESUS CHRIST our Lord. And the blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be upon you and remain with you always. *Amen.*

CHURCHING OF WOMEN.

I. *The Exhortation.*

Forasmuch as it pleased Almighty GOD to give you safe deliverance, to preserve you in the great pains and perils of Childbirth, and to restore you to this measure of strength ;

It is your duty to render hearty thanks to Him for His great mercy and goodness unto you therein ; to lift up your eyes and your heart to the heavens, from whence your help came ; and to acknowledge that all your help for the time to come standeth in the Name of the LORD, which hath made heaven and earth.

II. *The Psalm.*

I am well pleased that the LORD hath heard the voice of my prayer.

He hath inclined His ear unto me, therefore will I call upon Him as long as I live.

The snares of death compassed me about, and the sorrows of the grave gat hold upon me.

I found trouble and heaviness, and called upon the Name of the LORD, O LORD, I beseech Thee, deliver my soul.

Gracious is the LORD, and righteous ; yea, our GOD is merciful ; for I was in misery, and He helped me.

Turn thee then unto thy rest, O my soul, for the LORD hath rewarded thee.

And why? Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling,

That I might walk before the LORD in the land of the living.

O what great troubles and adversities hast Thou shewed me, and yet didst Thou turn and refresh me; yea, and broughtest me up from the deep of the earth again.

O therefore let my mouth be filled with Thy praise, that I may sing of Thy glory and honour all the day long.

Praised be the Name of the LORD from this time forth for evermore. Praise the LORD.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

LORD, have mercy upon us, &c.

OUR FATHER, &c.

LORD, save this woman, Thy servant, &c.

III. *The Prayer.*

Grant, we beseech Thee, O Almighty GOD, that this woman Thy servant, whom, of Thy great mercy, Thou hast preserved in travail of childbirth, may also, by Thy gracious help, be so preserved both in soul and body in her going out and coming in, that passing the time of her pilgrimage here in Thy fear, she may both live and walk in her vocation according to Thy holy will in this life present, and also may be partaker of Thine everlasting glory in the life to come, through JESUS CHRIST our Lord. *Amen.*

The Grace of our LORD, &c.

THE ADMINISTRATION OF BAPTISM.

I. *The Exhortation.*

Well-beloved Friends, you have brought this child hither to receive holy Baptism, which is a Sacrament, ordained by CHRIST as a seal and pledge of the Covenant of Grace in the New Testament.

By virtue of which Covenant, the sons of men, being by nature born in sin, and the children of wrath, and so incapable of entering into the kingdom of GOD, until they be regenerate and born anew of water and of the HOLY GHOST, are cleansed from their sins by the blood of JESUS CHRIST our Saviour; and are thereby made members of CHRIST, the children of GOD, and inheritors of the kingdom of Heaven.

Wherefore, I beseech you, let us call upon GOD the Father through the same our Lord JESUS CHRIST, that this child may be baptized with water and the HOLY GHOST, received into the Covenant of Grace, and into the fellowship of CHRIST's holy Church, and be made a lively member of the same.

II. *The Prayer.*

Almighty and Everlasting GOD, who by saving Noah and his family from perishing by water, and by leading Thy people Israel safely through the Red sea, didst figure the Sacrament of Baptism; and by the Baptism of Thy well-beloved Son JESUS CHRIST in the river of Jordan, didst sanctify the element of water to the mystical washing away of sin; We beseech Thee mercifully to look upon this infant, sanctify *him*, and wash *him* with the Holy Ghost, that, being delivered from Thy wrath, and receiving remission of *his* sins by spiritual regeneration, *he* may be received into the Ark of CHRIST's Church, and so pass through the waves of this evil world, that at last

he may come to the land of everlasting life, through JESUS CHRIST our Lord. *Amen.*

III. *The Gospel.*

In Mark x. it is thus written :

At a certain time they brought children to CHRIST, that He should touch them; and His disciples rebuked those that brought them. But when JESUS saw it, He was displeased and said unto them, Suffer little children to come unto me, and forbid them not : for to such belongeth the kingdom of GOD. Verily I say unto you, whosoever doth not receive the kingdom of GOD as a little child, he shall not enter therein. And when He had taken them up in His arms, He put His hands upon them and blessed them.

IV. *Application.*

In which Gospel you may observe how our Saviour CHRIST, both by His words and by His gesture and deeds, declared His goodwill towards little children ; embracing them in His arms, laying His hands upon them, and blessing them. Wherefore being fully persuaded of the goodwill of our Heavenly Father towards such infants, as by the charitable devotion of their Christian friends are brought to His holy Baptism, and nothing doubting, but that for His part He will most surely keep and perform all the gracious promises made in the Gospel of His Son JESUS CHRIST, to as many as are careful on their part to perform the solemn vow and promise made by them in their Baptism, it remaineth that this infant do here promise and vow by you that be *his* sureties, that *he* will forsake the devil and all his works, and constantly believe GOD's holy Word, and obediently keep His Commandments. And you are further to remember that [it] is your duty hereafter to take

care that this child, so soon as *he* shall be able to learn, may be put in mind what a solemn vow, promise, and profession it is that *he* now maketh by you; which that *he* may the better understand, you shall provide that *he* may learn the Creed, the LORD'S Prayer, and the Ten Commandments in the English tongue, and all other things which a Christian ought to know, believe, or* practise for his soul's health.

v. *The Sponson.*

1. Dost thou forsake the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh, so that thou wilt not follow nor be led by them?

2. Wilt thou endeavour to keep GOD'S holy will and commandments, and to walk in the same all the days of thy life?

3. Dost thou believe in GOD the Father Almighty, Maker of heaven and earth?

And in JESUS CHRIST His only Son our Lord? And that He was conceived by the HOLY GHOST; born of the Virgin Mary; that He suffered under Pontius Pilate, was crucified, dead, and buried; that He descended into hell, and rose again the third day from the dead; that He ascended into heaven, and sitteth at the right hand of GOD the Father Almighty; and from thence shall come, at the end of the world, to judge both the quick and the dead?

And dost thou believe in the HOLY GHOST; The Holy Catholic Church; The Communion of Saints; The Remission of sins; The Resurrection of the flesh; and everlasting life after death?

Wilt thou be baptized into this faith?

* *or.* Originally, "and."

VI. *The Consecration and Prayer.*

O Merciful GOD, whose dearly beloved SON, JESUS CHRIST, for the forgiveness of our sins, did shed out of His precious side both water and blood; and gave commission to His Disciples and their successors to the end of the world, to teach all nations, and to baptize them in the Name of the FATHER, and of the SON, and of the HOLY GHOST; Regard, we beseech Thee, the supplications of Thy Congregation; and grant that this child which is to be now baptized in this water, may receive the fulness of Thy grace, may have strength and power to fight against and to overcome the flesh, the world, and the devil, and ever remain in the number of Thy faithful and elect children, through JESUS CHRIST our Lord. *Amen.*

VII. *The Act of Administration.*

N. I baptize thee in the Name of the FATHER, and of the SON, and of the HOLY GHOST.

We receive this child into the Congregation of CHRIST'S flock, with this hope, that *he* will account it no shame to confess the faith of CHRIST crucified; but that *he* will fight manfully under His banner against sin, the world, and the devil, and continue CHRIST'S faithful soldier and servant unto *his* life's end. *Amen.*

VIII. *The Thanksgiving and Prayer.*

OUR FATHER, which art &c.

We give Thee hearty thanks, O Merciful FATHER, that [it] hath pleased Thee, by the washing of regeneration, to incorporate and ingraft this infant into the body of CHRIST'S Congregation.*

* *Congregation.* So, previously to the last Review.

And humbly we beseech Thee to grant that *he* may lead the rest of *his* life in this present world answerably to the Christian profession *he* hath now made ;

And that *he* may follow the example of our Saviour CHRIST, and be made like unto Him ; That, as CHRIST died, and was buried, and rose again from death to life, so *he*, being dead unto sin, and buried with CHRIST by Baptism into His death, may crucify the old man, even the whole body of sin, and feel the power of CHRIST'S Resurrection raising *him* up unto newness of life ;

That so, finally, with the residue of Thy holy Congregation, *he* may be an inheritor of Thine everlasting kingdom ; through the same our Lord and Saviour JESUS CHRIST. *Amen.*

THE OFFICE OF CHRISTIAN BURIAL.

I. *At the Church gate or door.*

I am the Resurrection and the Life, saith the LORD: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall not die for ever.

We brought nothing into this world, neither may carry anything out of this world.

The LORD giveth, and the LORD taketh away. Even as the LORD pleaseth, so cometh things to pass. Blessed be the Name of the LORD.

II. *In the Church.*

- I. The LORD'S Prayer.
- II. Psalms xxxix, xc.
- III. Lesson, I Cor. xv, 20.

III. *At the Grave.**The Prayer.*

O LORD GOD, who for the sin of man hast appointed him but a short time to live, and that full of vanity, trouble, and vexation of spirit; Give us grace, we humbly beseech Thee, so to number our days, to remember our end, and how short and uncertain our stay is here in this miserable and sinful world, that we may timely and steadfastly apply our hearts to heavenly wisdom.* LORD, forgive us our sins, and deliver [us] not into the bitter pains of eternal [death]; but grant

* *heavenly wisdom.* After this was originally written, "Teach us to subdue our carnal lusts and affections, and strengthen us against all the assaults of the world, the flesh, and the devil." But the pen was afterwards drawn across all this.

that by continuance in well-doing, by a lively faith and a godly life, we may lay a good foundation of hope against the time to come, and in the end through Thy mercy obtain everlasting life, through JESUS CHRIST our Lord. *Amen.*

IV. *The Interring.*

Forasmuch as it hath pleased Almighty God * to deliver this our *brother* here departed out of the miseries of this sinful world, and to take *his* soul unto His own mercy; We therefore commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust, in hope of resurrection unto eternal life, through our LORD JESUS CHRIST; Who at His second coming will change these our vile bodies, that they may be made like unto His glorious body, according to the mighty working, whereby He is able to subdue all things to Himself.

Lord, have mercy upon us, &c.

OUR FATHER, which art &c.

V. *The Last Prayer.*

ALMIGHTY GOD, in whose presence the souls of them that die in Thy fear, after they be delivered from the burden of the flesh, do live in joy and felicity; We humbly beseech Thee, that, as it pleased Thee to take the soul of this Thy servant unto Thy mercy, so it would please Thee of Thy gracious goodness, in Thy good appointed time to accomplish the number of Thine elect, and to hasten the kingdom of Thy Son JESUS CHRIST; that we, and all other departed in the true faith of Thy Holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal glory. *Amen.*

The Grace of our Lord, &c.

* *Almighty God.* Originally there followed here, "of His great mercy."

THE OFFICE OF MATRIMONY.

I.

Forasmuch as we are here met together to join these two persons in Holy Matrimony, we are to consider that Matrimony is the ordinance of GOD, instituted in the state of man's innocency, affirmed by St. Paul to be honourable among all men, and to be a lively representation of the union that is betwixt CHRIST and His Church; and honoured by our Blessed Saviour Himself, who not only vouchsafed His presence, but also wrought His first miracle, at a Marriage.

II.

We are next to consider the three special ends for which Marriage was ordained. To wit these: First, for the propagating of mankind, by the procreation of children to be brought up in the fear of God.

Secondly, for a remedy against carnal lusts; that such as have not the gift of continency might marry, and so keep themselves undefiled members of CHRIST.

Thirdly, for the mutual help and comfort, which the husband and the wife may and ought to have the one of the other's society, as well in prosperity as adversity.

III.

Now whereas the Marriage of such persons as are coupled together otherwise than GOD hath allowed in His Word, is not of GOD, and therefore cannot expect a blessing from Him,

I require you all here present, if any of you can show any just cause why this man and woman may not be lawfully joined together in Marriage, that you now declare it before this congregation, or else for ever hereafter hold your peace.

And more especially I charge you both, in the presence of GOD, who knoweth the secrets of all hearts, if either of you know any such cause or impediment, that you presently confess it, and proceed no farther in this business.

Do you know any ?

Or you ?

IV.

It is requisite then that you signify your several mutual consents before this congregation here present.

N. Wilt thou have this woman to thy wedded wife, to live together in the holy state of Matrimony, in such manner as ye ought to do according to GOD's holy ordinance ?

I will.

N. Wilt thou have this man to thy wedded husband, to live together in the holy state of Matrimony, in such manner as ye ought to do, according to GOD's holy ordinance ?

I will.

Who giveth this woman in Marriage ?

V.

I N. take thee N. to my wedded wife, to have and to hold, to love, comfort, and cherish, from this day forward, till death us depart,* according to GOD's holy ordinance ; and thereto I plight thee my troth.

I N. take thee N. to my wedded husband, to have and to hold, to love, cherish, and obey, from this day forward, till death us depart,* according to GOD's holy ordinance ; and thereto I plight thee my troth.

With this Ring I thee wed ; with my body I thee worship ; and with all my worldly goods I thee endow. In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

* *depart.* So, previously to the last Review.

VI.

O GOD Almighty and Everlasting, the preserver of all mankind, the fountain of all spiritual grace, the lover of truth and concord; Give Thy blessing, we beseech Thee, to this man and this woman; That they may duly remember, and faithfully perform the solemn promise and covenant now between them made; that they may live together all their days in holy religion towards Thee, and in perfect peace and love between themselves; through JESUS CHRIST our Lord.
Amen.

VII.

Forasmuch as N. and N. have consented together in holy Wedlock, and have here, in the presence of GOD and of this congregation, witnessed their said consent by the express words by them uttered, and also declared the same by joining of hands,

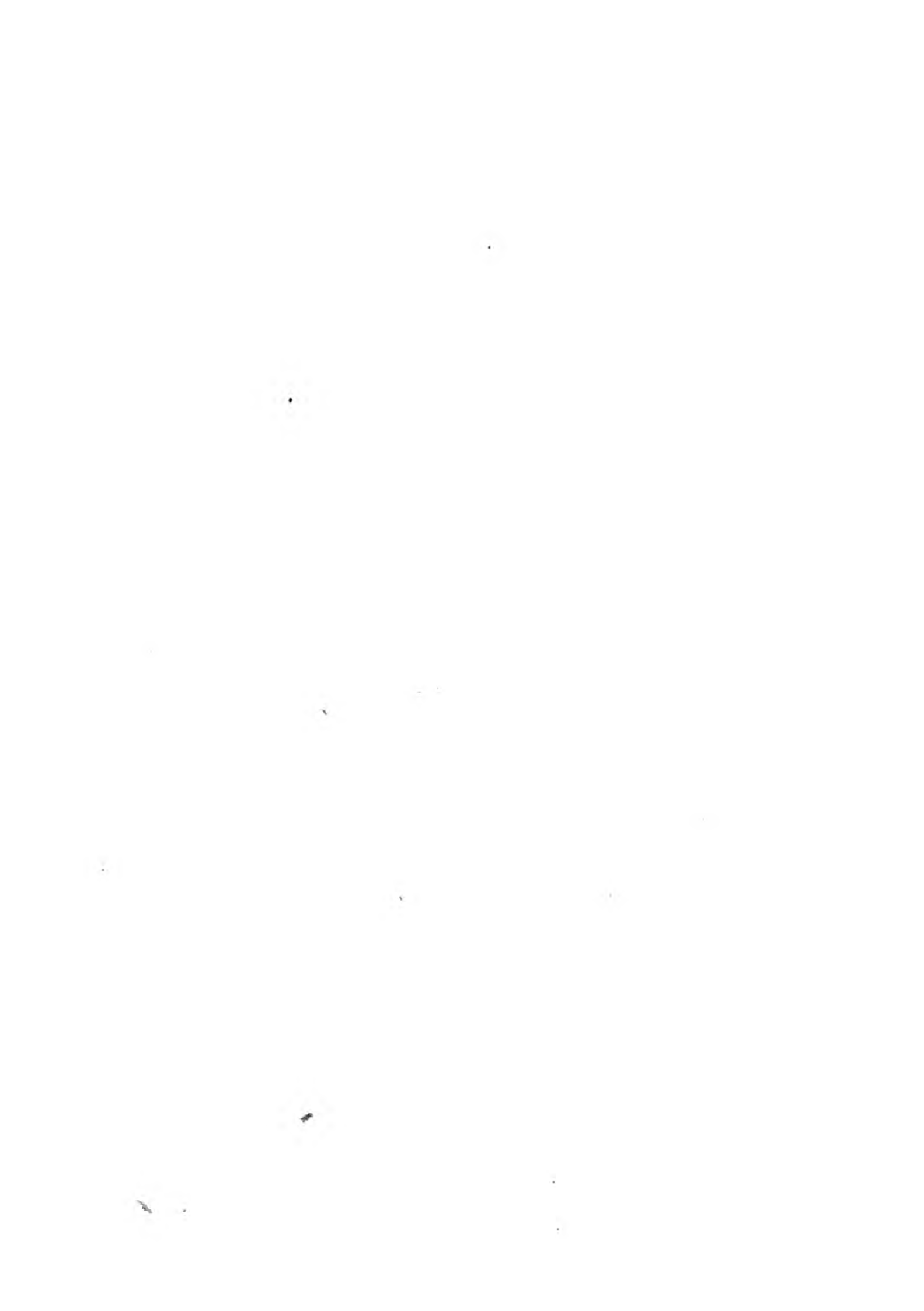
I pronounce that they be man and wife together, In the Name of the FATHER, and of the SON, and of the HOLY GHOST. *Amen.*

Those whom GOD hath joined together, let no man put asunder.

VIII.

ALMIGHTY GOD, who, after He had created our first parents Adam and Eve, did sanctify them, and join them together in Marriage, bless, preserve, and keep you; cause the light of His favourable countenance to shine upon you; fill you with the riches of His heavenly Grace;

That you may walk before Him all the days of your life, in holiness and mutual love; and, after this mortal life ended, may, by His mercy, attain to everlasting life, through the merits of our Blessed Lord and only Saviour JESUS CHRIST.
Amen.



*[The Condition of the first leaf of the MS. has left the Title
very imperfectly legible.]*

ADVIZING THE
BUT
SUBMITTING ALL TO THE JUDGMENT
OF
OUR H. MOTHER, THE CHURCH
OF ENGLAND.

IT IS GOD ALONE, THAT CAN BRING LIGHT OUT OF DARKNESS.

Never could there have been an opportunity so offenceless on the Church's part, for amending the Book of Common Prayer, as now, when it hath been so long disused, that not one of five hundred is so perfect in it as to observe alterations; and they who are likeliest to pry into it, do know themselves to have been the Causers of it. If, therefore, upon the loud clamours which for these fifteen* years have been taken up, in general terms, against the Book by the several factions, (who would have no set Forms, that they themselves might be bound to none; that desire all Religion should hang on their lips, as well for Praying as for Preaching; that liked not to have the King's authority so much asserted, and so often prayed for, as in the Liturgy it is; nor would have the Bishops at all,) it may now please the King of his grace to all, by Proclamation, or how else he shall please, to make it lawful for every man, of such a quality, in every County, at such places, and within so many days, (which need not be many, after fifteen years' preparation) to bring in under their hands, in terms beseeeming, what particulars soever they would except against in the Book, and the reasons, to be delivered to such as His Majesty shall appoint in every County to receive the same: also, that they who receive the same shall keep a perfect note of every such † the day when and the parties from whom they receive the same, and then shall presently, under their own hands and seals, transmit the same into the Chancery, where all such exceptions shall be viewed and judged of, by those whom His Majesty shall think fit to appoint in his

* *Fifteen years.* The public use of the Prayer Book was forbidden by Act of Parliament, January 3rd, 1645; and the private use in families, by another Act, August 23rd, 1645.

† The MS. is damaged so as to be illegible.

own stead; and these alterations being by them so admitted as thereby to make perfect that Form of Common Prayer,—the Book shall come forth, for public use, as the former Book did.

This would be done with as much expedition as may be; with a command, that none of the old Editions shall in the meanwhile be required in the Churches. But by this way those amendments whereof there is need, may be inserted; and nothing shall redound to the dishonour of the Church under which it was so long used, and not amended before.

TOWARD THIS REFORMING,

1. One general Rule would be, that every word throughout (as much as can be) should be commonly understood. The aiming whereat in the Compilers of the Old Book was very commendable, though it was but slenderly observed, because Latin Terms were then so much in use; and one course which they took therein was not so well advised, as having produced that which is now a blemish, and calls for an amendment. When using a word not perfectly understood in our Language, they joined another to it to expound it, as “Erred and Strayed,” “Perils and Dangers,” “Vanquish and Overcome,” “King and Governor,” “Bishop and Pastor.” But now ’tis grown to be but an idle repetition; and in some, the latter word is less understood, or liable to more misconstruction, than the former.

2. Another Rule would be, That whatsoever is not very perfect and right, be it never so small, should now be set right, to prevent all after quarrels; yet all care now to be had, that, in setting it right, it be done with as little alteration as well may be. But the more it is now condescended to the mending of the smaller things, though some but merely verbal, the less scruple will be made of altering some other things, that may seem to be of a greater consequence.

3. A third Rule would be, because no Language but at

first is more imperfect and unpolished, and in every Age (of seventy years) admits much variation, that heed be now taken to this, it being so long since the former Book was composed, that the errors thereof have now by use corrupted the Language. There is one little word which crept into our Prayers, at the Translation of the Litany into English, under King Henry VIII., for the use of the Army then going to Boulogne, which from thence has spread itself, and hath infected many of the Collects and the Prayers which have been used since, and yet is a very solecism : That the word *which*, which [doth] only belong unto things without life or without reason, should be used also instead of *who*, and be the Relative for persons, human, or (much less) Divine. It began, therefore, then with Our Father, *Which* art in Heaven, instead of Our Father, *Who* art in Heaven. The altering whereof, if it may seem strange at first to unskilful ears, yet will it not be a nine days' wonder, but for ever after a right expression in all our addresses unto God.

Some other Rules, fit to observe, will fall in by the way as we go on.

In these Advices, I go by that edition (which I only now have) of the Book of Common Prayer, in quarto, printed A.D. 1639. Unto every page whereof I have added the number, until I came unto the Epistles and Gospels, which I cite by the Day.

At the Order also for the Communion, I return again to set the pages thereof, and to make my notes by those numbers. But in this part there was a mistake, the fifteenth page being set twice, which I hope will be pardoned.

The forty first pages of this Book contain nothing but Kalendars and Rubricks, and Rules, and other Preambles. But in that they are set in the front of the Book, it is fit that they be reviewed also.

To the very Title Page, towards the bottom thereof, would be added,

With the Psalter, or Psalms of David, as they are to be read in Churches.

The first page is in a manner needless, and very much of it is wrong. Let therefore the first ten heads be quite left out, as being very broken, false, and disordered. §

The other part to be placed rather for the fortieth page, and to be set down thus :

- I. *The Order for Morning Prayer.*
- II. *The Order for Evening Prayer.*
- III. *The Confession of Faith, called Quicunque vult.*
- IV. *The Public Supplication, called the Litany.*
- V. *The Collects, Epistles, and Gospels.*
- VI. *The Order for administering the Holy Communion.*
- VII. *The Order for Baptism, Public and Private.*
- VIII. *The Order for Confirmation, with the Instruction, called the Catechism.*
- IX. *The Order for Holy Matrimony.*
- X. *The Prayers in Public for the Sick. (If any shall be appointed.)*
- XI. *The Visitation of the Sick.*
- XII. *The Communion of the Sick.*
- XIII. *The Order for Burial.*
- XIV. *The Thanksgiving after Childbirth.*
- XV. *The Denouncing of God's Judgments against Sinners, called the Commination.*

§ The first ten heads are:—(1.) The Table and Kalendar for Psalms and Lessons, with necessary Rules appertaining to the same. (2.) The Table for the Order of Psalms to be said at Morning and Evening Prayer. (3.) An Almanack. (4.) An Act for the uniformity of Public Prayer. (5.) A Proclamation for the authorizing of the same. (6.) A Preface. (7.) Of Ceremonies, why some be abolished, and some retained. (8.) The Order how the Psalter is appointed to be read. (9.) The Order how the rest of Holy Scriptures is appointed to be read. (10.) Proper Psalms and Lessons at Morning and Evening Prayer, for Sundays and certain Feasts and Days.

The second page and the eleven which follow are the Kalendar. In all which, the first note about the Sun's rising and falling (the setting is a fitter word) is very false, in the most of them.

Also the word *Psalms*, set in red letters over the first column, is in vain. Leave it out.

Then there are eight distinct columns, of which the third is of no use now, as to our Divine Service. If it must stand, let it be formed in every one thus :

Kalendas Jan.	Nonas Jan.	Idus Jan.
xix. Kalend. Februarii.		

so that the word *Februarii* run not into the next column. And so in the rest.

The fourth column would be well considered of. Stand it must; for there is never a month but hath some day in it of God, or of the Holy Apostles of Christ.

As for the rest, though it hath been truly said, that in the Reformation, to avoid so great a number of Saints in general, one day, called All Saints', was set out, and became a great Feast; and yet some few were then retained, unto whom our people were most affected, and with whom they were best acquainted; this very reason (taken from the times as then they were) is sufficient why there should now be some alteration, and none but of our own nation, or such as in some particular respect do concern our nation (for we formerly had a great hold in France) be retained, and sprinkled into that column; and the choice of these or of any other to be recommended by the Church to the King and his great Council. Also, whosoever shall be left in, it will be very meet that who they were, and the time when they lived, be briefly expressed.

On the twenty-fifth day, let "Conversion of Paul," be in

a Rubrick, inasmuch as our Church observes it, though the Statute overslipt it.*

(February.) Page 3. The second day would rather be styled "Presenting of Christ;" and so the sixth day, on the page before, "Christ manifest to the Gentiles," for Epiphany.

There would be also Lessons set for the twenty-ninth day in Leap Years. Deut. xiii, Deut. xiv.

(March.) P. 4. On the first day, that second Lesson should be Luke xii. The twenty-fifth day to be called Annunciation of Christ to Mary; for, by our Lawyers' leave, Annunciation of Mary is a solecism.

The thirty-first day, the second Lesson was the Gospel in A° 1648; and so will be again ere long. Let there be a Rubrick to direct what to do in that case.

(April.) P. 5. The Second Lesson, April 30, ii and iii John.

(June.) P. 7. Barnabas, Ap., on the eleventh day would be in a Rubrick, for our Church's sake, though it was scattered out of the Statute.* And it is to be wished the Statute were a little amended.

The twenty-ninth day should be Peter and Paul, App.

(July.) P. 8. Out with Dog-days from among the Saints.

(August.) P. 9. If Lammas stand, let it be expounded, from *Lafen*; because of the Oblations and Divine Service for the new corn then in use.

The notes for the Lessons on the twenty-fifth day, and the twenty-ninth, and the thirtieth, are disordered: let them be set right.

* 5, 6 Edward VI, cap. 3.

(October.) P. 11. Put in the first Lesson at morning† on the first day, Exod. vi. And if the note of the Sun's progress do stand in every month, put here Sol in Scorp.

(Order of the Psalms) P. 14. There is no need or use at all of this Table. It is transplaced: it should stand page 28, next under that title; for there it is promised, and there's none.

(Almanack for forty years.) P. 15. Make a new one, for this is near to an end. Put in also the rule of the Golden Number, or leave out the name of it, at the bottom of this page.

(Qn. Eliz. Act of Uniformity,) P. 16. Name the year in which this Act was made; and so page 22 for that Preface.

(The three Paragraphs now subjoined to the Preface of 1549.) P. 25. It would be said from whence this came, that it may be known by what authority.

In the first line, it would be said, Though it be *intended*.

In the eighth line, say,—*are* bound. But what warrant for those exceptions?

In the twelfth line, the word *Curate* now in England is grown into quite another sense. It is here put, to signify every one upon whom doth lie the duty of Administration in that Church or Chapel.

In the thirteenth line, these words, *and not being otherwise reasonably let*, are no very good sense; but they would be left out, as letting it rest at his own peril, if without good reason he do at any time omit it.

In the fifteenth line, let the hours for tolling of the bell be named,—at some time betwixt ten and twelve, and again betwixt two and four.

† This had been Zech. xi in the three previous Books. In 1604 it was left blank, with a foot note directing Exodus vi to be read to verse 13.

(Of Cere-
monies, &c.) P. 26. The date of this would not be omitted.

(The Table and
Kalendar, &c.) P. 28. See what is said before ad pag. 14.

Upon this page, here are six paragraphs. The two first (the first line only excepted) would be omitted; for that Order for the Psalms* is not observed. And it makes such a strange disturbance, so long together, the people jeering now at the Ministers for it, as if they were mistaken, or worse, that it cannot be used. Also the fourth paragraph is in vain, and would be omitted. In the sixth paragraph, name the year of the Edition of the great English Bible.

(The Order how
the rest of
Holy Scrip-
ture is to be
read.) P. 29. The two first paragraphs here also would be omitted. For those words, *least edifying, and might best be spared*, are not so satisfactory, but that they will rather incite the quarrelsome to a comparison betwixt these parts of Scripture omitted and those of the Apocrypha which are appointed to be read.

To the fifth paragraph add this, *Except in that week there be some Feast Day, which hath a proper Collect, Epistle, and Gospel.*

The sixth paragraph is liable to a quarrel, unless it be put thus, *When the years of our Lord upon the Annunciation Day may be divided into*; for in our Church the year begins not till then. But the Leap is in February. This Rule therefore counts the beginning of the year from Christmas, at which time indeed the Golden Numbers and the Dominical Letters do change.

In the last paragraph, let the verses be set down, *To begin the same at the 18 v.*, and the other, *Shall be read to the 23 v.*

* 'And because January and March have one day above the said number, and February, which is placed between them both, hath only 28 days, February shall borrow of either of the months (of January and March) one day; and so the Psalter which shall be read in February must begin at the last day of January and end the first day of March.'

(Proper Lessons for Sundays.) P. 30. To keep to the Rule of expounding every word, instead of *Mattens and Evensong*, set it, *Morning and Evening Prayer*.

And, *Sundays before the Coming of Christ, called the Advent.*
Sundays before the Birth of Christ, called Christmas.
Sundays after the Manifesting of Christ to the Gentiles,
called the Epiphany.

For Septuagesima, Sexagesima, and Quinquagesima, to expound them, and to give the reason (what use soever they have been in) is so gross and unreasonable, that it will be better quite to omit them. For however Quadragesima was never amiss, because that first Sunday in Lent is just the fortieth day before our Saviour's Passion; yet from any analogy thereunto, the Sunday before it to be called Quinquagesima, which is but forty-seven days, and Sexagesima, which is but fifty-four days, and Septuagesima, which is but sixty-one days before, how great soever the devotion of those times was, yet the blindness was greater. Will it not be best now to style them *the Third, the Second, and the next Sunday before Lent?*

P. 31. Rather let the sixth Sunday in Lent have the xxvi Chapter of St. Matthew set to it for a Proper Second Lesson. Because that and xxvii Chapter joined together do make the Gospel for that Day, in divers regards, overlong.

Easter Day, Evening Prayer, Exod. xiv. Also Acts ii, to begin at the 22 v.

Whitsunday. Of both the second Lessons set down the verse—Acts xx, 34, and Acts xix, to the 23 v. And thus set down the verse, in all places here following.

For Trinity Sunday here wants a second Lesson at Evening Prayer.

Take the i John, v.

P. 32. On the seventh Sunday after Trinity, the first Lesson at morning is II Sam. xxii. Now that being the xvii Psalm, and thereby is read every month, and falls out sometimes to be read among the Psalms for that day, rather let the Lesson be II Sam. xxiii unto the 24 verse.

P. 33. Add here in every place the number of the verse at which to begin or end.

P. 34. *The Manifesting of Christ to the Gentiles, called the Epiphany.*

The Presenting of Christ in the Temple, called the Purification of the Virgin Mary.

Lessons are here wanting for the first day of Lent. There would be also a second Lesson proper for Good Friday; for when it falls on the last of March, the second Lesson is the Gospel. Adding here also the note of the verses, where to begin and end.

P. 35. It would be *S. Philip and Jac. S. John Baptist. S. Peter and Paul.* Note the verses also.

P. 36. *S. Simon and Jude.* Here also note the verses. Also here would be proper Psalms set for the First Day of Lent, Morning: vi, xxxii, xxxviii; Evening: cii, cxxx, cxliii. Good Friday, Morning: xxii, lxxxviii; Evening: xciv, cxliii.

(A rule to know when the Term beginneth and endeth.)

P. 37. To what end this here? Away with it.

(These to be observed for Holy Days, and none other.)

P. 38. Name the year and the Act. And it were to be wished it might be altered, as we said before.*

(The Order where Morning and Evening Prayer shall be used and said.)

P. 39. Set down when this Order was made. But who can now tell which place, when this Order was made, was the accustomed place?

* See above, P. 7 on page 50.

Also, who knows how the Chancels were in those times past, so many having since then been demolished, and many disused ?

But what is now fit to be ordered herein, and to preserve those that are still in use, it would be set down in express words, without these uncertainties which breed nothing but debate and scorn. The very words too of that Act, 2 Edw. VI, for the Minister's Ornaments, would be set down, or to pray to have a new one made ; for there is somewhat in that Act that now may not be used.

P. 40. Leave out of the Rubrick these words, *and likewise of Evening Prayer* ; for it is more than is in the Title about it. It thwarts also the Rubric for Evening Prayer, page 51.

Ibid. The first sentence should be set Ezek. xviii, 21. Examine all the rest also, for my book is torn.

P. 41. In the Exhortation there are needless multiplying of words, *acknowledge and confess ; humble and lowly ; assemble and meet together ; requisite and necessary ; pray and beseech.*

Ibid. Those words, *saying after me*, would be well considered of. They came in here after the Reformation had been admitted ; but it was a time of great averseness from making any Confession but Auricular, and of great ignorance in people of that which was to be said. Secondly, it hath now been much disused and laid aside, especially in Cathedral Churches, (which should be the Pattern to other Churches, as a Mother to her Daughters) and in the King's Chapels, and in Colleges. Thirdly, it gives some countenance to another uncouth and senseless custom, not long since brought in by some factions, one to read a line of a Psalm, and then all the rest to sing it. Will it not be better, therefore, though not to set down any-

thing to the contrary, yet to leave out those two words, *after me*, and so in the Rubrick also?

In the Confession, *Erred and strayed* is of the former strain, especially seeing that in David, from whence it is taken, Psalm cxix, 176, it is only *I have gone astray*.

Ibidem. *We have followed too much the devices, &c.* This is very improper; as though there were a proportion, how far to follow that which it is unlawful to follow at all. Put it home rather here, and make it, *We have only followed the devices and desires of our own hearts*.

P. 42. And unto the first Rubrick, *By the Priest alone standing up, and the People all still kneeling*.

In the Absolution the word *Which* is three times: the last only is right; and that shows the other two should be *Who*.

To the next Rubrick add, *begin the Lord's prayer with an audible voice, all kneeling and saying with him, Our Father, &c.* This note was put in at first, because in the Latin Service they were to say it to themselves.

And here let be added, *For Thine is the kingdom, the power, &c.*, though the Church of England did then use to omit it, as appears by the Catechism and in the Litany: And now it may be omitted in other places of the Divine Service, except it be at large printed.

At the end of every Prayer, all the people shall audibly answer, *Amen*.

Then the Minister alone shall say, *O Lord, open Thou our lips, &c.*

P. 43. To the first word there, *Answer*, let be adjoined, *by all present*, and so to be observed through this whole Book, where there is this general direction, *Answer*.

Then all shall stand up, and the Priest shall say
Glory be to the FATHER, and to the SON, and to the HOLY
GHOST.

Answer.

As it was in the beginning, is now, and ever &c.

The Priest.

Praise ye the LORD.

Answer.

The LORD'S Name be praised.

This being the first Psalm that is read in the Divine Service, it is meet that here it be well considered and resolved, what Translation of the Psalms shall be followed through the whole Book of Common Prayer.

Also a Rubrick would here be set, that

Throughout the Divine Service, whenever any Psalm or Hymn is begun by the Priest, he saying the first verse thereof, the Clerks and the people that can, are to answer the next verse, and so by course to the end thereof.

P. 44. The first Rubrick is to be divided, and the last part of it to be set foremost, thus :

At the end of every Psalm that is read, and likewise at the end of the *Benedictus*, *Benedicite*, *Magnificat*, and *Nunc Dimittis*, the Priest shall say,

Glory be to the FATHER, and &c.

Answer.

As it was in the beginning, is now, &c.

Here shall follow the Psalms that are appointed for this day of the month, except there be some Proper Psalms appointed for it.

The last Rubrick of this Page, the most of it is to be left

out, for now the Lessons, Epistle, and Gospel are no where sung.

After the First Lesson, the Priest standing up shall say
Let us now give Praise unto Almighty GOD, and say
 We praise Thee, O GOD, we &c.

Answer.

All the earth doth worship &c.
 and so on by course unto the end of that Hymn called *Te Deum.*

Very requisite it is that some such words of exhortation be appointed wherewith to stir up the people to Thanksgiving after every Lesson, because very many are not quick enough of themselves to mark how the Church passeth from Reading to Praying; and it hath been a cavil against the Liturgy as though it were wanting in the duty of Praise.

Holy, Holy, Holy, LORD GOD of *Tsebaoth*, or, of *Hosts*, not Sabbath.

P. 47. After the Second Lesson the Priest shall say

Let us now bless GOD, as holy Zachary did.

And so he shall begin in English that Hymn which was called *Benedictus*, the people answering every other verse.

P. 48. The last Rubrick thus :

Then shall be said *the Confession of Faith called the Apostles' Creed* by the Minister and the people, *all standing up.*

In the Creed,

His only Son, our LORD, *Who* was conceived &c.

P. 49. After *Let us pray*, the Minister, Clerks, and people shall say together,

LORD, have mercy &c., and
OUR FATHER, &c.

In the last line of that page the word *People* should be left out, thus :

Answer.

And make Thy *Chosen* joyful.

P. 50. The title of that second Collect would be
For Peace and *Defence*.

At the third Collect, a Rule in the margin, if it be after Nine of the Clock in the morning, to read it

Who hast safely brought us *through* the beginning of this day, defend us in the same &c.

P. 51. A first Rubrick here let be,
The Priest *beginning the LORD'S Prayer, all shall kneel down, and say it with him.*

A Second Rubrick, after *make haste to help us. Here shall all stand up, and the Priest shall say,*
Glory be to the FATHER, and to the SON, &c.

Answer.

As it was in the beginning, is now, &c.

Priest.

Praise ye the LORD.

Answer.

The LORD'S Name be praised.

Then this Rubrick,

After the Psalms for the Day be said, the First Lesson shall be read, and then shall follow in English the Hymn called the

Magnificat, the Priest first distinctly saying, Let us give Praise to GOD, with the same words that the Blessed Virgin did.

It is very requisite to express this Exhortation thus, because of those words spoken of Herself, *All generations shall call me blessed.*

P. 52. Or, *Let us praise GOD, and say the xcvi Psalm of David.*

P. 53. Then shall be read the Second Lesson. And after it shall be said, in English, the Hymn called *Nunc Dimittis*, the Priest first saying

Let us give Praise unto GOD, as old Simeon did:

Or, *with the lxxvii Psalm of David.*

P. 54. Leave out the last words of the first Rubrick, *without alteration.*

In the Second Collect for Peace, it is nonsense and abominable falsation to say, *that both our hearts*: either leave the word, *both*, quite out, or read it, *both that our hearts may be set &c.*

In the Third Collect, *Perils and dangers* is *idem per idem.*

That this Prayer also is to be said in the Afternoons in Summer is but very improper, unless it shall be thought fit to say it thus, *Lighten the darkness, we beseech Thee, O LORD, that the Night will bring upon us, and by Thy great Mercy defend us from all dangers of the same, for the love of Thy only Son, our Saviour, JESUS CHRIST.*

In the great Rubrick there following, change the Epiphany;* and for *Pentecost*, read *Whitsun Day*.

Add to the end of the Rubrick, This Confession of *the*

* See above, p. 50, line 5.

Christian Faith, called *Quicumque vult*, in the place of the Apostles' Creed.

P. 55 and 56. Leave out the Latin Title, *Quicumque vult*.*

P. 57. That Rubrick, thus, Here followeth *the Public Supplication* called the Litany, to be said *next after the three Collects*, on Sundays, Wednesdays, and Fridays, and at other times, *when the Ordinary appointeth it*.

P. 58. Change the Title into *the Public Supplication*, and so to the end of it. O GOD, the FATHER, *from Heaven*.

Also, From all *Rebellion, Treason, Sedition and Conspiracy*; from all false Doctrine, Heresy, *and Blasphemy*; *from Schism and Faction*, from hardness of heart, and contempt of Thy Word and Commandment.

Also, *By Thine Agony and Sweat, as drops of Blood; by Thy Cross and Passion &c.* For *bloody sweat* is a phrase much quarrelled at.

Also, *holiness of life, Thy Servant Charles, our Sovereign Lord the King*.

To say *King and Governor*, is a diminution of the former by the latter.

Advantages also for Treason have been pretended to, out of that phrase.

P. 59. Leave a space for the Third Petition† upon this page, with this Rubrick in it, *Here to be put in, as by the Sovereign shall be appointed, from time to time*.

Also, That it may please Thee to illuminate all *Pastors of Thy Flock, called the Bishops, and all other Ministers thereof*, with true knowledge, and &c.

* *i.e.* in the Running Title.

† *i.e.* the Intercession for the Royal Family.

That it may please Thee to endue the Lords of *his* Council, and all *his Nobles*, with Grace, Wisdom, Understanding, and *Courage*.

That it may please Thee to bless *all that are in Office and Magistracy under him, giving &c.*

P. 61. Leave out the word *the Versicle*, and set in place of it :

Priest.

O LORD, deal not with us *according to* our sins.

Answer.

Neither reward us *according to* our iniquities.

The *craft and subtlety* are both the same. Will it not go better thus? *Which the subtlety of the Devil, or the craft of man worketh against us.*

P. 62. Let there be a distinct letter for *As it was in the beginning &c.* ; thereby to make it an Answer, as all the others are.

Leave out here *Let us pray* ; and so, on the page before.

For the glory of Thy Name's sake is absurd. Leave out the word *sake*. Some quarrel at *righteously have deserved*, and would have it *rightly*. But, inasmuch as all our righteousness is but filthiness, let the Church judge how it shall be read.

P. 63. The first word, *Which*, should be *Who*.

Vanquish and overcome is a vain and childish repetition.

Instead of the Prayer following, let a Rubrick be, *To put in such names as the Sovereign shall from time to time appoint, and so to use it.*

Next to that, thus :

Almighty and everlasting GOD, *from Whom proceedeth all*

grace, and Who only workest great marvels, send down upon the Pastors of Thy Church, the Bishops, and upon all that stand charged with Cure of souls, and upon all Congregations committed to their charge, the healthful Spirit of Thy grace : And that they may truly please Thee, pour upon them all the continual dew of Thy Blessing. Grant this, O LORD, for the honour of our Advocate and Mediator, JESUS CHRIST. Amen.

After this, leave out the Rubrick, *A Prayer of Chrysostome.*

P. 64. Let the second Title be, For fair *and seasonable* Weather.

O LORD GOD, *how'er* for the sin of man Thou didst once drown all the world except eight persons, *yet* afterward, of Thy great mercy, *Thou* didst promise never to destroy it so again : *Upon Thy blessed pleasure, O LORD, depend the gracious influences of Heaven, and the goodness of every season comes from Thee.* We humbly beseech Thee *therefore*, that although we for our iniquities have worthily deserved *a* plague of rain and *of all unseasonable weather*, yet upon our true repentance, *and for the merits of our Blessed Redeemer*, Thou *wouldst* send us weather *so moderate and kindly, as that* we may receive the fruits of the earth in due season, and learn both &c.

P. 65. Make the Title of the first Prayer here, In the time of *any War or Tumult.*

O Almighty God, King of all kings, and Governor of all *the World*, Whose power &c. . . . to glorify Thee, who art the only &c.

In the second Prayer, thus :

O Almighty God, *Who* in Thy wrath *in the wilderness* didst send the first Plague upon *Thine own people*, for the *obstinacy of their rebellion against Moses and Aaron ; and*

also, in the time of King David, didst slay &c. Have pity, we humbly beseech Thee, on those parts of our land that now are visited with sickness and mortality, that, like as Thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may &c.

In the third Prayer, *we be tied and bound, put out tied; and for the honour of JESUS CHRIST'S sake, put out sake.*

(Thanksgiving for Fair Weather.) P. 66. In the first Prayer, thus :

O LORD GOD, Who *hadst* justly humbled us, &c.

In the second Prayer, thus :

O most Merciful FATHER, *Who* of Thy gracious &c.

Let the Title of the third Prayer be,

A Thanksgiving for *Deliverance from Invasion of Enemies.*

O Almighty GOD, *Who* art a strong Tower of &c.

Add here another Prayer with this Title,

A Thanksgiving for the Restoring of Public Peace :

O Eternal GOD, our Heavenly FATHER, Who alone makest men to be of one mind in an house, and art the GOD of peace and unity in every Nation, we bless Thy Holy Name for this gracious change among us, and that it hath pleased Thee with so high a hand to appease those seditions and tumults, which by the subtlety of the Devil were raised up and long fomented among us, and so to subdue the oppositions of men of evil minds, as that, through Thy grace, we may now assemble in peace and safety, to offer up unto Thee this our sacrifice of praise and thanksgiving, through JESUS CHRIST our LORD. Amen.

(Thanksgiving for deliverance from the Plague.) P. 67. O LORD GOD, *Who hadst* wounded us &c.

P. 68. Being now come unto the Epistles and Gospels, it

must here be well considered and determined in what Translation they shall now be read. For the Old Translation in very many places is much amiss. The last Translation also was but tumultuarily made, and is full of mistakes.

In the Title before them, leave out those words, *at the Celebration of the LORD'S Supper and Holy Communion*; inasmuch as there is direction elsewhere for the using of them then; and also they are to be used, though there be no Communion.

Let the Title for the First Collect be,

The First Sunday *for the Coming of Christ, called Advent*; and let it be added, *This Collect to be used every day after, until Christmas Day.*

P. 69. The Second Sunday *for the Coming of Christ*: O Blessed LORD, *Who* hast caused all &c.

Accordingly change the Title of all the rest.

P. 72. The Fourth Sunday *for the Coming of Christ*, thus: *by our sins we were sorely hindered*, Thy bountiful grace and mercy &c.

With Thee and the HOLY GHOST be *all* honour and glory, world without end. *Amen.*

P. 73. *On the Birth of Christ, called Christmas Day.*

Almighty GOD, *Who* hast given us Thy only begotten Son, to take our nature upon Him, and *as at this time* to be born of a pure Virgin, Grant &c.

It cannot be said *this day*, because it is to be used till New Year's Day, and after.

Who liveth and reigneth with Thee *and the HOLY GHOST*, ever one GOD, world without end. *Amen.*

P. 75. On St. Stephen's Day :

Who prayed for his Persecutors to Thee, *Who livest and reignest with the FATHER and the HOLY GHOST, ever one GOD, world without end. Amen.*

P. 77. On Innocents' Day :

For *mortify and kill* read it *mortify, we beseech Thee, all vices in us, &c.*

P. 78. On the Sunday after Christmas. For this day, and for Christmas Day, let it be well weighed which is most proper to say, *to take our nature upon Him*, or rather, *to take our nature unto Him*; for that is *ἐπιλαμβάνεσθαι*, *assumere*, the Manhood into God.

The first half of this Gospel should, by former Directions, be omitted, and is to begin at the 18th verse.

P. 80. On the Circumcision of Christ.

O Almighty God, *Who madest Thy Blessed Son &c. . . .* from all worldly and carnal lusts, *we may in all things &c.*

After that Gospel, the Rubrick to be thus : *If between the Circumcision and the Manifesting of CHRIST unto the Gentiles, called the Epiphany, there be a Sunday, then shall be used &c.*

Accordingly, change the word *Epiphany*, for *the Day of it*, as is above said.

P. 82. *The Manifesting of Christ unto the Gentiles.*

O GOD, *Who by the leading of a star didst &c. . .* through *JESUS CHRIST OUR LORD. Amen.*

P. 84. On the First Sunday after *the Manifesting of Christ unto the Gentiles.*

The beginning of that Gospel is but brokenly set down here. Let it begin at the 41st verse. *Now His parents went &c.*

P. 85. On the Second Sunday.

. . . . *GOD, Who doest govern all things in heaven and earth, mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life, through JESUS CHRIST our LORD. Amen.*

On the Fourth Sunday.

O GOD, Who knowest us to be set in the midst of so many and great dangers, that for man's frailness, we cannot alway stand in that integrity we ought to do; Grant to us the health &c. . . . and overcome, through JESUS CHRIST our LORD. Amen.

Touching the Sundays called Septuagesima, Sexagesima, and Quinquagesima, hath enough been said. Vide page 53.

On the *Third Sunday before Lent.*

Our Saviour, who liveth and reigneth *with Thee and the HOLY GHOST, ever One GOD, world without end. Amen.*

On the Sunday *next before Lent.*

For Thine only Son's sake, JESUS CHRIST our LORD. Amen.

That Collect for the First Day of Lent.

Almighty and everlasting God, *Who hatest nothing that Thou hast made, &c.*

Let it be appointed to be read every day, with the other Collects for the day, until Good Friday.

On the First Sunday in Lent.

O Lord, Who for our sakes didst fast &c. . . . to Thy honour and glory, Who livest and reignest with the FATHER and the HOLY GHOST, ever One GOD, world without end. Amen.

On the Second Sunday in Lent.

Almighty GOD, *Who doest see* that we have no &c. . . .
through JESUS CHRIST *our LORD.* *Amen.*

On the Sunday next before Easter.

O Almighty and everlasting GOD, *Who* of Thy tender &c.

The Gospel for this day is made overlong. Rather, let the xxvi Chapter of St. Matthew (which is the first half of it) be appointed to be the Second Lesson, Proper for this Sunday.

Let it be considered, if on the Thursday before Easter in our Church, where the King observes Christ's washing of Feet, the Gospel should not rather be Joan xiii, 1.

On Good Friday.

In the middle Collect: which we offer before Thee for all estates of men in Thy Holy *Church*, that every member of the same, in *their Christian vocation* and ministry, may truly and godly serve Thee, through our LORD JESUS CHRIST. *Amen.*

Now the Gospel for Good Friday was the Second Lesson in A° 1648.* It will fall out so again in other years. A Rubrick therefore would now be put, as a Rule, How either the Lesson or the Gospel shall be changed, when it so happeneth.

On Easter Day.

Almighty GOD, *Who* through Thy only begotten Son JESUS CHRIST hast *subdued* death, and opened unto us the gate of everlasting life, we humbly beseech Thee &c.

The like again on Easter Monday.

That Collect for Easter Tuesday, Almighty FATHER, *Who* hast given Thine only Son to die &c. would be reserved for the Sunday after Easter, and the Collect for Easter Day to serve for all this week.

* See p. 50.

The Gospel for the First Sunday after Easter was the Second Lesson for that Day, in A° 1654. A Rule therefore now to be set, what the alteration shall be, if it so fall again.

On the Second Sunday after Easter.

O Almighty GOD, *Who* hast given Thine only Son . . . most holy life, *through the same JESUS CHRIST our LORD.* Amen.

On the Third and Fourth Sundays after Easter.

Let it be *Who*, instead of *Which*; and *through JESUS CHRIST our LORD.* Amen.

On the Sunday after Ascension.

O GOD, the King of Glory, *Who* hast exalted Thine only Son JESUS CHRIST with great &c.

Who liveth and reigneth *with Thee and the HOLY GHOST, ever one GOD, world without end.* Amen.

On Whitsun Day.

GOD, *Who* as upon this *Feast didst teach &c.* Putting it thus, it will be fit for all the week after.

On Trinity Sunday.

Almighty and everlasting GOD, *Who* hast given unto us Thy servants grace, by the &c. : . . . we beseech Thee *to keep us steadfast in this faith, and evermore to defend us* from all adversity, *Who* livest and reignest *ever* One God, world without end. Amen.

As it is in our Book, it is somewhat incongruous.

On the Second Sunday after Trinity.

Grant this, O Heavenly FATHER, for JESUS CHRIST's sake, *our LORD.* Amen.

On the Fourth Sunday after Trinity.

This Gospel was the Second Lesson for the same Day, in A° 1651, June 22. Let Order now be set down about it.

On the Fifth Sunday after Trinity.

. . . . governance, that Thy *Church* may joyfully serve Thee &c.

On the Sixth Sunday after Trinity.

O GOD, *Who* hast prepared *for* them that love Thee such good things as pass &c.

On the Seventh Sunday after Trinity.

O GOD, the LORD of all power and might, *and* the author and giver of all good things.

On the Tenth Sunday after Trinity.

. . . . their petitions *by the inspiration of Thy grace*, make *them such as shall ever* please Thee, through JESUS CHRIST, our LORD. *Amen.*

On the Eleventh Sunday after Trinity.

O GOD, *Who* declarest Thy Almighty power most &c.

On the Twelfth Sunday after Trinity.

Almighty and everlasting God, *Who* art always more ready to hear than we to pray, and *delightest* to give more than we either *deserve or desire*, pour down upon us &c.

On the Sixteenth Sunday after Trinity.

. . . . pity cleanse, and defend Thy *Church*; and &c.

On the Twenty-third Sunday after Trinity.

O GOD, our refuge and strength, the author of all godliness, be *pleased* to hear the devout prayers of Thy Church &c.

On the Twenty-fourth Sunday after Trinity.

O LORD, we beseech Thee, *grant Thy people Absolution* from all their offences, that, through Thy bountiful goodness, we may be delivered from the bands of all those sins that we have committed *against Thee*. Grant this, we beseech Thee, *for JESUS CHRIST'S sake our LORD. Amen.*

The Rubrick that stands before St. Andrew's Day to be rectified, as hath already been advised.

On St. Andrew's Day.

Almighty GOD, *Who gavest* such grace unto Thy holy Apostle Andrew, that he &c.

On St. Thomas' Day.

Almighty and everliving GOD, *Who* for the more confirmation of the faith &c.

. . . . and the HOLY GHOST *be all honour and glory now and for ever. Amen.*

On the Conversion of St. Paul.

O GOD, *Who* hast taught all the world &c.

The Presenting of CHRIST in the Temple, called The Purification.

There wants an Epistle. Let it be Malachi iii, to the 6th verse.

The Gospel also would be set down, unto the end of the 40th verse.

On St. Matthias' Day.

Almighty GOD, *Who* into the place of the Traitor Judas didst choose &c.

The Annunciation of our LORD to the Blessed Virgin Mary.
 the glory of His Resurrection, *for the merits of*
JESUS CHRIST our LORD. Amen.

On St. Mark's Day.

Almighty GOD, *Who* hast instructed Thy holy Church with the heavenly doctrine of Thy *holy* Evangelist Mark, give us grace &c.

On St. Barnaby *the* Apostle.

O LORD Almighty, *Who didst endue* Thy holy Apostle Barnabas with singular &c.

On St. Peter's Day.

Almighty GOD, *Who* by Thy Son JESUS CHRIST *gavest unto* Thy *holy* Apostle Peter many excellent gifts, and commandedst him earnestly to feed Thy flock, make, we beseech Thee, *the* Bishops, the Pastors *of Thy Church among us, and all other Ministers*, diligently to preach Thy Holy Word, and the people obediently to follow the same, that they may *all in their several callings* receive the crown of everlasting Glory; through JESUS CHRIST our LORD. *Amen.*

On St. Bartholomew's Day.

. . . . *Who gavest* grace to Thy *holy* Apostle Bartholomew truly to believe and to preach Thy Word, Grant, we beseech Thee, unto *the* Church, to love that *Gospel which* he believed, and *faithfully* to preach *the same*, through JESUS CHRIST our LORD. *Amen.*

On St. Matthew's Day.

Almighty GOD, *Who* by Thy blessed Son didst call *Thy holy Evangelist* Matthew from the receipt of custom to be an Apostle, Grant us grace to forsake all covetous desires and

inordinate love of riches, and to follow *Thy Son* JESUS CHRIST, Who liveth and reigneth with Thee and the HOLY GHOST, *ever one GOD, world without end. Amen.*

On St. Michael.

Everlasting GOD, *Who hast ordained the Services* of all Angels and men &c.

On St. Luke's Day.

Almighty GOD, *Who calledst Luke the physician, whose praise is in the Gospel, to be a physician of the soul, May it please Thee by &c.*

On St. Simon and Jude.

O Almighty GOD, *Who hast built Thy Church* upon the foundation of the &c.

On All Saints' Day.

Almighty GOD, *Who hast knit together Thine Elect in one Communion and Fellowship, in the mystical body of Thy Son CHRIST our LORD, Grant us grace so to follow Thy Saints in all virtuous and godly living, that we &c.*

To say *holy Saints* is a very improper speech.

Being now come to the Communion Service, now I go by the Pages again, as they are numbered in my book. Only by a mistake, the 15th Page is set twice.

Page 1 is wholly taken up with the Rubrick, consisting of four Paragraphs.*

In the first Paragraph, those words, *or immediately after*, would now be left out; because now in very few Parish Churches is there any space at all given between the Morning Prayer and the Communion Service.

The third Paragraph is so set down as that it may be a snare both to the Minister and to the People. If it shall be thought fit, it may go better thus : Until he know them to be reconciled ; *Or if any one of them refuse to be, until he hath certified his Ordinary thereof by the Churchwardens or by himself, (which shall be done without delay), and have directions from him what to do in that case.*

In the fourth Paragraph, those words, *or in the Chancel, where Morning Prayer and Evening Prayer be appointed to be said*, are very ambiguous. Many Churches now have no Chancels.† And in the most that have, though the desk for reading the Prayers doth stand in the body of the Church, yet they use to go into the Chancel to receive the Communion. Let it therefore be expressly here set down what is intended, still keeping the use of the Chancels, where it may well be done. But leave nothing ambiguous.

And the Priest, standing at the *North* of the Table, *the people all kneeling*, shall begin with the LORD's Prayer, *Our FATHER, Who art in &c.*

Page 2. In the First Collect, through *JESUS CHRIST* our LORD.

* Page 220 of the Volume.

† See page 55, line 1.

In the Rubrick there, thus :

Then the Priest, *turning his face towards the people*, shall rehearse distinctly all the Ten Commandments &c.

Page 4. In that Rubrick, thus :

Then the Priest, at the Holy Table, where he stood at first, leaving out the words, Let us pray ; or else, saying Let us pray for our Lord the King, shall say one of these following Collects, and after it shall say the Collect for the day.

In that Collect for the King, thus :

Have mercy upon *Thy Church*, and so rule the heart of *Thy servant, Charles, our King*, that he, knowing whose minister he is &c.

That the word *Governor* makes but a diminution, and that ill use hath been made of it in this rebellious age, to take upon them to judge how he governed, is too well known.* The word *chosen* also hath been pretended among the people, for their rebellion, that they are the choosers and makers of Kings.

Page 5. Betwixt these two Collects, set *Or* ; and there leave out the word *Governor* also.

Add to those Rubricks, *And when the Epistle is finished, he shall say, So endeth the Epistle ; and when the Gospel, So endeth the holy Gospel.*

Then shall be rehearsed by him and them all, The Belief, called the Nicene Creed.

Page 6. In the third line, it should be, . . . and the Son, *is together* worshipped and glorified.

The first Rubrick there to be thus :

After the Creed, *immediately shall the Sermon begin ; or, if there be no Sermon, one of the Homilies already set forth,*

* See above, p. 61.

or hereafter to be set forth *by Authority, shall be read by the Minister, out of the Pulpit.*

After such Sermon or Homily, the Minister *shall return again to the Table, and turning toward the people, shall declare unto them what Holy Days and Fasting Days will be in that week following. He shall also then publish the Banns for Matrimony, and signify the contents of such Briefs as are brought to the Parish, for Collections. And then he shall say, Hear now the Monitions of the Holy Ghost, as it is written, naming the Chapter and Verse whence it is taken, and reading one or more, as he shall think meet in his discretion.*

These Sentences now are all the same here that were before; but the order of their standing is a little altered; to this purpose, that as they are now ordered, the seven that stand first will appear to be in general for all kind of Charitable Gifts; the seven next to tend particularly to that which they called *Prospora* in the Primitive Church, that is a freewill Offering unto GOD; and the six last, to be especially for the *Eleemosyna*, that is, our Alms Deeds to the Poor. Thus then set them :

Matt. v, 16.	Matt. vi, 19.	Matt. vii, 21.
1 Tim. vi, 6.	1 Tim. vi, 17.	Hebr. vi, 10.
Hebr. xiii, 16.	Matt. vii, 12.	1 Cor. ix, 7.
1 Cor. ix, 11.	1 Cor. ix, 13.	2 Cor. ix, 6.
Gal. vi, 6.	Gal. vi, 10.	Luke xix, 8.
1 Joan. iii, 17.	Psal. xli, 1.	Prov. xix, 17.
Tobit iv, 7.	Tobit iv, 8.	

But let the words in every Sentence be set again down at large, as they were before, and the texts in the margin.

Page 8. Now divide this Rubrick, and set it thus :

If any person have in his heart a freewill offering for GOD,

let them cause it to be delivered in private to the Minister, with their other accustomed Offerings, such as are their due from them.

As for the Devotion of the People to the Poor, the Church Wardens, or some appointed by them, shall presently after the Sentences go about and gather it, and then shall bring it unto the Minister, by him to be placed on the Holy Table, till the Divine Service be finished, and then to be put into the Poor Men's box, or to be presently given, as need shall be.

After the Curate hath pronounced such of the Sentences as he shall choose, he shall say,

Let us pray for the whole state &c.

Almighty and everliving GOD, *Who* by Thy &c.

But now it is to be well marked, what a proposal is made unto GOD in the beginning of this Prayer. It is said for two things : first, to pray for all ; and then, to give thanks for all. So they begin to pray, and go on with it throughout ; but that done, there's an end, and no Thanksgiving. Of all right, it would now be added again. For in the Primitive Church, they ever had here a Commemoration, and Thanksgiving for the Saints. It was also here in this Prayer in Edward vi days. But in the beginning of Queen Elizabeth, that the Vulgar might not think they did either pray to the Dead or for the Dead, they chopped off the end of this Prayer, never thinking of the proposal made in the beginning of it. Thanks be to GOD, there can be no pretence at all now, why it should not be restored.

But if not, let not GOD be flouted to His face by the Church, but leave out those words at first, *and to give thanks.*

Page 9. At the second line, thus :

Give grace, O heavenly FATHER, *unto the Pastors of the*

Church, the Bishops, and unto all other that are charged with the cure of souls, that they may &c.

At the seventh line, leave out those words, *and specially to this Congregation here present*; the Prayer being ordained for the whole estate of CHRIST'S Church. And also, when it is used in small families, and at Communion for the Sick, or otherwise, those words are not so proper.

Now for that Exhortation, it would be well considered, whether it shall not now be quite left out, for divers reasons.

1. If the Parishioners do not receive as often as they ought by Law, they are liable to censure for neglecting.

2. To stand by, as gazers and lookers on, is now wholly out of use in all Parishes. And the Not-Communicants generally do use to depart, without bidding.

3. Where all that would be Communicants do not at the beginning of this Service come up into the Chancel, (which in most places they do not,) the Minister knows not well whether he shall have few Communicants, or no.

4. It contradicts the former Rubrick made for certifying of their Names that would communicate, and now lets them know, they shall presently be admitted if they will come; so that there was no need to certify their names.

The Rubrick therefore may be thus :

Warning shall be duly given for every Communion by the Minister upon the Sunday before, next after the Nicene Creed, at Morning Prayers. And then, if by their not having come to him to signify their Names, he do perceive too much negligence in them, he may take occasion in his Sermon or at reading the Homily, to make some use of this Exhortation.

But surely it will be better to omit both it and this Rubrick; and therefore I do not now point at some slips in it.

Page 11. Supposing the foregoing Exhortation to be quite left out, this Rubrick would now be thus :

When there is to be a Communion, the Curate shall give warning thereof at Morning Prayer on the Sunday before, next after the Nicene Creed, and shall then, before he proceed to the Sentences, read this Exhortation following: Dearly Beloved &c.

Page 12. That Rubrick to be thus :

The Priest, having ended the Prayer for the Militant Church, shall then begin this Exhortation following: Dearly Beloved in the LORD, ye &c.

Page 13. At the 17th line, to avoid unnecessary contention, put it thus, the Devil enter into you, as he entered into Judas *after the sop*, and fill you &c.

Page 14. At the first line, put those words thus :

He hath *to our great and endless comfort* instituted and ordained *these* holy mysteries *for* pledges of His love, and *for a* continual remembrance of *Him who died for us*. To Him therefore &c.

Ibid. The first Rubrick to be thus :

Then shall the Priest say *unto* them that *are come together for the Communion*.

You now truly and earnestly repenting you of your sins, and *being* in love and charity with *all men, intending by GOD'S assistance* to lead a new life, *and to follow* the Commandments of GOD, *and to walk* from henceforth in His holy ways, *shall receive* this holy Sacrament to your comfort. Make *therefore*, your humble confession *unto* Almighty GOD, *all* meekly kneeling *before Him*.

Ibid. Now the second Rubrick to be thus :

Then shall this General Confession be made in the name of

all *present*, either by one of them or by one of the Ministers, or by the Priest himself, all humbly kneeling.

Ibid. In the second line of that Confession let it be, *Maker of all the world, Judge of all men &c.*

Page 15. Add here the Chapter and Verse to these Scriptures.

After those sentences of Scripture, let the Rubrick be, *The Priest standing again at the Table, shall proceed and say,*

Lift up your hearts.

But at those words in the last line, *It is very meet, right, and just &c.*, he must mark that on Trinity Sunday the words, *Holy FATHER*, must be left out.

Trinity-Day Preface.) Page 16. In the fifth line read it,

Whereby we *have been* brought out of darkuess &c.

The next Rubrick to be thus: *Upon Trinity Sunday and six days after.*

. . . . all places, give thanks unto Thee, O LORD, Almighty and everlasting GOD, *Who art One GOD and One LORD, and yet not One only Person, but Three Persons in One Divine Substance.* For that &c.

Now here wants a Proper Preface for the Presenting of CHRIST in the Temple, being among us so great a Festival.

The last Rubrick on that Page would be thus: *Here shall the Bread and Wine, which is provided for that Communion, be in a decent manner presented by the Church Wardens, or some other for them, to the Priest, who shall with due reverence set as much thereof, in both kinds, as he shall conceive there will be then use of upon the LORD'S Board, and the rest to remain, ready at hand by him, if need should be of it. And then he kneeling*

down, *before the Table*, shall in the name of *all present*, say,
We do not presume to come to &c.

Page 17. The first Rubrick to be thus :

Then the Priest standing before the Table shall so order and set the Bread and the Wine that, while he is pronouncing the following Collect, he may readily take the Bread and break it, and also take the Cup, to pour into it (if he pour it not before), and then he shall say,

Almighty GOD, our Heavenly FATHER, *Who* of Thy tender mercy didst give.

Ibidem. At the fifteenth line let it be, . . . according to Thy Son our Saviour JESUS CHRIST's holy Institution, *for a remembrance of Him by shewing His Death and Passion*, may be partakers of His most blessed Body &c.

This would be thus, 1^o, because St. Paul's word is *καταγγέλλετε* 1 Cor. xi, 26. And 2^o, because *εἰς τὴν ἐμὴν ἀναμνήσιν* being spoken by CHRIST, does most properly signify, To put Me in mind of you; CHRIST of us, and not us in mind of CHRIST. For in that we do this, it appears we are mindful of Him. It is not done therefore only to put ourselves in mind of Him.

At the words, "took bread, and when He had given thanks He brake it, and gave it," the Priest shall take the Bread, and break it. And also, at "took the Cup," the Priest shall take it into his hand, and pour into it, if he have not filled it ready before. And if afterwards there prove to be use for any more Bread or Wine than that of which he brake and blessed at first, he shall use the very Form, and say over the words audibly, before he gives it.

Ibidem. There is twice, "Do this in remembrance of

Me ;” but, to take away all exception, let it be in both, Do this *for a* remembrance of Me.

The last Rubrick to be thus :

. . . . and next deliver it in both kinds to other Ministers, (if any be there present, that they may help the chief Minister), and after, to the People, *into the hand of every one*, kneeling. And when *he taketh the Bread himself*, and when he delivereth *it to any other*, he shall say, . . . which was given for *me* (or thee) preserve *my* (or thy) body and soul into everlasting Life.

Answer, by the Receiver, Amen.

This would be expressly put thus, because it is a proper prayer, and of blessing ; whereby it is a sufficient reason why every one should kneel when they receive. The Church of Rome, to gain some colour to their fancy of Transubstantiation, next after these words, “The Body of our LORD JESUS CHRIST,” put in *Amen* there. Now though we approve not of that, yet there is no reason why it should be quite omitted.

In the words there following, ‘And take and eat this,’ that first word, *And*, is but the Rubrick to tell the Priest, that he must say this sentence also, but not to say that word. This was added at the beginning of Queen Elizabeth, but the words hereof (for they then were put in with more heat than head) would of right be thus :

Take and eat this for a remembrance of CHRIST, Who died for thee ; and feed on Him in thy heart by faith with thanksgiving.

Page 18. The first Rubrick to be thus :

The Minister, when he taketh the Cup himself, or when he delivereth it to any one, shall say, The Blood of our LORD JESUS

CHRIST which was shed *for me* (or thee) preserve *my* (or thy) body and soul into everlasting Life.

Answer, Amen.

Priest. Drink this for a remembrance of CHRIST, Whose Blood was shed for thee, and be thankful.

Yet let it now be well weighed, whether it shall go so still, or be, *and give Him thanks.* For the Latin out of which it was turned for us, was *et gratias age.* Also the verb in Greek, εὐχαριστῆσαι, from which this Sacrament is rightly called the Eucharist, signifies not only *gratum esse*, to be thankful, but also *gratias agere*, to give thanks.

Ibidem. The next Rubrick to be thus :

When the Distribution is ended, the Priest, standing at the Table as he did at first, shall begin the LORD'S Prayer, all the people devoutly saying it with him. And here shall be added, For Thine is the kingdom &c.

Ibidem. In the Second Prayer put it thus :

. . . . heartily thank Thee, for that Thou *hast vouchsafed to feed us, who of Thy Grace have received these holy mysteries from Thee*, with the spiritual food of the most precious body and blood of Thy Son &c.

Page 19. . . . *Thou only, O CHRIST, with the most Holy, Eternal, and Ever Blessed Spirit, art most high in the glory of GOD the FATHER. Amen.*

The Rubrick, which follows here, after the Blessing, to be thus :

These Collects following, one or more of them, at the discretion of the Minister, are to be used whether there be any Communion or no, and are to be put in at the end of Morning

Prayer, or Evening Prayer, next before the Blessing be given.

Page 20. In the first of these Collects,
 . . . through *JESUS CHRIST* our LORD. *Amen.*
 In the two last of these Collects,
Who knowest our necessities : and
Who hast promised to hear &c.

Page 21. Here is a great Rubrick consisting of three Paragraphs.

The foremost whereof would be divided. For the latter half of it (which was put in at first as a bar against Private Masses), is now become needless and useless. Yet if they will have it stand, let it be expressly set down, what is a good Number. Let it also be well considered, whether it be not very expedient now, to add a Caution against an overgreat number ; in some Churches there coming about Easter many hundreds upon one day.

By this Second Paragraph it is presumed that in Cathedrals and Collegiate Churches there is a Communion every Sunday. But that Canon not having been observed for very many years, it is fit that this be rectified, and that what Order shall herein be held, be now expressed.

Ibidem. . . . in the Bread and Wine, it shall suffice that the Bread, *where it is not of fine Wafer, pure, and without any figure or print*, be such as is usual to be eaten &c.

This would be put thus, because in some places, (at Westminster, if I remember aright, and elsewhere) plain Wafers have ever been used.

Ibidem. *What remaineth of the Bread of any Loaf or Wafer that was broken for the use of the Communion, or of the Wine that was poured out, or had the Benediction, the Curate*

shall, after the Service is ended, take some of the Communicants to him, there to eat and drink the same. But all the rest in both kinds, the Curate shall have to his own use.

As this was set down before, much outcry was made against it.

Page 22. Make another Paragraph of it, at the second line, and put it thus :

In Easter Week yearly, every Parishioner, or one for him, shall reckon with the Minister or his Deputy, and shall pay to him all Ecclesiastical Duties accustomedly due ; as then and at that time to be paid for the year past, unless they have paid for the same before.

Ibidem. At the bottom of this first Rubrick for Baptism, set it thus :

Nevertheless, Children may at all times be baptized at home, if necessity so require ; and at the Church, on any other days.

In the next Rubrick, thus :

The Godfathers and Godmothers (that is to say, for a Male Child, two Godfathers and one Godmother, and no more ; and for a Female, one Godfather and two Godmothers, and other people, with the Child or Children must be ready at the Font, immediately after the Second Lesson &c.

Page 23. In the first Rubrick, thus :

The Priest shall *first* ask, whether *the Child (or, if there be more, whether any of them) hath been baptized already.*

Ibidem. *After the Preface, when the Priest sayeth, Let us pray, all the Congregation shall kneel down.*

Almighty and everlasting GOD, *Who of Thy great &c.*

Page 24. The first Rubrick thus :

Then shall they all stand up, and the Priest shall say, In the Exhortation after the Gospel, thus :

. . . . that He commanded the Children to be brought unto Him, *expressly declaring, that though but Children, yet the Kingdom of GOD belonged unto them ; that He blamed His own Disciples that would then have kept them from Him ; that He exhorteth all men, &c.*

Page 25. lineâ primâ, thus :

. . . . For He embraced them in His arms, *as admitting them into His Church, whereof Himself was the Head, (for which end He did afterwards institute this Sacrament of Baptism), He laid His hands upon them, and blessed them.*

Page 26. In the first line, thus :

. . . . their Sureties, *until they come of age to take it upon themselves, that they will forsake the Devil and all his works, and constantly believe GOD's holy Word, and obediently keep His Commandments. Answer me therefore,*

Doest thou forsake the Devil &c.

The Sureties, in the Child's name, to answer,

I forsake them all.

Page 27. At the 16th line, thus :

. . . . all nations, and baptize them in the Name of

the FATHER, *and of* the SON, and of the HOLY GHOST, Regard, we beseech Thee, the supplications of Thy *Church*, and grant that all Thy servants (*or, if but one, this Thy servant*) which shall be baptized &c.

Ibidem. In the first Rubrick, thus :

Then shall the Priest take *every* Child in his hands ; and *if they certify him that the Child is strong enough, asking the Name, and audibly naming it, he shall dip it in the water, discreetly and warily, and shall say,*

N. I baptize thee in the Name &c.

In the next Rubrick, thus :

But if the Child be weak, it shall be sufficient to pour water on the forehead, to run upon the face of it, and to say &c.

In the next Rubrick, thus :

Then the Priest shall make a Cross *on* the Child's forehead, *after that he hath said,*

Having now baptized this Child into CHRIST, and thereby received it into CHRIST'S Church, and the Congregation of His flock, we do sign it with the sign of the Cross, (here delivering back the Child) in token that hereafter he (or she) shall not be ashamed to confess the faith of CHRIST crucified against sin, the world, and the Devil, and to continue CHRIST'S spiritual soldier and faithful servant unto his (or her) life's end.

As this went before, (*manfully to fight under His banner*), it offended many, because it appertains not naturally to the female sex. The last Archbishop varied from it, baptizing the Princess Royal.*

Add also this Rubrick :

If there be more Children than one, both the Baptism itself, and this Sentence, shall be repeated upon every one.

* "The Lady Mary, Princess," born November 4th, 1631, while Laud was Bishop of London.

Ibid. The first Rubrick here, to be thus :

After all the Children are baptized and delivered to their friends, the Priest shall say,

Seeing now, Dearly Beloved, that these Children are regenerate, and grafted into the body of CHRIST'S Church, let us give thanks &c.

And here, to 'Our FATHER, Who art in Heaven,' let be added, 'for Thine is the kingdom' &c., to be said with the Priest by all present.

In that Prayer, thus :

. . . . and to incorporate him (*her, or them*) into Thy Holy Church. And humbly we beseech Thee &c. . . . with the Residue of Thy Holy Church, he may be inheritor of Thy everlasting kingdom, through JESUS CHRIST our LORD. Amen.

That last Rubrick, to be thus :

Last of all, the Priest, directing his speech particularly unto the Godfathers and Godmothers, shall say,

For as much as these Children *severally* have covenanted, and by you, their Sureties, promised to forsake the Devil &c.

Page 29. In the seventh line,

. . . . all other things which a Christian ought to know, leaving out the word, man.

At the end of the Exhortation, this Rubrick to be set :

If Baptism at any time be administered not in the Church, or there, not in the time of the Divine Service, then let the close of all here be with the Blessing, The Grace of our LORD JESUS &c.; the Priest always adding thus, In the Name of CHRIST and of His Church, I charge you, the Sureties, to see to it carefully that these Children be brought to the Bishop to be confirmed as soon as they can say &c.

Then this Rubrick to follow :

For which purpose, the Arch-Bishops and Bishops are required, by themselves or some other Bishop in their stead, once in every third year at the furthest, to solemnize Confirmation through their Dioceses: And all the time between, to cause their Clergy to be diligent and faithful in Catechizing, according to this Book, and to the Canon of the Church in that behalf.

That last Rubrick on this page to go thus :

All Ministers, in every place where they are to officiate, shall, in their exhortations to the People, often admonish them, that they defer not to have their Children baptized any longer than the first or the second Sunday, or other Holyday falling between, next after the birth of their Children, unless upon a great &c.

Page 30. At the end of the first Rubrick, leave out these words, ' Dip it in water, or.'

In the next Rubrick, thus :

. . . . do afterwards live, it is *hereby required* that it be brought *on a Sunday or Holyday, at the time of Divine Service, into the Parish Church. And if within three months it be not brought, the Church Wardens are hereby required to present unto the Ordinary the Parents or Guardians in whom the default lies: to this intent, that &c.*

If this may thus be set, nothing will better provide against Private Baptism than this.

Ibid. Let a Rubrick at the bottom be,

To every one of these Questions shall Answers be directly given by those that bring the Child, as far as they know.

Page 31. . . . concerning the Baptizing of this Child, *who, being born in original sin and in the wrath of God, by*

the laver of Regeneration in Baptism *hath been* received into the number of the Children of GOD, and *of the* Heirs of &c.

Page 32. The first Rubrick, thus :

Here *shall they all kneel down, and shall say with the Minister, Our FATHER, Who art in Heaven &c., adding also, for Thine is the kingdom &c.*

Then, *standing up again,* the Priest shall demand the name of the Child &c.

Page 33. The same mutations and additions to be made here at this Exhortation, as are set down before, in the Public Baptism.*

Page 35. First, *that the Children being now* come to some years of discretion, and *having been taught* what their God-fathers &c.

In the twelfth line, . . . against all *the* temptations of sin, and &c.

In the eighteenth line, . . . the Church in times past, *by which Confirmation was ordinarily* ministered to them that were of *grown* age, that they being instructed &c.

Then let that Paragraph be divided, and set thus :

And that *none may* think that any detriment shall come to Children by deferring their Confirmation *till years of some understanding in them, let them* know for a truth that it is certain by GOD's Word &c.

The following Title to be this :

The Catechism, that is to say, A Form to be daily used and continued, in public and private, for the first Institution of Chil-

* See page 86.

dren, to instruct them in the Principles of Christian Religion ; and therefore to be learned by every one, before they be brought to be confirmed by the Bishop.

Page 36. The Title here and throughout to be,
The Institution of Children, called the Catechism.

in the Belief,
. . . . His only SON our LORD, *Who* was conceived.

Page 39. In the midst of that Second Answer, thus :
. . . . to all my betters. *All which I do also acknowledge to be a part of my duty towards GOD, in Whose place they are. Also to hurt nobody &c.*

This is requisite to be thus put in, inasmuch as the Fifth Commandment is indeed a branch of that which CHRIST calls the First Great Commandment. And it hath been lately taught, that they were indeed by God's Commandment obliged to the King, but yet only as by their Duty to their Neighbour, which is, to love him as themselves, but then themselves in the first place. And let him be destroyed, nay, destroy him, rather than they should perish.

Page 43. At the fourth line, thus :
. . . . that every Child may have *one, both to put him in mind of GOD'S blessing in his Confirmation, and also to be his Witness, that he hath been confirmed.*

Then another Rubrick, after the Title, thus :
At the end of the Communion Service, next before the Blessing, the Bishop, having all those that shall then be admitted unto

Confirmation kneeling before him, shall, by himself or some Minister appointed by him, begin thus :

Our help is in the Name of the LORD.

Answer.

Who hath made Heaven and earth &c.

Almighty and everliving GOD, Who *didst heretofore vouchsafe* to regenerate these Thy servants by water and the HOLY GHOST, and *didst give* unto them forgiveness of all their sins, *We humbly beseech Thee, that they having now by the blessing of Thy Grace attained unto some knowledge of Thee, Thou wouldst* strengthen them with the HOLY GHOST, the Comforter, and daily increase in them Thy manifold gifts of Grace; the spirit of wisdom and *of* understanding; the spirit of counsel and *of* ghostly strength; the spirit of knowledge and *of* true godliness; and fulfil them, O LORD, with the spirit of Thy holy fear, *now and for ever. Amen.*

Then the Bishop shall lay his hand upon every *one* severally, *and shall say,*

Defend, O LORD, (this Child), *Thy servant,* with Thy Heavenly Grace, that he may continue Thine for ever, and *may* daily increase in Thy Holy Spirit more and more &c.

Page 44. Almighty and Everliving GOD, *Who* makest us both to will and to do those things that be good and acceptable unto Thy *Divine* Majesty, We make our humble supplications unto Thee for these *Thy servants,* upon whom *we,* after the example of the Holy Apostles, have laid &c. . . . Who with Thee and the HOLY GHOST liveth and reigneth *ever* one GOD, world without end. *Amen.*

Then the Bishop, *they all still kneeling before him,* shall bless *them, and dismiss them,* thus :

The Blessing of GOD Almighty, &c.

Page 45. At the second line, send in writing a *Certificate, setting his own Name thereunto, of the Names of all those Children &c.*

In the next Paragraph of that Rubrick :

And there shall none be admitted *unto the Communion or unto Marriage*, until such time as *they* can say the Catechism, and be *known to have been* confirmed.

In the next Rubrick, being for Marriage, thus :

The Banns *shall first be published* on three several Sundays or Holydays, *by the Minister, at the same time when he is to declare what Holydays fall.*

In the last Paragraph there, thus :

At the day appointed for *the Solemnizing of Matrimony, as soon as the Litany is ended, and before they go to the Communion Service*, the persons to be married shall come into the body of the Church &c.

Dearly Beloved, we are *here come*, in the sight of God, and in the face of His *Church*, to join together this &c.

Page 46. The first Rubrick, thus :

Then, speaking directly unto the Persons that *stand before him* to be married, he shall say,

Page 47. And so, either to give their Troth to other ; the

Man first saying, *and so the Woman afterward, as the Minister shall teach them*, I, N. take &c.

Page 48. In the second Rubrick, thus :

Then, leaving the Ring upon the *Woman's finger, they shall both kneel down, and the Priest, standing before them, shall lay his hand upon both their heads, and then shall say,*

O Eternal God, Creator and &c.

Page 49. The second Rubrick, thus :

Then the Minister *and Clerks, going unto the LORD'S Table, the married Couple also following the Minister, and kneeling where he shall appoint them, this Psalm shall be said.*

Page 50. *When the Psalm is ended, the Priest, as he stands at the Holy Table, but turning his face towards the married Couple, shall say,*

LORD, have mercy upon us.

Answer, *by the Clerks and the people,*

CHRIST, have mercy upon us.

Our FATHER, *Who art in Heaven, &c.*

Minister.

O LORD, save Thy servant and Thine handmaid.

Answer.

Who put their trust in Thee, &c.

Page 51. In the third Prayer on that page, there is *Which* three times, when it should be *Who*.

Page 52. Almighty God, *Who* at the beginning *didst* create our &c.

In the beginning of the Exhortation,
All ye *who are* married, or *who* intend to take the holy
state of Matrimony upon you, &c.

To every place of Scripture following, let the Chapter and
Verse be set in the margin.

Page 53. Three times on this page, change the word *Con-
gregation* into *Church*; and in the fourth place, leave it quite
out.

Page 54. To the first Rubrick, add thus :
. . . . holy Communion; *unto which the Minister is
now to proceed.*

Yet it must be remembered that this Injunction, ‘on the
same day,’ does plainly thwart a chief reason that is commonly
rendered for the times of Marriages prohibited. But let this
stand, and let that Order of prohibiting be rectified.

Also, before we pass to the Order for Visiting the Sick,
here wants a brief Form of Public Prayer, to be appointed for
the Church’s use, when such as are sick do send their names,
desiring to have the Prayers of the Church. Here therefore
let such a Form be set down, with this Order, that it be used
by him that officiates, when there is occasion. At Morning
Prayer next after the Nicené Creed, or at Evening Prayer next

after the Second Lesson; so that the Preacher be not disturbed therewith, to require it of him, before or after his Sermon.

Page 55. On this page, *Which* is twice for *Who*; and once, upon the next page.

Page 56. In the bottom of that page, set in the margin Hebr. xii, 6.

Page 58. At the end of that Rubrick, set it thus :
 the Priest shall absolve him, *if he perceive that he doth humbly and heartily desire it*, after this sort.

After the Absolution, the Priest shall kneel down, and say,
 O most merciful God, *Who* according to the multitude of Thy mercies dost so put away the sins, &c.

Page 59. At the ending of that Prayer, thus :
 impute not unto him his former sins, but *strengthen him by the comforts of Thy Blessed Spirit; and when it pleaseth Thee to take him from hence*, take him unto Thy favour, through the Merits, &c.

Page 61. In the second line, thus :
 O Saviour of the world, save us : *Thou Who* by Thy Cross and precious Blood hast redeemed us, help us, we beseech Thee, *Blessed LORD* God.

Then shall *he say over the Sick,*
 The Almighty LORD, *Who* is a most strong tower, &c.
 the Name of our LORD JESUS CHRIST, *unto Whose Grace and Mercy we humbly now commit thee, waiting*

His blessed pleasure, and ascribing unto Him, with the FATHER and the HOLY GHOST, all honour, praise, and glory, now and for ever. Amen.

In the Rubrick following, instead of *a good number*, put it *and three or four* to receive the Communion &c.

Page 62. In the first line,
. . . . Maker of Mankind, *Who* dost correct &c.
. . . . shall depart from the body, *that* it may be without spot presented unto Thee, through &c.

In the margin, add the verses of those citations for the Epistle and Gospel.

Page 64. Twice on this page, *which* is put for *who*.

Page 67. At the first line, this Rubrick :
The Lesson *being* ended, *they shall kneel down, and* the Priest shall say,
LORD, have mercy upon us.

Page 68. If the Burial were not after the Second Lesson, in the time of Divine Service, then it shall here be closed with
The Grace of our LORD JESUS CHRIST &c.

The first Rubrick there, to be thus :
The Woman, *decently veiled, shall, at the beginning of the Communion Service, be appointed where to kneel, not far from the Holy Table; at which the Priest standing, shall thus direct his speech to her;*
Forasmuch as it hath pleased &c.

Page 69. Here also is *Which* twice, instead of *Who*.

Let that Collect be thus closed : *

. . . . live and walk in her *Christian* Vocation, according to Thy *holy* Will in this *present life*, and also *in the life to come* may be *made* partaker of everlasting Glory, through JESUS CHRIST our LORD. *Amen*.

The Rubrick following to be this :

The Priest here proceedeth to the Communion Service. And if there be a Communion, it is convenient that the Woman do receive it. She must also offer the Offerings accustomed in that Parish.

Page 70. The Title, thus :

A Denouncing of GOD'S Judgments against sinners, called the Commination, with certain prayers to be used after it.

Then the Rubrick, thus :

On the first day of Lent, after Morning Prayer, where it useth to be divided from the rest of the Divine Service, the People being assembled again by the ringing of a bell, the Public Supplication called the Litany shall be said: which ended, the Priest, before the Communion Service, going into the pulpit, shall say thus :

Brethren, in the Primitive Church there was a Godly Discipline, that, *on the first day* of Lent, such persons as *stood convicted of notorious offences*, were put to open Penance, &c.

In the next Paragraph,

. . . . it is thought *meet* that *on this day of our general Humiliation, in the presence of you all*, should be read the general Sentences &c.

Page 71. Change the Title throughout, as is aforesaid.

Page 72. At the fifth line : Shall not the mention of David be here omitted? For though the phrase of *going astray* be in Psalm cxix, 176, yet there's no mention at all of any *Accursing*.

At the eleventh line : In what *being always at hand* is not the same with *hanging over our heads*, it is less than it, and should not be added unto it.

Page 73. Add the Verses to all these citations ; and so, on the page before.

Page 74. In that Rubrick, thus :

The Priest, being come from the pulpit, and he with the Clerks kneeling where they said the Supplication, shall say this Psalm.

Page 76. The seventh line :

Who put their trust in Thee.

The end of the first prayer,

through *JESUS CHRIST* our LORD. *Amen.*

From thence to the end, there is *Which* six times, for *Who*.

Page 77. A Rubrick to be set at the bottom :

These Prayers being finished, they are to go on to the Communion Service.

Now, in all these Notes of mine, where &c. is set, the meaning is to go on verbatim, as it is now in the Book of Common Prayer, until a new Note come. But let not the Printer use it.*

There was a mistake in setting the number of the pages to the book which I went by in these Notes ; for in the Com-

* See Rule 3 on the next page.

munion Service, the 15th page is twice set. Other men's books therefore must be so noted also, if they would use these Notes ; and then there will be no great error.

The Psalter follows, the Title Page whereof says, it is after the Translation of the Great Bible. Whereas we have now, and had then, another Translation after that, and a greater Bible.

After the Psalter, there are divers pages, inscribed
Godly Prayers to be used &c.

To be used in private, perhaps they meant. But by what Authority? Though many of them are not amiss ; and the rest may soon be amended. But why are they joined here, more than many hundreds of other Prayers ?

If it were the Printer's boldness alone, he should not dare to have done such a thing, for fear of his Privilege.

It is needful that the Printer be so charged, as not to dare,

1. To add anything but what is directed in his original Copy.
2. Not to leave out anything : not *Amen* at the end of every Prayer : not *Glory be to the FATHER*, at the end of every Psalm.
3. Not, for sparing of his labour or paper, to cut off the LORD'S Prayer, or the *Glory be to*, or anything else with his &c.
4. Not to set *For Thine is the kingdom*, but where it is appointed.
5. To set the number of his pages through the whole book.

6. To compose so as that no Prayer have part of it set, to turn over a leaf to it. And that every Order do begin upon a new page.
7. It would also be for the reverence of this holy Book, that he and his fellows jostle not so, in naming themselves, in the Titlepage of it.

There wants an Order,

That no man shall publish anything in the Church but the Minister alone. And that he make no Publication or Proclamation there of anything but what is prescribed by the Rules of this Book, or enjoined by his Ordinary.

What Advices, for other exceptions and alterations, shall be brought, and what shall be therein ordered, let the Church of England consider, unto whom all herein is humbly submitted.

THE MANNER OF ORDERING, MAKING, AND CONSECRATING
BISHOPS, PRIESTS, AND DEACONS.

This shall be written in a Paper by itself, as followeth :

The reason of varying thus in the Title* is because the word Ordination or Ordering is more proper than the word Consecrating alone, which is attributed to dead or inanimate things. It relishes also too much of the pomp of the Church of Rome, to use it alone for Bishops, and yet hath since been made use of by the Aërian Faction, to pretend that Episcopacy is not an Order, but only a Degree above Presbytery, and no otherwise than as Archiepiscopacy is above Episcopacy.

In the first Institution this had the precedence, and so it is mentioned twice in the Preface.

At the end of the Preface some Passages are left out ; but they are severally added in the Rubricks of the several Orders. †

* In 1549, The Form and Manner of Making and Consecrating of Archbishops, Bishops, Priests, and Deacons.

In 1552, and till the last Revise, The Form and Manner of Making and Consecrating Bishops, Priests, and Deacons.

† The Pen has been drawn across these Paragraphs, and the matter of them is given in a more expanded form on page 106.

THE PREFACE.

It is evident *to* all men diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there *have* been these Orders of Ministers in *the Church of Christ*, Bishops, Priests, and Deacons; which offices were evermore had in such reverent estimation, that no man might *ever* presume to execute any of them by his own private authority, *but that* he *was* first *to be* called, tried, examined, and known to have such qualities as were requisite for the same. And also by Public Prayer, with imposition of hands, *to be* approved, and admitted thereunto.

And therefore, to the intent *that* these Orders should be continued, and reverently used and esteemed in this Church of England, it is *required* that no man (not being *then* at the present Bishop, Priest, or Deacon) *do* execute any of them, *until* he be called, tried, examined, and admitted *by the Church*, according to *this Form here prescribed*.

*It is also required that every man who is to be consecrated unto the Order of a Bishop, be fully thirty years of age. And every man who is to be admitted to be a Priest, be full four and twenty years old. And none shall be admitted to be a Deacon, except he be twenty and one years of age at the least.**

* In 1655, Bp. Bull, at the age of Twenty-one, was on one and the same day ordained Deacon and Priest, in consideration of the "difficulty and distress" of the times. See Nelson's Life in Burton's Ed. of Bull's Works, p. 23.

THE FORM OF ORDERING OR CONSECRATING OF AN ARCH-
BISHOP OR BISHOP.

The Divine Service for that day is to be proceeded in by the Priest and the Deacon (but omitting the Litany) until they have read the Epistle and the Gospel and the Nicene Creed.

The Deacon reads the Epistle, 1 Tim. iii, 1.

This is a true saying, If a man desire the office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?) not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report *from them which are without*; lest he fall into *reproach* and the snare of the devil.

So endeth the Epistle.

The *Holy Gospel is read by the Priest, Joan. xxi, 15.*

JESUS said to Simon Peter, Simon, *son of Jonas*, lovest thou Me more than these? He saith unto Him, Yea, LORD, Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, LORD, Thou knowest that I love Thee. He saith unto him, Feed My sheep. He saith unto him the third time, Simon, son of Jonas, lovest

thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, LORD, Thou knowest all things, Thou knowest that I love Thee. JESUS saith unto him, Feed My Sheep.

So endeth the Holy Gospel.

The Nicene Creed followeth, [I believe in one GOD, the Father, &c.]

After the Creed is ended, the Archbishop and his Suffragans take their chairs before the Holy Table; and then two of them bring the Bishop Elect, (having put on a Rochet only over his Gown,) and present him unto the Archbishop of their Province, or to some other Bishop appointed by Commission, the Presenters saying,

Most Reverend Father in GOD, we present unto you this godly and well-learned man to be consecrated Bishop.

Hereupon the Archbishop shall demand the King's Mandate for the Consecration, and cause it to be read; which done, he shall also require the Oath of the King's Supremacy to be taken by him who is to be ordered, as followeth:—

I, A. B., do utterly testify and declare, on my conscience, that the King's Highness is the only Supreme Governor of this Realm, and of all other His Highness' Dominions and Countries, as well in all Spiritual or Ecclesiastical Things or Causes, as Temporal, and that no Foreign Prince, Person, Prelate, State, or Potentate hath or ought to have any Jurisdiction, Power, Superiority, Pre-eminence, or Authority, Ecclesiastical or Spiritual, within this Realm. And, therefore, I do utterly renounce and forsake all Foreign Jurisdictions, Powers, Superiorities, and Authorities, and do promise that from hence-

forth I shall bear Faith and true Allegiance to the King's Highness, his Heirs and lawful Successors, and, to my power, shall assist and defend all Jurisdictions, Privileges, Pre-eminences, and Authorities granted or belonging unto the King's Highness, his Heirs, and Successors, or united and annexed unto the Imperial Crown of this Realm. So help me God, and the Contents of this Book.

Next, the Oath of due Obedience unto the Archbishop shall be taken by the Person elected, as followeth:—

In the Name of GOD, Amen. I, A. B., chosen Bishop of the Church and See of N., do profess and promise all due reverence and obedience to the Archbishop and to the Metropolitan Church of——, and to their successors. So help me GOD, through JESUS CHRIST.

At the Consecration therefore of an Archbishop this Oath shall not be given.

*After this the **

* At this point there is a defect in the MS.

RATIONALE.

The reasons of the small variation made in the Title of this Book† are—

1. Because “Form and Manner” in effect are both the same.

2. Because the words “Ordering and Ordination,” in an act that is confined to persons, are much more proper than is the word “Consecrating,” which may be applied unto dead or inanimate things, to Bread and Wine, to Places and Times.

3. Because the Church from the beginning hath used it, by the word of “Holy Orders” only to signify these Spiritual Functions.

4. Because when we have used the word “Ordering” for Priests and Deacons, then to use the word “Consecration” alone for Bishops, as it is suspected to relish a little too much of the pomp of the Church of Rome, so hath it been abused in way of argument by two contrary factions; both by the Canonists, thereby to draw Episcopacy to a dependency wholly on the pleasure and power of the Papacy, as but his Commissioners; and also by the Aërian Faction, from thence to pretend, that Episcopacy is not a distinct Order in the Church of Christ, but only a Degree, in nature no otherwise above Presbytery than as Archiepiscopacy is above Episcopacy. By the very same Paralogism also, this Faction hath made their Deaconry to be in itself nothing else but a Laical Faculty, that thereby they may give a little more colour to their Lay Presbytery.

† *i. e.* the Ordinal.

The reasons of transposing these Forms now and setting that for Bishops first, are

1. Because this is consonant both to the Title of the former Book, and also to the words of the Preface, where it is twice so put.

2. Because the Institution of CHRIST Himself was so : for in the beginning He gave unto His Apostles, S. Matt. xxviii., all plenary power over His Church, by them to be derived to their successors and substitutes unto the world's end. And this was Episcopacy, being *Specialis Potestas ad omnes actus sacros*. Afterward, the Apostles, by the guidance of the Holy Spirit found cause, by way of distribution, to ordain Partiairy Powers also, and so by them were introduced the Orders of Priesthood and of Deaconry.

3. Because the doing of this will conduce to some prevention of error in those who, being little able to judge, and reading first, as the Book of Ordination now hath it, what is said in the Ordering of Priests, are easily mistaken when in that which follows for the Ordering of Bishops they find so little difference, to their apprehensions, and thereby run into a surmise that there is little or no need of the latter of these, or, at the best, that by the institution of both they are but one Order, and in some small degree only differing.

4. Because this order accords with the example of our Liturgy, which hath set the Communion Service before that of Baptism and Confirmation.

Any change of words in the Book is very sparingly done, and such they are as the reasons thereof will appear by the very reading of them. For instead of 'Congregation' the word 'Church' is restored. And instead of 'which,' having in propriety of speech a relation only to things, is put 'who,' when it relates unto persons, to God, or to Man. Also,

where the mood is indicative, instead of 'be,' which properly belongs not but to the other moods, is put 'are.'

The translation of the Epistles and Gospels is now put as was enjoined under King James. If there be a more elegant translation of *Veni Creator*, it would here be put in instead of the old * . I hear that at the King's Coronation there was another.

If in the edition of the Liturgy any word or passage in the Litany shall be otherwise put than was before, it would here be so put also.

Some passages in the close of the Preface are here omitted. But they are afterwards inserted in their due place, so that in the whole there is not any part of the old Rubrick omitted in this new Order of the Book.

* A word here has been corrected with such a heavy hand that it is illegible.



