

**BOOK OF COMMON PRAYER.**

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**RETURN**

To an Address of the House of Lords, dated 15th June 1854,

FOR

“ COPY OF THE ALTERATIONS

IN THE

**BOOK OF COMMON PRAYER,**

PREPARED BY THE

**ROYAL COMMISSIONERS**

FOR THE

**REVISION OF THE LITURGY,**

IN 1689.”

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(Extracted from the Original Volume in the custody of the Archbishop of Canterbury at Lambeth Palace, and accompanied by Explanatory Documents.)

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Ordered to be printed 10th August 1854.

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COPY of the ALTERATIONS in the BOOK OF COMMON PRAYER, prepared by the ROYAL COMMISSIONERS for the REVISION of the LITURGY, in 1689.

*The Printed Text,*  
1683-86.

*Alterations and Amendments,*  
1689.

(1) Ingraved Title-page.] "THE BOOK OF COMMON PRAYER And Administration Of the SACRAMENTS, and other RITES & CEREMONIES Of the CHURCH, According to the Use Of the CHURCH OF ENGLAND, Together with the PSALTER or PSALMS OF DAVID, Pointed as they are to be Sung or Said in Churches: And the Form & Manner of Making, Ordaining & Consecrating of Bishops, Priests, and Deacons.

"London Printed by His Ma<sup>ties</sup> Printers  
"Cum Privilegio MDCLXXXVI.  
"P: Williamson scu."

(2) Printed Title-page.] PRIESTS.

(3) Ibid. After "London,"] Printed by the Assigns of John Bill Deceas'd: And by Henry Hills, and Thomas Newcomb, Printers to the Kings most Excellent Majesty. 1683.

(4) "The Contents of this Book."

(5) "An Act for the Uniformity of Common Prayer, and Service in the Church, And Administration of the Sacraments, *Primo Eliz.*"

(6) "An Act for the Uniformity of Publick Prayers, And Administration of Sacraments, and other Rites and Ceremonies: And for Establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of England, xiv. Carol. II."

(7) "The Preface."

(8) At the end of the Preface.]

The word "Priests" struck out, and altered with a mark of doubt, thus.] Presbyters, Q.

Struck out, and altered, without any mark of doubt.] PRESBYTERS.

This imprint struck out.

All standing unaltered.

The following Note.] A NEW Preface.

*The Printed Text, 1683-86.*

(9) The General Rubric, intituled "¶ Concerning the Service of the Church."

(10) The Rubrics, printed in Italics, at the end of the General Rubric. Second and third paragraphs.] *And all Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause.*

*And the Curate that ministereth in every Parish Church or Chappel, being at home and not being otherwise reasonably hindered, shall say the same in the Parish Church or Chappel where he ministreth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the People may come to hear Gods Word and to pray with him.*

(11) The General Rubric, intituled, "Of Ceremonies, Why some be Abolished, and some Retained."

(12) In the Rubric intituled, "The Order how the Psalter is appointed to be Read." Fourth paragraph.] *every Psalm, and of every such part of the CXIX. Psalm, shall be repeated this Hymn,*

(13) Ibid. After the last paragraph.]

(14) In the Rubric intituled, "The Order how the rest of holy Scripture is appointed to be Read." Last paragraph.] *Sunday.*

(15) Ibid. After] *all the week after,*

(16) In the Title of the Table of "¶ Proper Lessons." ] Sundays

(17) Ibid. In the heading,] ¶ *Lessons proper for Sundays.*

(18) Ibid. In the column headed "Even-song." For the second Sunday in Lent.] xxxiv.

(19) Ibid. In the column headed "Mat-tins." For the third Sunday in Lent.] xxxix.

*Alterations and Amendments, 1689.*

All standing unaltered.

Both those paragraphs struck out, and the following new paragraph substituted.] And all Priests and Deacons that have Cure of souls shall exhort y<sup>e</sup> People of their Congregations to come frequently to Prayers on Weekdaies, especially in the great Towns, & more particularly on Wednesdaies & Fridays, at least for y<sup>e</sup> reading of y<sup>e</sup> Litany. And where a Congregation can be brought together, The Ministers shall give their Attendance for saying of morning and Evening Pray<sup>r</sup>.

All standing unaltered.

Struck out; and, after several corrections, finally altered thus.] y<sup>e</sup> Psalms for y<sup>e</sup> Morning and Evening Service shall be repeated this Hymn.

This additional paragraph inserted.] Nothing is to be sung or chaunted in the Church but Psalms, Hymns, or Anthems.

Altered] Lords day.

Inserted] (if there be occasion)

Altered] Lords daies,

"Sundays" altered] Lords days.

Altered] xxxvii.

Added] 40.

*The Printed Text, 1683-86.*

*Alterations and Amendments, 1689.*

(20) Ibid. For the fourth Sunday in Lent.] xlv.

Added] 46. to v. 8.

(21) Ibid. Under the heading.] ¶ *Lessons proper for Holydays.*

A *star*, and the following Note, added.]  
\* When a Saints day falls on a Lords day, both Collects being used, the Lessons for the Lords daies are to be used, those of Christmas excepted.

(22) Ibid. In the column headed "Even-song." For Innocents' day.] Wisd. i.

Altered] Prov. 4.

(23) Ibid. In both columns. For the Conversion of S. Paul.] Wisd. v. Wisd. vi.

Altered] Prov. v. Prov. vi.

(24) Ibid. In both columns. For the Purification.] Wisd. ix. Wisd. xii.

Altered] Prov. 7. Prov. 8.

(25) Ibid. In both columns. For S. Matthias.] xix. Ecclus i.

Altered] Pr. 9. P. 10.

(26) Ibid. In both columns. For the Annunciation.] Ecclus. ii. iii.

Altered] Pr. 18. Pr. 22.

(27) Ibid. In both columns. For S. Mark.] Ecclus iv. Ecclus v.

Altered] Pr. 25. Pr. 26.

(28) Ibid. In both columns. For S. Philip and S. Jacob.] vii. ix.

Altered] Pr. 27. Pr. xxix.

(29) Ibid. In both columns. For S. Barnabas.] Ecclus x. Ecclus xii.

Altered] Pr. 30. Pr. 31.

(30) Ibid. In both columns. For S. Peter.] Ecclus xv. Ecclus xix.

Altered] Eccles. 1. Eccles. 2.

(31) Ibid. In both columns. For S. James.] Ecclus xxi. Ecclus xxii.

Altered] Eccles. 3. Eccles. 5.

(32) Ibid. In both columns. For S. Bartholomew.] xxiv. xxix.

Altered] Eccles. 7. Eccles. 8.

(33) Ibid. In both columns. For S. Matthew.] xxxv. xxxviii.

Altered] E. 9. E. 10.

(34) Ibid. In both columns. For S. Luke.] Ecclus li. Job i.

Altered] Eccles. 11. Eccles. 12.

(35) Ibid. In both columns. For All Saints.] Wisd. iii. to v. 10. | Wisd. v. to ver. 17.

Altered] Isai. 63 at 7. Joel. 2. to 28.

*The Printed Text, 1683-86.**Alterations and Amendments, 1689.*

## (36) "THE KALENDAR."

## (37) In January.]

Lucian, Priest and Martyr.  
 Hilary, Bishop and Confess.  
 Prisca, Rom. Virg. & Mart.  
 Fabian, B. of Rome & Mart.  
 Agnes, Rom. Virg. & Mart.  
 Vincent, Span. Deac. & M.

## (38) In February.]

Fast.  
 Agatha a Sicilian V. & M.  
 Valentine Bish. and Martyr.  
 Fast.

## (39) In March.]

David, Archb. of Minevia.  
 Cedde or Chad. B. of Litch.  
 Perpetua Mauritan. Martyr.  
 Greg. M. B. of Rome, & C.  
 Edw. K. of the West Sax.  
 Benedict Abbot.  
 Fast.

## (40) In April.]

Richard B. of Chichester.  
 S. Ambrose Bish. of Milan.  
 Alphage Archb. of Cant.  
 S. George, Martyr.

## (41) In May.]

Invention of the Cross.  
 S. John Evang. ante port. Lat.  
 Dunstan, Archb. of Cant.  
 August. first Archb. of Cant.  
 Ven. Bede Presbyter.

## (42) In June.]

Nicomede, Rom. Pr. & M.  
 Boniface, B. of Menz. & M.  
 S. Alban, Martyr.  
 Transl. of Edward K. of the  
 West Sax.

Fast.  
 Fast.

All the Fasts and Festivals, here mentioned, are struck out of the Calendar.

*The Printed Text, 1683-86.**Alterations and Amendments, 1689.*

## (43) In July.]

Visitat. of the Bl. V. Mary.  
 Transl. of S. Mart. B. & C.  
 Swithun, B. of Winch. Transl.  
 Margaret, V. & M. Antioch.  
 S. Mary Magdalen.

Fast.

S. Anne, Mother to the Bl. V.  
 Mary.

## (44) In August.]

Lammas day.  
 Transfigur. of our Lord.  
 Name of Jesus.  
 S. Laur. Archd. of R. & M.

Fast.

S. August. B. of Hippo C. D.  
 Beheading of S. John Bap.

## (45) In September.]

Giles Abbot and Confess.  
 Enurchus, Bish. of Orleans.  
 Nativity of the B. V. Mary.  
 Holy-Cross day.  
 Lambert, Bish. and Mart.

[Fast\*]

S. Cyprian, Archb. of Carth. &  
 Mart.

S. Jerom, Pr. Conf. & Doct.

\* This Fast, before S. Matthew's day,  
 appears to have been overlooked in striking  
 out all the rest, and is left standing.

## (46) In October.]

Remigius, Bish. of Rhemes.  
 Faith, Virgin and Martyr.  
 S. Denys Areop. B. & Mart.  
 Transl. of K. Edward Conf.  
 Etheldred Virg.  
 Crispin Mart.

Fast.

Fast.

## (47) In November.]

Leonard Confessor.  
 S. Martin Bish. & Confess.  
 Britius Bishop.  
 Machutus Bishop.  
 Hugh Bishop of Lincoln.

*The Printed Text, 1683-86.*

Edmund King and Martyr.  
 Cecilia Virgin and Martyr.  
 S. Clement I. B. of R. & M.  
 Catherine Virgin and Mart.

Fast.

## (48) In December.]

Nicola. B. of Myra in Lycia.  
 Concept. of the Bl. V. Mary.  
 Lucy, Virgin and Martyr.  
 O Sapientia.

Fast.

Fast.

Silvester, Bishop of Rome.

- (49) Ibid. At the foot of the page for November.] Note, that (a) Ecclus 25. is to be read onely to vers. 13. and (b) Ecclus 31. onely to vers. 18. and (c) Ecclus 46. onely to vers. 20.

*Alterations and Amendments, 1689.*

All the Fasts and Festivals, here mentioned, are struck out of the Calendar.

Struck out. But the Lessons taken from the Apocryphal Books are not altered in the columns of the Calendar.

(50) " TABLES AND RULES FOR  
 " THE MOVEABLE AND IMMOVEABLE  
 FEASTS," (&c.)

(51) The First Rule.] *Easter-day* (on which the rest depend) is always the first Sunday after the first Full Moon, which happens next after the One and twentieth day of *March*. And if the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after.

(52) The Title,] A Table of all the Feasts that are to be observed in the Church of *England* through the Year.

(53) In the said Table.] All Sundays in the year.

(54) Ibid. Against] The Ascension of our Lord Jesus Christ.

(55) The Title, " A Table of the Vigils, Fasts, and days of Abstinence, to be observed in the year." Also the Table itself, and the "Note" at the end of it.]

Altered] *Easter-day* (upon w<sup>ch</sup> the rest depend) shall be allwaies the first Lords day after y<sup>e</sup> Full Moon w<sup>ch</sup> happens upon or next after the 21<sup>st</sup> Day of *March*, according to y<sup>e</sup> *Kalendar*.

Altered] A Table of all the Feasts to be observed in the Public Reading of divine Service.

Altered] All Lords days in y<sup>e</sup> year comonly call'd Sundays.

A *star* and the following Note added, which were afterwards struck out.] \* A Sermon or Homily to be used.

All struck out.

*The Printed Text, 1683-86.**Alterations and Amendments, 1689.*

(56) In the Table of "Certain Solemn days." 3. The Nine and twentieth day of *May*, being the day of the Birth and Return of King *Charles* the Second.

(57) "A Table of the Moveable Feasts calculated for Fourty Years." (Viz. from 1661 to 1700 inclusively.)

(58) The Table, "¶ To find *Easter* for ever."

(59) In the Rule subjoined to the said Table. After] the Prime ;

The words "Birth and" struck out; but not so in the heading of the Service for that day.

Unaltered.

Unaltered.

Added] or Golden numbers

(60) "THE ORDER FOR MORNING AND EVENING PRAYER DAILY TO BE SAID AND USED THROUGHOUT THE YEAR."

(61) In the General Rubric so intituled, second paragraph.] *And here is to be noted, That such Ornaments of the Church and of the Ministers thereof at all times of their Ministration, shall be retained and be in use, as were in this Church of England by the Authority of Parliament, in the second Year of the Reign of King Edward the Sixth.*

The whole paragraph struck out, and the following new one substituted.] Whereas y<sup>e</sup> Surplice is appointed to be used by all Ministers in performing Divine Offices, it is hereby declared, That it is continued onely as being an Antient & Decent Habit. But yet if any Minister shall come & declare to his Bishop that he cannot satisfye his Conscience in y<sup>e</sup> Use of y<sup>e</sup> Surplice in Divine Service, In that Case y<sup>e</sup> Bishop shall dispense with his not using it, and if he shall see cause for it, He shall appoint a Curate to Officiate in a Surplice.

[Which new paragraph was afterward scored down the side, and the following Note subscribed thereto:—]

Mē: This Rubric was suggested, but not agreed to, but left to further Consideration.

[Also the following Note is written on the margin of the omitted paragraph:—]

Mem: a *Canon* to specify y<sup>e</sup> Vestments.

(62) "THE ORDER FOR MORNING PRAYER, DAILY THROUGHOUT THE YEAR."

(63) In the Rubric,] ¶ *The Absolution or Remission of sins, to be pronounced by the Priest alone standing; the People still kneeling.*

The words "or Remission of sins" struck out; and the word "Priest" altered to "Minister." But the latter word is struck out, and the original word "Priest" restored, being noted *stet* above.



*The Printed Text, 1683-86.*

(64) After the Versicle and Response,]  
O Lord, open thou our lips.

*Answer.* And our mouth shall shew forth  
thy praise.

(65) *Ibid.*] *Priest.*

(66) *Ibid.*] *Here all standing up, the  
Priest shall say,*

(67) After the *Venite*. In the Rubric,  
"Then shall follow the Psalms" &c.] *Bene-  
dicite, Benedictus, Magnificat, and Nunc  
dimittis,*

(68) In the *Te Deum.*] Sabaoth.

(69) *Ibid.*] Thine honourable, true, and  
only Son ;

(70) The Rubric, "¶ *Or this Canticle,  
Benedicite, omnia Opera Domini.*" Also  
the whole text of it, (viz. "O all ye Works  
of the Lord, bless ye the Lord," &c.) in-  
cluding the *Gloria Patri* at the end of the  
same.]

*Alterations and Amendments, 1689.*

The following Versicle and Response  
added.]

Minister.

Enlighten our minds ô Lord.

*Answer.*

That we may understand the great Things  
of thy Law.

Altered] Minister.

"Priest" altered] Minister.

Struck out, and the following substituted.]  
ye 148 Psalm, ye 100 Psalm, Benedictus,  
The 8 Psalm. Magnificat. The 134 Ps.  
[The written word "Magnificat" is, how-  
ever, here struck out with pencil.]

Altered] HOSTS.

Altered] Thy True and Thy only begot-  
ten Son ;

Struck through, and the following Rubric  
and Psalm substituted :—]  
Or Psalm 148.

O Praise the Lord of Heaven : Praise  
him in ye Heights.

Praise him A'l ye Angells of His ; praise  
him all his Hosts.

Praise him sun & moon : praise him all  
ye stars & light.

Praise him all ye Heavens ; & ye waters  
ye are above the Heavens.

Let them praise ye name of ye L<sup>d</sup>: for he  
spake the word & they were made, he  
comanded, and they were created.

He hath made them fast for ev<sup>r</sup> & ever :  
he hath given them a Law w<sup>ch</sup> shall not be  
broken.

Praise ye Lord upon Earth : ye Dragōs  
& all deeps :

Fire & hail, snow & vapour : wind and  
storme fulfilling his word.

Mountains & all Hills : fruitfull Trees &  
all Cedars.

Beasts & all Cattle : worms & feathered  
fowls.

Kings of ye Earth & all People : Princes  
& all Judges of ye World.

*The Printed Text, 1683-86.**Alterations and Amendments, 1689.*

(71) In the Rubric, after the *Benedicite* and the Second Lesson.] *the Hymn following; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on St. John Baptists Day.*

(72) In the *Benedictus*. End of the 6th verse.] give us ;

(73) The Rubric, “¶ *Or this Psalm, Jubilate Deo. Psal. C.*” Also the whole text of it, including the *Gloria Patri* at the end of the same.]

(74) The next Rubric,] ¶ *Then shall be sung, or said the Apostles Creed by the Minister, and the People standing. Except onely such days as the Creed of St. Athanasius is appointed to be read.*

(75) In the second Rubric after the Creed, prefixed to the Lord's Prayer.] *with a loud voice.*

(76) In the Rubric after the Lord's Prayer.] *Priest standing up.*

(77) Among the Versicles which follow.] *Priest.*

(78) The Versicle,] *Because there is none other that fighteth for us, but only thou, O God.*

Young men & Maidens : old Mē & Children.

Praise y<sup>e</sup> name of y<sup>e</sup> Lord : for his name only is excellent, & his praise above Heaven & Earth.

He shall exalt y<sup>e</sup> horn of his People : All his saints shall pray him even y<sup>e</sup> Children of Israell, even y<sup>e</sup> people y<sup>t</sup> serveth Him.

Glory be to y<sup>e</sup> Father &c.  
As it was &c. Amen.

Then shall &c.

Altered thus.] This Psalm Jubilate Deo. Psal. 100. ô be joyfull in y<sup>e</sup> Lord &c. Amen.

Or the following Hymn, except, when y<sup>t</sup> shall happen to be read, in y<sup>e</sup> chapter for y<sup>e</sup> day, or for y<sup>e</sup> Gospell on S. John Baptists day.

Benedictus. S. Luke, 1. 86.  
Blessed &c.

Altered] graunt us.

Struck through, and the following Note written on the interleaf.] This C. Ps. to be put before Benedictus.

Altered thus.] ¶ Then shall be said the Creed commonly call'd the Apostles Creed, by the Minister, and the People standing. Except onely such days as the Creed commonly call'd St. Athanasius's Creed, is appointed to be read.

Omitted, and these words added.] when there is neither Litany nor Communion.

Struck out, and “Minister” inserted.

The first second and third times, the word “*Priest*” is unaltered ; the fourth and fifth times, altered to “*Minister*.”

Altered] That we may serve Thee without Fear All y<sup>e</sup> daies of our Lives.

*The Printed Text, 1683-86.**Alterations and Amendments, 1689.*

(79) In the Rubric,] ¶ *Then shall follow three Collects; (&c.)*

The word "three" altered to "these"; and the following Note added on the interleaf, without direction to show whether it was to be inserted as part of the Rubric.] The Collect for y<sup>e</sup> day is not [to] be used in y<sup>e</sup> morning service when there is either Litany, or Co<sup>m</sup>munion-service with It.

(80) In the third Collect.] the beginning of

Omitted.

(81) In the Rubric,] ¶ *Then these five Prayers (&c.)*

The word "five" omitted.

(82) In the "Prayer for the King and Queen's Majesties.]" most gracious.

Omitted, before "Sovereign Lord and Lady."

(83) Ibid. After] heavenly gifts,

Added] direct all their co<sup>n</sup>sels to thy Honour & glory: Bless all their righteous undertakings.

(84) Ibid.] strengthen them that they may vanquish and overcome all their enemies;

Omitted.

(85) Ibid.] and finally

Altered] and that

(86) In the Prayer for the Royal Family.] Her Royal Highness the Princess ANNE of Denmark,

The words "Her Royal Highness" omitted.

(87) In the Prayer for the Clergy and People.] who alone workest great marvels;

Altered] the Giver of all Spiritual Gifts;

(88) Ibid. After] Bishops

Inserted] Pastors

(89) The Rubric,] ¶ *A Prayer of St. Chrysostom.*

Altered] A Prayer co<sup>m</sup>monly call'd St. Chrysostom's.

(90) "THE ORDER FOR EVENING PRAYER, DAILY THROUGHOUT THE YEAR."

Omitted.

(91) In the Rubric before the "Absolution.]" or *Remission of sins*

(92) Ibid.] *Priest*

Altered to "Minister," but not altered back as in the Morning Prayer.

*The Printed Text, 1683-86.*

(93) After the Versicle and Response,] O Lord, open thou our lips. *Answer,* And our mouth shall shew forth thy praise.

(94) Ibid.] *Priest.*

(95) Ibid.] ¶ *Here all standing up, the Priest shall say,*

(96) In the Rubric, “¶ *Then shall be said or sung the Psalms*” &c.] *And after that*

(97) Ibid.] *as followeth.*

(98) Between the Rubric and the *Magnificat.*]

(99) The Rubric after the *Magnificat.*] ¶ *Or else this Psalm ;*

(100) In the Rubric after the *Cantate Domino.*] *Nunc dimittis, (or the Song of Simeon) in English, as followeth.*

(101) The *Nunc dimittis.*] Lord now lettest thou thy servant (&c.)

(102) The Rubric before the Creed.] ¶ *Then shall be said, or sung the Apostles Creed by the Minister and the People, standing.*

(103) In the Lord's Prayer. Before] Amen.

(104) In the next Rubric, and among the Versicles.] *Priest*

(105) The Versicle,] Because there is none other that fighteth for us, but only thou, O God.

*Alterations and Amendments, 1689.*

The following Versicle and Response added.]

Minister.

Enlighten our minds ô Lord.

Answer.

That we may understand the great Things of Thy Law.

Min :

Ô God &c.

Altered] Minister.

“Priest” altered to “Minister” here, but not in the Versicle after the *Gloria Patri.*

Added] the 8 Psalm.

Omitted.

“Psalm 8.” Inserted as a Title apparently for the whole Psalm to come in here textually.

“Or else this” struck out; and apparently altered so as to read “Psalm 98.”

Struck out, and “Psalm 134” substituted in the Rubric.

All the text of it, and the marginal reference, struck out; but the *Gloria Patri* retained, apparently to serve for the 134th Psalm, which appears to have been designed to be inserted textually in the place of the *Nunc dimittis.*

The words “*or sung*” and “*Apostles*” struck out; and, after “*Creed,*” the following words “*commonly call'd y<sup>e</sup> Apostles Creed,*” inserted.

Inserted.] For thine is y<sup>e</sup> Kingdom, y<sup>e</sup> Power & the glory for ever & ever.

Altered to “Minister” in the first, second, and third instances; but not in the fourth, fifth, and sixth instances.

Altered] That we may serve Thee without Fear all y<sup>e</sup> days of our Lives.

*The Printed Text, 1683-86.**Alterations and Amendments, 1689.*

(106) In the Third Collect,] Lighten our darkness, we beseech thee, O Lord, and

Struck out, and altered thus.] Almighty God who hast hitherto preserv'd us in safety this day, by thy &c.

Or,

*B. Patr.\**

— night.

Pardon whatsoever we have done amiss & settle our holy purposes to do better for y<sup>e</sup> time to come: That, laying our selves do<sup>w</sup> to sleep w<sup>th</sup> these godly Resolutions in our hearts, They may awaken w<sup>th</sup> us in y<sup>e</sup> morning, & we may daily grow more watchfull in all o<sup>r</sup> waies, for y<sup>e</sup> love of thy only Son o<sup>r</sup> Saviour Jesus Christ. Amen.

[\*These words appear to mean that the underwritten passage was proposed by *Bishop Patrick*, to be added after the word "night" in the Collect: but there is no mark of insertion in the text at that place.]

(107) In the "Prayer for the King and Queen's Majesties.]" most gracious

Omitted before "Sovereign Lord and Lady."

(108) Ibid. After] heavenly gifts,

Added] Direct all their Co<sup>n</sup>sells to thy Honour & glory, bless all their righteous undertakings,

(109) Ibid.] strengthen them that they may vanquish and overcome all

Struck through, as in the Morning Prayer; but the words "their enemies" accidentally left standing.

(110) Ibid.] and finally

Altered] and that

(111) In the Prayer for the Royal Family.] Her Royal Highness

Omitted, as in Morning Prayer.

(112) In the Prayer for the Clergy and People.] alone workest great marvels;

Altered] art y<sup>e</sup> Giver of all spiritual Gifts;

(113) The Rubric,] ¶ *A Prayer of St. Chrysostom.*

Altered] A Prayer co<sup>m</sup>only called St. Chrysostom's.

(114) "THE CREED OF S. ATHANAS-  
"SIUS."

(115) In the running Title, as above. After] The Creed

Inserted] Co<sup>m</sup>only call'd y<sup>e</sup> Creed

(116) Against the Rubric,] ¶ *Upon these Feasts, (&c.)*

Note.] The daies to be reduced to y<sup>e</sup> 1<sup>st</sup> book of K. Edw<sup>d</sup>. [But this Note was afterwards struck out.]

(117) In the Rubric.] *the Epiphany, Saint Matthias,*

Struck out.

*The Printed Text, 1683-86.*

- (118) Ibid.] *S. John Baptist, S. James, S. Bartholomew, S. Matthew, S. Simon and S. Jude, S. Andrew, and upon*
- (119) Ibid. After] *Trinity Sunday,*
- (120) Ibid.] *sung or*
- (121) Ibid. After] *Morning Prayer,*
- (122) Ibid. Before] *the Apostles Creed,*
- (123) Ibid.] *by the Minister and People standing.*
- (124) Ibid. At the end.]

*Alterations and Amendments, 1689.*

- Struck out.
- Inserted] & upō All Saints
- Omitted.
- Inserted] by y<sup>e</sup> Minister & People standing,
- Inserted] y<sup>e</sup> Creed coṃonly call'd
- Omitted, having been inserted elsewhere.

Added] The Articles of which ought to be receiv'd & beleiv'd as being agreable to y<sup>e</sup> Holy Scriptures. And y<sup>e</sup> CONDEMNING CLAUSES are to be understood as relating only to those who obstinately deny y<sup>e</sup> substance of the X<sup>n</sup> Fayth. [*according to y<sup>e</sup> 18<sup>th</sup> Article of this Church.* These last words were afterwards struck through.]

(125) "THE LITANY."

In the corner of the page, this Note, partly in shorthand:—"mē. δ y/ fa.; Creator c 11-E<sup>n</sup>." Apparently meaning the first line of the text, as here amended, viz.—"O God the Father, Creator of Heaven and Earth." In the margin also, there is noted a Query, thus:—"q. heavenly father."

- (126) Against the Rubric,] ¶ *Here followeth the Litany, or General Supplication, (&c.)*

On the interleaf are these Notes.] "The Litany never to be sung." "Qu. if an Alias, or shorter Litanie to be us'd upon Occasion?"

- (127) In the Rubric,] *sung or*

Omitted.

- (128) First Versicle and Response.] O God the Father of Heaven :

Twice altered thus.] O God the Father, Creator of Heaven & Earth :

- (129) Third Versicle and Response.] proceeding from the Father, and the Son :

Twice altered thus.] our Sanctifyer & Comforter :

- (130) Sixth Versicle.] From all evil and mischief, from sin, from the crafts and assaults of the devil ;

Altered thus.] Good L<sup>d</sup>, p̄serve & deliv<sup>r</sup> us from all evil and mischief, from sin, from all the deceits (& temptatiōs q) of the world, the Flesh, and the devil ;

- (131) Ibid. The comma at the end.]

Changed to a full point.

*The Printed Text, 1683-86.*

(132) Between the sixth Response, and the seventh Versicle.]

(133) Seventh Versicle.] From all blindness of heart ;

(134) Ibid.] malice, and all uncharitableness,

(135) Eighth Versicle and Response.] From fornication, and all other deadly sin, and from all the deceits of the world, the flesh, and the devil,

*Good Lord deliver us.*

(136) Ninth Versicle.] sudden death,

(137) Tenth, eleventh, twelfth, thirteenth, fourteenth, and fifteenth Versicles. The comma at the end of each.]

(138) Twelfth Versicle.] Cross and Passion ;

(139) Ibid.] and by the coming of the Holy Ghost,

(140) Fourteenth Versicle, at the end.]

(141) Fifteenth Versicle.] Keep

(142) Ibid.] most gracious

(143) Seventeenth Versicle] giving them the victory over all their enemies ;

(144) Eighteenth Versicle.] Her Royal Highness

(145) Ibid. At the end.]

*Alterations and Amendments, 1689.*

The following new Versicle and Response inserted.]

From all Infidelitic & Error, from all Impietie & profaneness, frō all Superstition & Idolatry.

Good L<sup>d</sup> deliver us.

Struck out, and the following word made to begin with a capital, thus :—" From pride, vain-glory " &c.

Altered] Revenge, from all rash censure, contention & uncharitableness.

Struck out, and the two following substituted.] From drunkenness & Gluttony ; from Sloth & misspending of our Time ; From Fornication, Adultery & all uncleanness.

Good L<sup>d</sup> deliv<sup>r</sup> us.

From Lying & slaundering, from vain swearing, Cursing & perjury, from Covetousness Oppression & all Injustice,

Good L<sup>d</sup> deliv<sup>r</sup> us.

From Lightning &c.

Altered] dying suddainly & unprepared,

Changed to a *full point*.

Altered] Passion on the Cross ;

Altered] by thy sending of the Holy Ghost, and by thy continuall Intercession at the Right Hand of God.

Added] & this in particular of w<sup>ch</sup> we are members,

Altered] Guide

Omitted.

Altered] giving them a prosperous & happy reign over us.

Struck out, and "the" altered to "The"

Added, with the concluding word "Family" to direct its insertion ; yet apparently a new Versicle and Response.] That it may please Thee to direct & psp y<sup>e</sup> H. Court

*The Printed Text, 1683-86.*

*Alterations and Amendments, 1689.*

(146) Between the Twenty-first Versicle and Response.]

(147) Twenty-fourth Versicle.] and dread thee,

(148) At the end of the Twenty-fifth Versicle.]

(149) After the Twenty-fifth Response.]

(150) Twenty-ninth Versicle. After "That it may please thee to preserve"] all that

(151) Ibid.] sick persons and young children, and to shew thy pity upon all prisoners and captives ;

*Italic* Court of Parliament in all their Consultations, to y<sup>e</sup> Advancement of thy glory, y<sup>e</sup> good of thy Church, y<sup>e</sup> Safety hon<sup>r</sup> & welfare of their Majesties & their Kingdoms.

We beseech thee to hear us Good L<sup>d</sup>.

*Italic* Two stars here refer to the following addition on the interleaf, so placed as to be doubtful whether intended for a new clause, or for a separate Versicle, there being no additional Response.] That it may please Thee to take their Majesties forces by sea & land into thy most gracious protection, & to make them victorious over all our Enemies.

Struck out, and a star put at "love," referring to a proposed alteration on the interleaf, over which are the initials "B. P." (*Bishop Patrick?*) "— love Thee above all things, to dread to offend thee & dil:— " This is followed by another proposed alteration, thus.] That it may please Thee to incline & enable us to pray allway w<sup>th</sup> ferv<sup>t</sup> affection in ev<sup>y</sup> thing to give thāks, to depend upō Thee & trust in Thee, to delight o<sup>s</sup>elves in Thee, & chearfully to resign o<sup>s</sup>elves to thy holy will & pleasure.

The semicolon altered to a full point, and a mark of insertion added ; but the latter is struck out, in order to make the proposed insertion a separate Versicle. (See the next amendment.)

Added] That it may please Thee to endue us w<sup>th</sup> y<sup>e</sup> Graces of humility & meekness, of contentedness & patience, of True Justice, of Temperance & purity, of peaceableness & charitie.

We beseech thee to hear us, Good L<sup>d</sup>.

Altered] such as

All (except "sick persons") struck out ; and the whole altered so as to extend the last clause into a new Versicle, thus.] young children, all sick & dying persons.

We beseech thee to hear us good Lord.

That it may please Thee to shew Thy pity upon all Prisoners & captives ; upon all that



*The Printed Text, 1683-86.*

(152) The four last Versicles and Responses, ("O Christ, hear us" &c.) and all the rest of the page, to the *Gloria Patri* inclusively.]

(153) In the Rubric before the Lord's Prayer.] *Priest*

(154) Against the Lord's Prayer.]

(155) In the Lord's Prayer.] Amen.

(156) Before the Prayer, "O God merciful Father, that despisest not" &c.] ¶ Let us pray.

(157) After the Response, "*O Lord, arise, help us, and deliver us for thine honour.*" ] The *Gloria Patri*.

(158) Before the Prayer, "We humbly beseech thee," ] Let us pray.

(159) In the same Prayer.] righteously

(160) After the same Prayer.]

*Alterations and Amendments, 1689.*

*Italic* that are persecuted for Truth & righteousness sake; upon all that are in Affliction; "[especially those for whome our prayers are desired.]"

We beseech Thee to hear us, Good Lord.

Marked with a line down the margin, as if proposed to be omitted; but afterward restored, (exclusively of the *Gloria Patri*;) the word *stet* being thrice written in the margin.

Altered] Minister

Marginal note, afterward deleted.] *Q.* whether, when there is a Communion, the L<sup>ds</sup> prayer is not to be here omitted?

Altered] for &c. Amen.

The prefatory words omitted.

Struck out.

The prefatory words omitted.

Altered] justly.

A new Rubric inserted, with the following large additions.] Then y<sup>e</sup> minister continuing in his Place shall use y<sup>s</sup> Collect.

Almighty God to whome all hearts &c. Amen.

Then shall the Minister rehearse distinctly the Tenn Commandments, & y<sup>e</sup> People, still kneeling, shall after ev<sup>ry</sup> Commandment ask God mercy for their Transgression thereof for the time past, & Grace to keep y<sup>e</sup> same, for y<sup>e</sup> time to come, as followeth.

Minister.

God spake these words & said, I am the Lord thy God which hath brought Thee out of y<sup>e</sup> Land of Ægypt out of y<sup>e</sup> house of bondage. Thou shalt have no other Gods before me.

People.

L<sup>d</sup> have mercy upō us, & incline our hearts to keep this Law.

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Minister.

Thou shalt not make unto Thee any graven Image or any likeness of any Thing that is in Heaven above, or y<sup>t</sup> is in y<sup>e</sup> earth beneath, or y<sup>t</sup> is in y<sup>e</sup> water und<sup>r</sup> y<sup>e</sup> Earth: thou shalt not bow down thy self to Them nor serve Them, for I the Lord thy God am a jealous God, visiting y<sup>e</sup> iniquities of y<sup>e</sup> Fathers upō y<sup>e</sup> children unto y<sup>e</sup> 3<sup>d</sup> & 4<sup>th</sup> generation of Them y<sup>t</sup> hate me, & shewing mercy unto thousands of Them y<sup>t</sup> love me & keep my Comāndments.

People.

L<sup>d</sup> have mercy &c.

Thou shalt not take y<sup>e</sup> name of thy Lord God in vain: for the L<sup>d</sup> will not hold him guiltless that taketh his name in vain.

People.

L<sup>d</sup> have mercy &c.

Remember y<sup>e</sup> Sabbath day \* to keep it holy: 6 daies shalt thou labour & do all thy work; but y<sup>e</sup> 7<sup>th</sup> day is the Sabbath of y<sup>e</sup> Lord thy God: In it Thou shalt not do any work, Thou, nor thy sonn, nor Thy daughter, thy manservant nor thy maidservant, nor thy Cattle, nor thy strang<sup>r</sup> y<sup>t</sup> is w<sup>th</sup>in thy Gates. for in 6 daies y<sup>e</sup> L<sup>d</sup> made heaven & Earth. y<sup>e</sup> sea & all y<sup>t</sup> in Them is; & rested y<sup>e</sup> 7<sup>th</sup> day; wherefore the Lord blessed y<sup>e</sup> Sabbath day & hallowed It.

People.

L<sup>d</sup> have mercy &c.

Or sometimes the 8 Beatitudēs, especially on Comūnion daies.

See the Comūniō Service.

Then shall follow the Collect for y<sup>e</sup> Day.Then y<sup>e</sup> Epistle & Gōspell.

Then (If there be No Comūnion) the Nicene Creed.

Then the gen.al Thanksgiving &amp;c.

The Prayer commonly call'd S. Chrysostom's.

2 Cor. 13. 14.

The Grace &amp;c.

Then the Minister shall declare unto y<sup>e</sup> people what Holydaies or Fasting-daies, are, in y<sup>e</sup> week following to be observ'd; and  
-then

\* Which is  
now the Lords  
day.

*The Printed Text, 1683-86.**Alterations and Amendments, 1689.*

then also, if occasion be, shall notice be given of the Communion, & y<sup>e</sup> Banns of Matrimony published & Breifs, Citations, & Excommunications read; & nothing shall be proclaimed or published in the Church during y<sup>e</sup> Time of divine service but by y<sup>e</sup> Minister, nor by him any Thing but what is p<sup>r</sup>scribed in y<sup>e</sup> Rules of this book or enjoyned by y<sup>e</sup> King or by y<sup>e</sup> Ordinary of y<sup>e</sup> Place, not being contrary to y<sup>e</sup> Laws of this Realm.

[Note in the Margin:—] This Rubric was occasioned by K. James's enjoying his Declaratio<sup>n</sup> (w<sup>ch</sup> was ag : Law) to be read in Churches.

The Singing Psalm.

Q. of what Translation.

Q. Q. whether the Minister may not here be directed to use in y<sup>e</sup> Pulpit before Sermon the Prayer for the whole state of Christs Church &c. accommodated to y<sup>t</sup> purpose; or some such other Prayer?

Note that when there is no Communion at all this shall be read in y<sup>e</sup> same place w<sup>th</sup> y<sup>e</sup> rest of y<sup>e</sup> Service.

Altered (as in the foregoing instances,)]  
¶ A Prayer commonly called St. Chrysostoms.

(161) The Rubric,] ¶ *A Prayer of St. Chrysostom.*

(162) "PRAYERS AND THANKSGIVINGS  
"UPON SEVERAL OCCASIONS," &c.

(163) The Rubric,] ¶ *For fair Weather.*

(164) In the Prayer, "In the time of War and Tumults.]" confound

(165) In the Prayer, "In the time of any common Plague or Sickness." After] so that it may please thee to withdraw from us

(166) Ibid. After] this plague and grievous sickness,

Altered] A Generall Collect for fair weather.

Altered] disappoint

Added] who humbly acknowledge our sinns, & truly repent us of them,

The comma altered to a semicolon, and these words added.] y<sup>t</sup> being deliver'd we may glorify thy name

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(167) After the same Prayer.]

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The following additions, under the running title of "Prayers."]

A *P*aratory Pray<sup>r</sup> for y<sup>e</sup> receiving of y<sup>e</sup> Co<sup>m</sup>union, to be read on y<sup>e</sup> Lords day or some week day or days before.

O God who hast ordained holy mysteries for a Co<sup>m</sup>munication of our Saviours wond<sup>r</sup>-full Love in laying do<sup>w</sup>n his life for us, & for y<sup>e</sup> co<sup>m</sup>munication of y<sup>e</sup> benefits of his death & passion to Us; We beseech Thee to dispose all Those, who intend to receive the holy Sacrament to come to Thy table w<sup>th</sup> such sincere repentance of all their sins, & unfeigned Resolutions of bett<sup>r</sup> obedience; w<sup>th</sup> such an humble fayth & ardent Love unto Thee & unto All men, that they may comfortably hope for thy Gracious pardon, & for y<sup>e</sup> pow<sup>r</sup> of thy holy spirit, to carry them, by patient continuance in well doing, unto ætrnall life, through Jesus Christ o<sup>r</sup> L<sup>d</sup>. Amen.

A Pray<sup>r</sup> to be said in any time of Calamitie.

Almighty God & most mercifull Father: we miserable sinners do here humbly acknowledge before Thee, that we are unworthy of y<sup>e</sup> least of all thy mercies: we confess, ô L<sup>d</sup>, in y<sup>e</sup> bitt<sup>n</sup>ess of o<sup>r</sup> souls y<sup>t</sup> we have grievously si<sup>n</sup>ed against Thee: that all orders of men amongst us have transgressed thy righteous Laws: that we have hitherto rendered both thy mercies and thy Judgments ineffectuall to o<sup>r</sup> amendment. It is of thy mere mercy, ô L<sup>d</sup>, that we are not consum'd; for w<sup>ch</sup> o<sup>r</sup> souls do magnify & bless Thy name. ô God who hast hitherto spar'd us to y<sup>e</sup> end y<sup>t</sup> thy goodness might lead us to repentance. Let It be thy good pleasure to give unto us All y<sup>t</sup> godly sorrow w<sup>ch</sup> worketh repentance to salvation not to be repented of; That thou maist turn from thy heavy displeasure against us, & maist rejoice over us to do us good, through y<sup>e</sup> merits & mediation of Jesus Christ our L<sup>d</sup> & only Saviour. Amen.

Q. of Prayers for y<sup>e</sup> Army & Navy.

Rubric.

Whereas y<sup>e</sup> Apostles did use Pray<sup>r</sup> & fasting before They ordained, & y<sup>t</sup> It has  
bin

*The Printed Text, 1683-86.**Alterations and Amendments, 1689.*

(168) In the Rubric,] ¶ *In the Ember Weeks* (&c.)

(169) In the Rubric of the Prayer for Parliament.] *Session*

(170) In the same Prayer.] most religious and gracious

(171) Ibid. After] King

(172) Ibid. After] Queen

(173) The Rubric, "¶ *A Prayer that may be said after any of the former.*" Also the Prayer itself.

bin y<sup>e</sup> practice of y<sup>e</sup> Church to enjoyn Fasts in y<sup>e</sup> 4 weeks of y<sup>e</sup> year commonly call'd Ember weeks before y<sup>e</sup> Lords-days appointed for ordination to implore y<sup>e</sup> blessing of God upon Them y<sup>t</sup> are to ordain, & upō Those y<sup>t</sup> are to be ordained; It is therefore earnestly recommended to All persons to spend somme part of those days in Pray<sup>r</sup> to God for his blessing on y<sup>e</sup> Church, & on all y<sup>t</sup> are to be sent out to officiate in It. & It is most solemnly charged on All y<sup>t</sup> are concerned in Ordinations, chiefly on y<sup>e</sup> Persons y<sup>t</sup> are to be ordain'd, to spend Those days in fervent Prayer & Fasting, for y<sup>e</sup> due p<sup>p</sup>aring of y<sup>m</sup>selves to be initiated into holy Orders.

This Rubrick is to be read immediately after y<sup>e</sup> Apostles Creed on y<sup>e</sup> Lords day next before any of y<sup>e</sup> Ember Weeks.

[With this Note:—"put y<sup>s</sup> at y<sup>e</sup> beginning."]

The "¶" omitted, by reason of the large Rubric intended to be inserted before it.

Altered to "sitting" with this addition,] w<sup>n</sup> y<sup>e</sup> Litany is not appointed to be said.

Altered] sovereign L<sup>d</sup> & Lady

Added] William

Added] Mary

Struck out; and this Note written in the margin, "To be left out." Also on the interleaf,] "This did not come in here by y<sup>e</sup> Authoritie of Cōvocation or Parl."

(174) "THANKSGIVINGS."

(175) Against the Rubric,] ¶ *For fair Weather.*

(176) In the Thanksgiving "For Plenty." After] fruits of increase,

Note.] "For Fair Weather. A new Collect was here design'd but not p<sup>f</sup>ected."

Added] & y<sup>t</sup> we may use Them

*The Printed Text, 1683-86.*

(177) "THE COLLECTS, EPISTLES, AND  
"GOSPELS TO BE USED THROUGHOUT  
"THE YEAR."

(178) In the General Rubric or "Note."]  
that hath a Vigil or Eve,

(179) "The Collect" for "The Fourth  
Sunday in Advent." O Lord, raise up, (we  
pray thee) thy power, (&c.)

(180) "The Collect" for "Christmas  
Day." Almighty God, who hast given us  
(&c.)

(181) "The Collect" for "S. John the  
Evangelists day." Merciful Lord, we be-  
seech thee to cast thy bright beams (&c.)

*Alterations and Amendments, 1689.*

Underscored, and marked "q." in the  
margin.

The whole text struck out, and the fol-  
lowing substituted.]

## 4. Sunday in Advent.

O Lord, who hast given us Cause of per-  
petual Joy by y<sup>e</sup> Coming of thy Son, our  
Saviour among us, raise up thy Power (we  
pray thee) & possess us with a mighty sense  
of thy wonderfull Love, that whereas thro' y<sup>e</sup>  
Cares of this Life we are sore let and hin-  
dered in ruining y<sup>e</sup> Race y<sup>i</sup> is set before us,  
we may be careful for nothing, but thank-  
fully commending ourselves in everything  
to thy bountifull Grace & Mercy, the Peace  
of thee our God, w<sup>ch</sup> passeth all Understand-  
ing, may keep our hearts & Minds, thro' y<sup>e</sup>  
Satisfaction of thy Son o<sup>r</sup> Lord, To whom  
with thee & y<sup>e</sup> Holy Ghost be Honour &  
Glory world without End. Amen.

Not struck out, but a *star* in the margin  
refers to the following alteration of the  
whole text, on the interleaf.] Allmighty  
God, who hast given us thy onely begotten  
Son, y<sup>e</sup> brightness of thy Glory, & y<sup>e</sup> Ex-  
press Image of thy Person, to take our  
Nature upon Him, & to be born of a pure  
virgin. Grant that we being regenerate &  
made thy Children by Adoption & Grace,  
may dayly be renewed by thy Holy Spirit;  
till Christ be perfectly formed in us, & we  
be made Partakers of a Divine Nature,  
thro' y<sup>e</sup> same our Lord Jesus Christ who  
liveth & reigneth with thee and y<sup>e</sup> same  
Spirit; Ever one God World without End.  
Amen.

In like manner a *star* refers to the fol-  
lowing alteration of the whole text.] Mercif-  
full God who art Light, & in whom is no  
darkness at all, enlighten o<sup>r</sup> Minds, we  
most humbly beseech Thee, w<sup>th</sup> such a full  
Understanding of the Doctrine taught by  
thy Blessed Apostle & Evangelist John, that  
we walking in y<sup>e</sup> Truth in all Purity &  
Holiness of Life, may have Fellowship w<sup>th</sup>  
thee & thy Son Jesus Christ; by whose  
Blood

*The Printed Text, 1683-86.*

(182) "The Collect" for "The Innocents day."] Almighty God, who 'out of the mouths (&c.)

(183) In "The Collect" for "The Sunday after Christmas Day."] and as at this time to

(184) Ibid.] through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, world without end.

(185) In "The Collect" for "The Circumcision of Christ."] obey thy blessed will,

(186) After the same words.] through the same thy Son Jesus Christ our Lord. Amen.

(187) "The Collect" for "The Epiphany."] O God, who by the leading of a Star (&c.)

*Alterations and Amendments, 1689.*

Blood, being cleansed from all o' Sins we may at length attain to Everlasting Life, thro' y<sup>e</sup> same o' Lord Jesus Christ. Amen.

At first altered by adding (after "thy holy Name") "and be found without fault before the Throne of thee our God, thro' Jesus Christ o' Lord. Amen." But afterward the whole text of the Collect struck out, and the following substituted.] O most Blessed God, who haveing sent thy Son in o' Nature, didst preserve him in his Infancy from y<sup>e</sup> Malice of Herod, by whom many other children were slain; Grant y<sup>t</sup> in all dangers & Adversities we may put o' whole Trust & confidence in thee, & do thou by thy good Providence preserve us from y<sup>e</sup> Rage of unreasonable & wicked men, or strengthen us by patient Sufferings to glorify thy holy Name thro' Jesus X<sup>t</sup> our Lord. Amen.

Struck out, and the first word restored thus.] &

Altered] which we beseech thee to send forth more & more into our hearts as a Testimony of thy fatherly love unto us, and to fill us with Fervent Love towards thee, thro' Jesus Christ our L<sup>d</sup>. Amen.

The word "blessed" altered] Holy

After several attempted alterations, finally amended thus.] & thereby obtain y<sup>e</sup> Remission of our sins, & y<sup>e</sup> righteousness w<sup>ch</sup> is by y<sup>e</sup> Fayth of Jesus Christ o' Lord. Amen.

Not struck out, but a *star* refers to the following substitute for the whole text.]

O God who by y<sup>e</sup> leading of a Starr didst manifest thy onely begotten Son to y<sup>e</sup> Gentiles, & guide them to y<sup>e</sup> place where he lay; Mercifully grant that we to whom thou hast revealed him more clearly by y<sup>e</sup> Light of thy glorious Gospel, may make such progress in Faith & Holyness, and be so entirely led & govern'd by thy Spirit, that we may be brought after this Life, into that blessed place where he now is, and there have

*The Printed Text, 1683-86.**Alterations and Amendments, 1689.*

(188) "The Collect" for "The first Sunday after the Epiphany."] O Lord, we beseech thee mercifully to receive (&c.)

(189) In "The Collect" for "The second Sunday after the Epiphany."] and grant us thy peace all the days of our life, through Jesus Christ our Lord.

(190) In "The Collect" for "The third Sunday after the Epiphany."] and in all our dangers and necessities, stretch forth thy right hand to help and defend us, through Jesus Christ our Lord.

(191) In "The Collect" for "The fourth Sunday after the Epiphany."] & great

(192) Ibid.] we cannot always stand upright;

have y<sup>e</sup> Fruition of thy glorious Presence for ever and ever, thro' Jesus Christ o<sup>r</sup> Lord. Amen.

In like manner a *star* refers to the following substitute for the whole text.] O God whose infinite Mercies in our Blessed Saviour encourage us to call upon thee; we beseech thee graciously to hear us, & grant that we may both perceive & know what is thy good, & acceptable, & perfect Will revealed to us: and also have Grace & Power so faithfully to fullfill y<sup>e</sup> same, y<sup>t</sup> we may present ourselves a Liveing Sacrifice, holy, & acceptable unto thee, thro' Jesus Christ our Lord. Amen.

Struck out, and altered.] & so rule & guide us y<sup>t</sup> we may do o<sup>r</sup> Duties faithfully in y<sup>e</sup> Severall places & relations: constantly abhorring y<sup>t</sup> w<sup>ch</sup> is evill, & cleaving to y<sup>t</sup> w<sup>ch</sup> is good; being fervent in Spirit, serving y<sup>e</sup> Lord, rejoyceing in hope, patient in Tribulation, & continuing so instant in Prayer, y<sup>t</sup> we may enjoy thy Peace all y<sup>e</sup> days of o<sup>r</sup> Life, thro' Jesus X<sup>t</sup> our Lord. Amen.

Struck out, and the Collect thus enlarged:—] & endue us w<sup>th</sup> the spirit of meekness and patience; y<sup>t</sup> no Evill we suffer from others, may move us to doe Evill unto them, but we may overcome y<sup>m</sup> by doing y<sup>m</sup> good, & if it be possible as much as lieth in us, live peaceably w<sup>th</sup> All men. And into whatsoever Dangers & Necessities we may fall by doing our Duty, stretch forth thy right Hand we humbly beseech thee to help & defend us, thro' Jesus X<sup>t</sup> o<sup>r</sup> Lord. Amen. [Here the latter part of this passage, from "And into" is struck through, and the word *stet* is put against the printed text; but how far it was intended to restore the text doth not appear.]

Added] Temptatiōs &

Altered] in many things we offend All,



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(193) Ibid.] through Jesus Christ our Lord. Amen.

(194) In "The Collect" for "The fifth Sunday after the Epiphany."] that they who do lean onely upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord.

(195) In "The Collect" for Septuagesima Sunday.] that we who are justly punished for

(196) In "The Collect" for Sexagesima Sunday.] adversity, through Jesus Christ our Lord. Amen.

(197) In "The Collect" for Quinquagesima Sunday.] the very bond of peace and of all vertues, without which whosoever liveth is counted dead before thee. Grant this for thine onely Son Jesus Christs sake. Amen.

(198) Against the Rubric,] *The first day of Lent, commonly called Ashwednesday.*

*Alterations and Amendments, 1689.*

Struck out, and the Collect thus enlarged.] that being faithfull unto thee, obedient to o<sup>r</sup> governours, rendering to every one their Due, & doing y<sup>t</sup>.w<sup>ch</sup> is good, we may be graciously accepted of thee thro' Jesus X<sup>t</sup> o<sup>r</sup> L<sup>d</sup>. Amen.

Struck out, and the Collect thus enlarged.] —and to stir up every Member of y<sup>e</sup> same to adorn their Holy Profession, by putting on Bowels of Mercy, kindness, humbleness of Mind, Meekness, Longsuffering; that resting onely upon y<sup>e</sup> hope of thy Heavenly Grace, & doing all in y<sup>e</sup> Name of o<sup>r</sup> blessed Sav<sup>r</sup> we may evermore be defended by thy mighty Power giving thanks unto thee thro' Jesus X<sup>t</sup> o<sup>r</sup> Lord. Amen.

Underlined; and the following substitute for this and the remainder of the text, referred to by a *star*.]—that we who by thy Grace are call'd to y<sup>e</sup> Course of A Christian life, may be temperate in all things; and so run y<sup>e</sup> Race, y<sup>t</sup> is set before us as to obtain y<sup>t</sup> Incorruptible Crown, w<sup>ch</sup> thou hast promised to y<sup>m</sup> y<sup>t</sup> Love thee, thro' Jesus X<sup>t</sup> o<sup>r</sup> Saviour, who liveth and reigneth with thee, & y<sup>e</sup> Holy Ghost ever one God world without end. Amen.

Struck through, and enlarged thus.]—adversitys or so mightily aided by thy Grace, y<sup>t</sup> we may not faint under them; but having heard thy Holy Word w<sup>th</sup> honest & good Hearts, we may keep it, & bring forth fruit w<sup>th</sup> Patience thro' Jesus X<sup>t</sup> o<sup>r</sup> Lord. Amen.

Underlined (except the last two words), and varied thus on the interleaf.]—w<sup>ch</sup> is humble, meek, kind, long-suffering & patient, y<sup>e</sup> very bond of peace & of all vertues. Grant this for thine onely Son Jesus X<sup>ts</sup> sake. Amen.

Additions on the interleaf.]

See the Co<sup>m</sup>ination.

A Sermon or Homily then to be used.

Whereas the observation of y<sup>e</sup> Fast of Lent is an antient and usefull Custom, designed for y<sup>e</sup> bringing of all Christians to a serious Examination of their Lives past; to repent of

*The Printed Text, 1683-86.**Alterations and Amendments, 1689.*

(199) In "The Collect" for Ashwednesday.] worthily

(200) Ibid. After] sins,

(201) Ibid. After] wretchedness,

(202) "The Collect" for "The first Sunday in Lent."] O Lord, who for our sake didst fast (&c.)

(203) In "The Collect" for "The second Sunday in Lent."] through Jesus Christ our Lord. Amen.

(204) In "The Collect" for "The third Sunday in Lent."] and stretch forth the right hand of thy Majesty to be our defence against all our enemies, through Jesus Christ our Lord. Amen.

of their Sinns, & to fitt Themselves for y<sup>e</sup> worthy receiving of the Co<sup>m</sup>union at Easter; It is most earnestly recomended to All persons, but more particularly to all Churchmen, to observe that time religiously, not placing Fasting or devotion in any distinction of Meats, but spending larger portions of their Time in Pray<sup>r</sup>, meditation & true Abstinence, & in works of Charity forbearing Feasting & entertainments.

This is to be read the Lords day before Ashwednesday.

Altered] truly

Added] w<sup>th</sup> unfeigned sorrow & abhorrence

Added] w<sup>th</sup> sincere Resolution of amendment of Life may &c.

The whole text struck out, and the following new Collect substituted.] O Lord who for o<sup>r</sup> sake didst fast fourty days & forty nights & vanquish all y<sup>e</sup> Temptations of y<sup>e</sup> Devill by w<sup>ch</sup> our first Parents were overcome, Grant y<sup>t</sup> we may not receive The grace of God in vain, but use such Abstinence, y<sup>t</sup> our Flesh being subdued to y<sup>e</sup> Spirit; no desire of pleasure, Glory, or Worldly Advantage may tempt us from our Duty; but we may ever obey thy godly Motions, in Righteousness & true Holiness to thy Honour & Glory who livest & reignest with y<sup>e</sup> Father & y<sup>e</sup> Holy Ghost One God world without End. Amen.

Struck out, and the Collect enlarged thus.] —and as we have received now we ought to walk and please thee, so we may abound more & more, thro' o<sup>r</sup> Lord & Saviour Jesus X<sup>t</sup>. Amen.

Struck out, and the Collect enlarged thus.] —and as thou hast enlightened us w<sup>th</sup> y<sup>e</sup> knowledge of thy Truth, so enable us to walk as children of y<sup>e</sup> Light, and to have no Fellowship with y<sup>e</sup> Unfruitfull Works of Darkness; that bringing forth y<sup>e</sup> Fruits of y<sup>e</sup> Spirit, in all Goodness, Righteousness, & Truth, we may be ever under thy Divine Protection, thro' Jesus X<sup>t</sup> o<sup>r</sup> Lord. Amen.

*The Printed Text, 1683-86.*

(205) "The Collect" for "The fourth Sunday in Lent."] Grant, we beseech thee, Almighty God, (&c.)

(206) "The Collect" for "The fifth Sunday in Lent."] We beseech thee, Almighty God, mercifully to look upon thy People (&c.)

(207) In "The Collect" for "The Sunday next before Easter".] and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord.

(208) Against the Rubric,] *Good Friday.*

(209) The first of "The Collects."] Almighty God, we beseech thee graciously to behold (&c.)

*Alterations and Amendments, 1689.*

The whole text struck out, and the following new Collect substituted.] Almighty God who hast made a Covenant of unspeakable Grace & Mercy w<sup>th</sup> us in Christ Jesus, & conveyed unto us therein an heavenly Inheritance upon sincere Obedience to his Commands, w<sup>ch</sup> is o<sup>r</sup> reasonable Service; Grant that we may evermore rejoyce in thee & walk worthy of our holy Calling thro' o<sup>r</sup> L<sup>d</sup> & Sav<sup>r</sup> Jesus X<sup>t</sup>. Amen.

The whole text struck out, and the following new Collect substituted.] O Almighty God, who hast sent thy Son Christ to be an High Priest of good things to come, & by his own Blood to enter in once into y<sup>e</sup> Holy Place, having obtained an Eternal Redemption for us; Mercifully look upon thy People; that by y<sup>e</sup> same Blood of o<sup>r</sup> Saviour who thro' y<sup>e</sup> Eternal Spirit offer'd himself w<sup>th</sup>out Spott unto thee, our Consciences may be purged from dead works, to serve thee y<sup>e</sup> Living God, that we may receive y<sup>e</sup> Promise of Eternal Inheritance, thro' Jesus X<sup>t</sup> our Lord. Amen.

Struck out, and the following substituted.] —and that in y<sup>e</sup> Form of a Servant; & to suffer Death, even y<sup>e</sup> Death of y<sup>e</sup> Cross, for our Redemption, & that we should follow y<sup>e</sup> Example of his great Humility, Patience, & Obedience; Mercifully grant y<sup>t</sup> this Mind may be in us, w<sup>ch</sup> was also in X<sup>t</sup> Jesus, that we may both follow the Example of his humble Obedience & patient Suffering and also be made partakers of his glorious Resurrection to live with thee for ever. Grant this for y<sup>e</sup> Sake of thy Son o<sup>r</sup> Sav<sup>r</sup> Jesus X<sup>t</sup>. Amen.

Note on the interleaf.] A Sermon or Homily then to be used.

Wholly struck out, and the following substituted.] 1 Collect. Almighty God y<sup>e</sup> Father of Mercies, we beseech thee graciously to hear y<sup>e</sup> Prayers of thy Church, for w<sup>ch</sup> o<sup>r</sup> L<sup>d</sup> Jesus X<sup>t</sup> was content to be betrayed & given up into y<sup>e</sup> hands of wicked Men, & to suffer Death upon y<sup>e</sup> Cross; & according to that New Covenant, w<sup>ch</sup> he sealed there w<sup>th</sup> his precious Blood, put thy Laws into all o<sup>r</sup> Hearts, & write y<sup>m</sup> in  
in

*The Printed Text, 1683-86.**Alterations and Amendments, 1689.*

(210) In the second Collect.] that every Member of the same in his location and ministry, may truly and godly serve thee, through our Lord and Saviour, Jesus Christ. Amen.

(211) In the third Collect.] rather that he should be converted and live; have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. Amen.

(212) In "The Collect" for "Easter Even."] Grant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ;

(213) Ibid.] and that through

(214) Ibid.] we may

(215) Ibid.] for us

(216) In the Service for "Easter day;" the three "Anthems" after the Rubric.]

in o' Minds; & then remember o' Sins & Iniquities no more; for y<sup>e</sup> sake of him, who, when he had offered One Sacrifice for Sin, for ever sat down on thy Right Hand, & now liveth & reigneth w<sup>th</sup> thee and y<sup>e</sup> Holy Ghost, ever one God, World without End. Amen.

All (except the last two words) struck out; and the Collect thus enlarged.] 2 Coll.—that every Member of y<sup>e</sup> same drawing near unto thee with a true Heart & in full Assurance of Faith, haveing their Souls & Bodies purified from all Uncleanness, may hold fast y<sup>e</sup> Profession of their Faith without wavering; and in their Vocation and Ministry truly & Godly serve thee thro' our Lord and Saviour Jesus X<sup>t</sup>. Amen.

All (except the last word) struck out; and finally varied thus.] 3 Coll.—but by y<sup>e</sup> Death of thy dear Son for y<sup>e</sup> Sins of y<sup>e</sup> world hast shown thou hadst rather he should be converted & live, have Mercy upon all Jews, Turks, Infidels, & Hereticks: Make known thy Blessed Gospel unto y<sup>m</sup>, take from y<sup>m</sup> all Ignorance, Hardness of heart, & contempt of thy Word; Work such a lively Faith in them, that they may be brought home, to thy Flock, and there be made One Fold under One Shepherd, Jesus X<sup>t</sup> o' Lord. Amen.

Struck out, and altered.] Blessed Lord, whose onely Son o' Saviour Jesus X<sup>t</sup> hath once suffered for our Sins, the Just for y<sup>e</sup> unjust, that he might bring us to thee our God; we beseech thee, that as we are baptized into his Death so by continuall &c.

The word "that" omitted, and the phrase altered.] and at last through

Struck out.

Struck out.

Divided into Versicles and Responses, by the insertion of "Min." or "Minister," and "People," so as to stand thus; the scriptural references being retained in the margin.]

*The Printed Text, 1683-86.**Alterations and Amendments, 1689.**Minister.*Christ our passover is sacrificed for us :  
therefore (&c.)*People.*

Not with the old leaven (&amp;c.)

*Minister.*

Christ being raised from the dead (&amp;c.)

*People.*

For in that he died (&amp;c.)

*Minister.*

Likewise reckon ye also (&amp;c.)

*People.*

But alive unto God (&amp;c.)

*Minister.*

Christ is risen from the dead (&amp;c.)

*People.*

For since by man came death (&amp;c.)

*Minister.*

For as in Adam all die (&amp;c.)

(217) Between those "Anthems" and  
the *Gloria Patri.*]Additional Uersicles and Responses in-  
serted, as follow.]*People.*Who is he y<sup>t</sup> condemneth ? It is Christ  
y<sup>t</sup> died.*Min.*Yea rather y<sup>t</sup> is risen Again.*Peo.*Who is even at y<sup>e</sup> right hand of God ;  
who also maketh Intercession for us.*Min.*

Glory [&amp;c.]

Altered] *People.*(218) In the *Gloria Patri.*] *Answer.*(219) "The Collect" for Easter-day.  
Almighty God, who through thine only  
begotten Son Jesus Christ, (&c.)Wholly struck out, and the following new  
Collect (after many corrections) inserted.]  
Allmighty God, who by y<sup>e</sup> Resurrection of  
thy onely begotten Son Jesus X<sup>t</sup>, hast over-  
come Death, & open'd to us y<sup>e</sup> Gate of  
Everlasting Life, We humbly beseech thee,  
y<sup>t</sup> as by thy special Grace preventing us, thou  
dost put into our Minds good Desires ; so by  
thy

*The Printed Text, 1683-86.**Alterations and Amendments, 1689.*

(220) "The Collect" for "Munday in Easter Week."] Almighty God, who through thy only begotten Son Jesus Christ, (&c.)

(221) "The Collect" for "Tuesday in Easter Week".] Almighty God, who through (&c.)

(222) In "The Collect" for "The first Sunday after Easter." ] Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. Amen.

(223) In "The Collect" for "The second Sunday after Easter." ] ensample

(224) Ibid. After "endeavour"] our selves

(225) Ibid.] through the same Jesus Christ our Lord. Amen.

(226) In "The Collect" for "The third Sunday after Easter." ] Grant unto all them that

(227) Ibid.] that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

(228) In "The Collect" for "The fourth Sunday after Easter." ] O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people,

thy continuall help, we may stedfastly set our Hearts upon those Things w<sup>ch</sup> are above, y<sup>t</sup> when Christ, who is our Life, shall appear, we may also appear with him in Glory, where he now liveth & reigneth w<sup>th</sup> thee & y<sup>e</sup> holy Ghost, ever one God, world without End. Amen.

[The words here underlined are in the original marked through with pencil; and the following words are written with pencil, below the new Collect:—"die to sin & live to righteousness & stedf"—]

Struck out, and this Note written on the interleaf.] This Collect the same w<sup>th</sup> that upon Easter day.

Struck out, and noted in like manner.] This Collect y<sup>e</sup> same w<sup>th</sup> that for Easter day.

Struck out (except the last word), and the Collect thus altered.] increas & strengthen our Fayth in Thee, & in thy Sonn whom Thou hast sent, that so, beleiving in Him, we may overcome the world, and attain unto aeternal life through Jesus Christ our Lord. Amen.

Altered] example.

Struck out.

Struck out, and the Collect thus enlarged.] that dying unto sin & living unto Righteousness we may at last obtain aeternal life through y<sup>e</sup> same Jes. Ch. o<sup>r</sup> L<sup>d</sup>. Amen.

The word "that" altered] who

Partly struck out, and the whole thus altered.] y<sup>t</sup> as strangers & Pilgrims they may abstain from fleshly lusts & follow all such things as are agreeable to their holy Profession thro' &c.

Struck out; but, by reason of the different number of strokes, and the word *sted* against the third line, it seems that the words "Grant unto thy people" were intended to stand part of the text. Also, after "unto" inserted] us

*The Printed Text, 1683-86.*

(229) Ibid.] that they may

(230) The Rubric, "*The fifth Sunday after Easter.*" ]

(231) Ibid. "The Collect." ] O Lord, from whom all good things do come; (&c.)

(232) Ibid. After the Rubrics, "*The Epistle*" and "*The Gospel.*" ] Be ye doers of the word, (&c.) Verily, verily I say unto you, (&c.)

Deut. 28. from  
1. to 9.

*Alterations and Amendments, 1689.*

The word "they" altered] we

The *full point* changed to a *comma*, and these words added.] being Rogation Sunday.

All the text struck out, and a new Collect at first substituted; (viz.—"O Lord y<sup>e</sup> Authour of all Good, grant unto thy humble Servants a right Understanding in Religion, that by thy holy Inspiration they may not onely know, & intend those things, that be Good, but by thy Mercifull Guidance, & Assistance may perform the same; that so not being forgetfull Hearers, but Doers of the Work, they may be all blessed in their Deed, thro' our Lord and onely Saviour Jesus Christ. Amen.") Which Collect was afterward struck out, and the word *stet* put against the printed text: but this, being struck out, the following new Collect was finally adopted.]

5.

The Collect.

Allmighty God who hast blessed y<sup>e</sup> Earth y<sup>t</sup> it should be fruitfull & bring forth every Thing y<sup>t</sup> is necessary for y<sup>e</sup> life of man, & hast comāded us to work w<sup>th</sup> quietness & eat our own bread; bless us in all our Labours & graunt us such seasonable weather y<sup>t</sup> we may gather in y<sup>e</sup> fruits of y<sup>e</sup> Earth & ever rejoyce in thy Goodness to y<sup>e</sup> prays of thy holy name, through Jesus Christ o<sup>r</sup> Lord. Amen.

For y<sup>e</sup> Epistle.

The whole text of each struck out, and the following substituted, with a new running Title.]

Rogation Sunday.

For The Epistle.

It shall come to pass, If thou shalt hearken diligently unto y<sup>e</sup> Voice of y<sup>e</sup> Lord thy God, to observe & to do all his Commandments w<sup>ch</sup> I comānd Thee this day, y<sup>e</sup> L<sup>d</sup> thy God will sett Thee on high above all nations of y<sup>e</sup> Earth; & all these blessings shall come on Thee, & ov<sup>r</sup>take Thee; If th<sup>ou</sup> shalt hearken unto y<sup>e</sup> voice of y<sup>e</sup> L<sup>d</sup> thy God. Blessed shalt Thou be, in y<sup>e</sup> City,

*The Printed Text, 1683-86.**Alterations and Amendments, 1689.*

City, & blessed shalt thou be in y<sup>e</sup> Field, blessed shall be y<sup>e</sup> fruit of thy body, & y<sup>e</sup> fruit of y<sup>e</sup> ground, & y<sup>e</sup> fruit of thy Cattell, y<sup>e</sup> increas of thy Kine, & y<sup>e</sup> flocks of thy sheep. Blessed shall be thy basket & thy store. Blessed shalt thou be when Thou comest in, & Blessed shalt thou be when thou goest out. The L<sup>d</sup> shall cause thine enemies y<sup>t</sup> rise up against Thee to be smitten before thy Face. They shall come out against Thee one way & flee before Thee 7 ways. The L<sup>d</sup> shall command y<sup>e</sup> blessing upon y<sup>e</sup> in thy storehouses, & in all y<sup>t</sup> Thou settest thine hands unto, & He shall bless thee in y<sup>e</sup> land w<sup>ch</sup> y<sup>e</sup> L<sup>d</sup> thy God giveth Thee. The Lord shall establish Thee a holy people to himself, as He hath sworn unto thee, if Thou shalt keep y<sup>e</sup> Comandments of y<sup>e</sup> L<sup>d</sup> thy God and walk in his ways.

The Gospell.

S. Matt. 6.  
25 to y<sup>e</sup> End.

—I say unto you, take no thought for y<sup>r</sup> life, w<sup>t</sup> y<sup>e</sup> shall eat, or w<sup>t</sup> ye shall drink, nor yet for y<sup>r</sup> body, what you shall put on. Is not y<sup>e</sup> life more y<sup>n</sup> meat & y<sup>e</sup> body more than raiment? behold y<sup>e</sup> fowls of y<sup>e</sup> air, for they sow not, neither do they reap, nor gather into barns; yet y<sup>r</sup> heavenly Father feedeth Them. are ye not much bett<sup>r</sup> y<sup>n</sup> They? w<sup>ch</sup> of you by taking thought can add One Cubit unto his stature? & why take ye thought for raiment? consid<sup>r</sup> y<sup>e</sup> Lillies of y<sup>e</sup> Field, how they grow; They toil not, neither do they spinn, & yet I say unto you, y<sup>t</sup> even Solomō in all his glory was not arrayed like One of These. Wherefore if God so cloath y<sup>e</sup> grass of y<sup>e</sup> Field w<sup>ch</sup> to day is & to morrow is cast into y<sup>e</sup> Oven, shall he not much more cloath you, o ye of little Fayth? Therefore take no thought saying, w<sup>t</sup> shall we eat or w<sup>t</sup> shall we drink, or wherew<sup>th</sup>all shall we be cloathed? for after all these things do y<sup>e</sup> Gentiles seek. for your heavenly Father knoweth y<sup>t</sup> ye have need of all these Things. But seek ye first y<sup>e</sup> Kingdom of God & his righteousness & all these Things shall be added unto you. Take therefore no thought for y<sup>e</sup> morrow, for y<sup>e</sup> morrow shall take thought for y<sup>e</sup> Things of It Self: sufficient unto y<sup>e</sup> day is y<sup>e</sup> Evill thereof.



*The Printed Text, 1683-86.*

(233) Against the Rubric,] *The Ascension-day.*

(234) "The Collect" for Ascension-day.] Grant we beseech thee, Almighty God, (&c.)

(235) In "The Collect" for "Sunday after Ascension-day."] We beseech Thee leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee, and the Holy Ghost, one God, world without End. Amen.

*Alterations and Amendments, 1689.*

Note.] A Sermon or Homily then to be used.

The whole text struck out, and a new Collect at first substituted, (viz.—"O God, y<sup>e</sup> blessed & onely Potentate, who onely hast Immortality, dwelling in y<sup>e</sup> Light, w<sup>ch</sup> no man can approach unto, whom no Man hath seen, nor can see; Grant, we beseech thee, that like as we believe thy onely begotten Son our Lord Jesus Christ to have ascended into y<sup>e</sup> Heavens, So we may also in Mind and Heart thither ascend & with him continually dwell: Stedfastly believing y<sup>t</sup> y<sup>e</sup> same Jesus who was taken up into Heaven. Shall so come in like Manner as y<sup>e</sup> Apostles saw him go into y<sup>e</sup> Heavens, where he now liveth & reigneth with thee & y<sup>e</sup> Holy Ghost One God World without End. Amen.") But this being also struck out, the following substitute finally adopted.] ô God y<sup>e</sup> King of Glory who hast exalted thy Sonn Jesus Christ w<sup>th</sup> great triumph into the Kingdom of Heaven; grant we beseech Thee y<sup>t</sup> we may also in heart & mind thither ascend & w<sup>th</sup> him continually dwell who livest & reignest w<sup>th</sup> Thee and y<sup>e</sup> H. Gh. one God world w<sup>th</sup>out End, Amen.

After the word "comfort" the remainder of the text struck out, and the Collect enlarged (thus "— and strengthen us in all well doing; that being sober, & watching unto Prayer, & above all things having fervent Charity among ourselves, & serving thee faithfully, w<sup>th</sup> y<sup>e</sup> severall Talents, wherewith thou hast intrusted us, we may be exalted at last unto y<sup>e</sup> same place whither our Saviour Christ is gone before who liveth & reigneth with thee & y<sup>e</sup> Holy Ghost one God, world without End. Amen.") But this alteration being struck out, the other words of the printed text were also struck out, and the following finally substituted.] & yet didst not leave thy Apostles Comfortless vouchsafe, we beseech Thee, to give us thy holy Spirit to guide & comfort us, y<sup>t</sup>, being sober and watching unto Prayer, & above all things having fervent Charity among o<sup>r</sup>selves, we may be exalted into y<sup>e</sup> same place whither o<sup>r</sup> Saviour Ch. is gone before who liveth &c. Amen.

*The Printed Text, 1683-86.*

(236) "The Collect" for Whitsunday.] God, who as at this time didst teach the hearts of thy faithful people, (&c.)

(237) "The Collect" for "Munday in Whitsun-week." God, who as at this time didst teach (&c.)

(238) "The Collect" for "Tuesday in Whitsun-week." God, who as at this time didst teach (&c.)

(239) "The Collect" for Trinity Sunday.] Almighty and everlasting God, who hast given unto us thy servants (&c.)

*Alterations and Amendments, 1689.*

Struck out, and two new Collects successively substituted. (The first thus:—"O eternall God, who according to thy faithfull Promise didst on y<sup>e</sup> Day of Pentecost, lead thy holy Apostles into all Truth, by sending to them y<sup>e</sup> Light of thy Holy Spirit; Grant us by y<sup>e</sup> same Spirit, both to have a right Judgement in all things, & also faithfully to keep thy holy Commandments; that thereby we may know that we love thee, and being beloved by thee, we may evermore rejoyce in y<sup>e</sup> Comfort of thy holy Spirit, thro' y<sup>e</sup> Merits of Christ Jesus our Saviour, who liveth & reigneth with thee, in y<sup>e</sup> Unity of y<sup>e</sup> same Spirit One God, world without End. Amen.") This being struck out, the following finally adopted.] O æt'nall God, who, according to thy faithfull promise didst send y<sup>e</sup> Holy Ghost on y<sup>e</sup> day of Pentecost, graunt us by y<sup>e</sup> same Spirit to have a right Judgement in all Things, & showing our Love to Thee by keeping thy Comãdments, may ev'more rejoyce in Him, through y<sup>e</sup> merits of Christ J. o<sup>r</sup> Sav: who liveth &c. Amen.

The text struck out, and noted.] This Collect to be y<sup>e</sup> same w<sup>th</sup> that on Whitsunday.

The text struck out, and noted.] This Collect y<sup>e</sup> same w<sup>th</sup> that on Whitsunday.

The text struck out, and the following new Collect substituted.]

Trinity Sunday.

The Collect.

Holy, Holy, Holy, L<sup>d</sup> God Almighty. Thou art worthy to receive glory & Honour & Power; for thou hast created all things, & for thy pleasure they are & were created. Blessed be thy divine majestie who hast given us thy servants Grace by y<sup>e</sup> Confession of a true Fayth to acknowledge y<sup>e</sup> glory of y<sup>e</sup> æt'nall Trinity, & to worship One God Father Son & holy Ghost. We beseech Thee y<sup>t</sup> Thou wouldst keep us steadfast in this Fayth, & in holiness of Life, & give us Grace to walk worthy of Thee who livest & reignest ev<sup>r</sup> One God world w<sup>th</sup>out End. Amen.

*The Printed Text, 1683-86.*

(240) "The Collect" for "The first Sunday after Trinity."] O God, the strength of all them that put their trust in thee; (&c.)

(241) *Ibid.*] that in keeping thy commandments we may please thee both in will and deed, through Jesus Christ our Lord. Amen.

(242) "The Collect" for "The second Sunday after Trinity."] O Lord, who never failest to help and govern (&c.)

(243) "The Collect" for "The third Sunday after Trinity."] O Lord, we beseech thee mercifully to hear us; (&c.)

*Alterations and Amendments, 1689.*

At first struck out, and a new Collect substituted: (viz. "O God most blessed for ever, the Strength of all them that put their trust in thee; Mercifully accept our Prayers; and because thro' y<sup>e</sup> Weakness of our mortall Nature, we can do no good thing without thee, much less so great a thing as for thy sake to love One another, and to have thy Love perfected in us; Grant us the Help of thy Grace, that in keeping thy Commandments we may please thee both in Will & Deed, especially in keeping that great Commandment of loving one another as thou hast loved us, whereby we may dwell in thee, and thou in us, thro' Jesus Christ our Lord. Amen.") But this being afterward struck out, the printed text is marked *stet*, and the latter part only altered, as below.

Struck out, and altered.] that we stedfastly believing in thy Son Jes: X<sup>i</sup>, and loveing one another as he hath given us commandment, may please thee both in Will and Deed, thro' Jesus X<sup>i</sup>, o<sup>r</sup> L<sup>d</sup>. Amen.

Enlarged at first, after "thy holy Name;" (viz. "—and a sincere Affection to all our Christian Brethren; that so we may have Confidence towards thee our God, & whatsoever we ask we may receive of thee, because we keep thy Commandments, and do those things that are pleasing in thy Sight through Jesus Christ our Lord. Amen.") But this being struck out, as well as the whole Collect, the following new Collect was substituted.] O Lord who never failest to help & govern y<sup>m</sup> who continue stedfast in thy fear & Love, keep us, we beseech thee, under y<sup>e</sup> Protection of thy good Providence and give us grace to fear & love thee above all things; and to have Bowels of Compassion tow'rds all our Brethren that so we may have Confidence tow'rds thee & whatsoever we ask we may receive of thee thro' Jesus X<sup>i</sup> o<sup>r</sup> L<sup>d</sup>. Amen.

Struck out, and (after several corrections) the following new Collect substituted.] O God of all Grace, who hast called us into thy Eternal Glory by Christ Jesus, we beseech thee mercifully

*The Printed Text, 1683-86.**Alterations and Amendments, 1689.*

(244) In "The Collect" for "The fourth Sunday after Trinity." After] thy mercy

(245) Ibid.] O God the protector of all that trust in thee, without whom nothing is strong, nothing is holy;

(246) "The Collect" for "The fifth Sunday after Trinity."] Grant, O Lord we beseech thee, that the course of this world (&c.).

(247) In "The Collect" for "The sixth Sunday after Trinity."] Pour into our hearts such love towards thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen.

(248) In "The Collect" for "The seventh Sunday after Trinity."] nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. Amen.

mercifully to hear the Prayers, w<sup>ch</sup> with hearty Desires we make unto thee; and grant that we, being clothed with Humility, & casting all our care on thee, may be sober & vigilant, & continuing stedfast in the Faith, may resist all y<sup>e</sup> Temptations of y<sup>e</sup> Devill, & at length obtain y<sup>e</sup> Crown of life through Jesus Ch. o<sup>r</sup> L<sup>d</sup>. Amen.

The remainder of the Collect at first struck out, and altered, (thus:—"and possess our Hearts with such a strong Belief that y<sup>e</sup> Sufferings of this present time are not worthy to be compared with y<sup>e</sup> Glory, w<sup>ch</sup> shall be revealed in us, that nothing here may ever make us start aside from our Duty but thou being our Ruler & Guide we may so pass thro' things temporal, y<sup>t</sup> we finally lose not the things Eternal. Grant this O heavenly Father for Jesus Christs sake our Lord. Amen.") But this being afterward struck out, the printed text is marked *set* and restored, in order to the following alteration. (245)

Struck out and altered.] Ô God who hast taught us y<sup>t</sup> y<sup>e</sup> sufferings of y<sup>s</sup> p<sup>re</sup>sent Time are not worthy to be compared with y<sup>e</sup> glory y<sup>t</sup> shall be revealed in us, increas &c.

Struck out, and the following new Collect (after several corrections) substituted.] O Lord whose Eyes are over y<sup>e</sup> Righteous & thine Eares open to their prayers, we most humbly beseech thee, to make us all of one Mind, having Compassion One of another, loving as Brethren, being pitifull & Courteous, eschewing all Evill in Word & Deed, & doing Good, seeking Peace w<sup>th</sup> all men, y<sup>t</sup> so we may attain y<sup>t</sup> Peace w<sup>ch</sup> passeth all und<sup>er</sup>standing through J. Ch. o<sup>r</sup> L<sup>d</sup>. Amen.

Struck out, and (after several alterations) finally varied thus.]—graunt y<sup>t</sup> we loving Thee above all things & walking before thee in Newness of Life may obtain thy Promises thro' Jesus Chr. o<sup>r</sup> L<sup>d</sup>. Amen.

Struck out and altered.]—that we being made free from Sin, and become the Servants of thee our God, may have our fruit unto Holiness & y<sup>e</sup> end everlasting Life, thro' Jesus Christ our Lord. Amen.

*The Printed Text, 1683-86.*

(249) "The Collect" for "The eighth Sunday after Trinity."] O God, whose never-failing providence (&c.)

(250) Ibid.]

(251) "The Collect" for "The ninth Sunday after Trinity."] Grant to us, Lord, we beseech thee, the Spirit to think (&c.)

(252) "The Collect" for "The tenth Sunday after Trinity."] Let thy merciful ears, O Lord, be open (&c.)

(253) "The Collect" for "The eleventh Sunday after Trinity."] O God, who declarest thy Almighty power (&c.)

(254) "The Collect" for "The twelfth Sunday after Trinity."] Almighty and everlasting God, who art always more ready to hear (&c.)

*Alterations and Amendments, 1689.*

Noted thus in the margin.] This to be put among y<sup>e</sup> Collects at y<sup>e</sup> End of y<sup>e</sup> Co<sup>m</sup>mun: service.

The whole Collect struck out, and the following new one substituted.] Most gracious God, who hast given us y<sup>e</sup> Spirit of Adoption whereby we call Thee o<sup>r</sup> Father, Graunt y<sup>e</sup> we, mortifying y<sup>e</sup> deeds of y<sup>e</sup> body, & being led by thy holy spirit, may live as becomes thy children, & joynt heirs w<sup>th</sup> Christ, & finally be glorified together w<sup>th</sup> Him who liveth &c. Amen.

The whole Collect struck out, and the following new one substituted.] O God who hast in thy holy Word set before us thy righteous Judgments upon thine antient People the Jews for o<sup>r</sup> Admonition, & Example, preserve us by thy Grace from all those Sins, by which they provoked thy Wrath against them, and never suffer us to be tempted above what we are able, but make a Way for us to escape y<sup>e</sup> Temptation or enable us to bear it thro' Jes. X<sup>t</sup> o<sup>r</sup> L<sup>d</sup>. Amen.

The whole Collect struck out, and the following new one substituted.] O God who was[t] pleased to bestow great diversity of Spiritual Gifts for y<sup>e</sup> first planting of thy Church; we beseech Thee still to pour out such a measure of thy holy Spirit upon ev<sup>'y</sup> member of y<sup>e</sup> same as may be for y<sup>e</sup> pfit & ædification of y<sup>e</sup> whole body, united together in Love by one & y<sup>e</sup> same Spirit, through Jesus &c. Amen.

The whole Collect struck out, and the following new one substituted.] O God who ha's brought life & I<sup>m</sup>mortality to Light by y<sup>e</sup> Gospell, & hast begotten us again to a lively hope by y<sup>e</sup> Resurrection of Jesus Christ frō the dead, make us stedfast & immoveable in y<sup>s</sup> Fayth allways abounding in y<sup>e</sup> work of y<sup>e</sup> Lord, who died for o<sup>r</sup> Sins & rose again & now liveth & reigneth w<sup>th</sup> Thee &c.

Not struck out, yet the following substitute written on the interleaf.] O most mercifull Father who by y<sup>e</sup> glorious Ministration of y<sup>e</sup> Spirit hast given us a cleare Revelation  
tion

*The Printed Text, 1683-86.*

(255) In "The Collect" for "The thirtieth Sunday after Trinity."] Almighty and merciful God, of whose onely gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we

(256) Ibid.] *The Epistle.*

Gal. 3. from  
22 to the End.

(257) "The Collect" for "The fourteenth Sunday after Trinity."] Almighty and everlasting God, give unto us the increase of faith, hope, and charity; (&c.)

(258) "The Collect" for "The fifteenth Sunday after Trinity."] Keep, we beseech thee, O Lord, thy Church (&c.)

*Alterations and Amendments, 1689.*

tion of thy will in y<sup>e</sup> Gospell of thy Sonn we beseech Thee to enlighten o<sup>r</sup> minds, that we may rightly und<sup>r</sup>stand It & duly value It, & frame o<sup>r</sup> Lives according to It, to thy Hon<sup>r</sup> & glory through Jesus Christ our L<sup>d</sup>. Amen.

Struck out, and altered.] O æternal God who hast called all Nations to be One by Faith in Christ Jesus, grant that we who are baptized into him may &c.

Enlarged by the following addition.]

The Epistle.

—The Scripture hath concluded All under Sin, that the Promise by Fayth of Jesus Christ might be given to Them that beleive. But before Fayth came, we were kept und<sup>r</sup> y<sup>e</sup> Law, shut up unto y<sup>e</sup> Fayth w<sup>ch</sup> should afterwards be revealed. Wherefore y<sup>e</sup> Law was our Schoolm<sup>r</sup> to bring us unto Christ, y<sup>t</sup> we might be justify'd by Fayth. but after that Fayth is come, we are no long<sup>r</sup> ūd<sup>r</sup> a Schoolmaster. For ye are All y<sup>e</sup> children of God by Fayth in Christ Jesus. for as many of you as have bin baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neith<sup>r</sup> bond nor free, there is neither male nor female: for ye are all One in Christ Jesus. And if ye be Christs, then are ye Abrahā's Seed, & heirs according to y<sup>e</sup> p<sup>m</sup>ise.

Not struck out, yet the following substitute written on the interleaf.] Almighty & Ev<sup>r</sup>lasting God we beseech Thee enable us more & more to mortify y<sup>e</sup> flesh w<sup>th</sup> y<sup>e</sup> Affectiōs & Lusts, & to bring forth y<sup>e</sup> fruit of y<sup>e</sup> Spirit in Love, joy, peace, longsuffering, Gentleness, Goodness, Fayth, meekness temperance; that we loving what Thou dost Comānd, may obtain that w<sup>ch</sup> Thou dost p<sup>m</sup>ise through Jesus Christ our Lord. Amen.

Struck out, and the following new Collect (after several corrections) substituted.] Almighty God, who having made thy Sonn Jes. Christ perfect through sufferings, hast called us to be his disciples and followers, indue us, we beseech Thee, w<sup>th</sup> y<sup>e</sup> same Spirit

*The Printed Text, 1683-86.*

(259) "The Collect" for "The sixteenth Sunday after Trinity."] O Lord, we beseech thee, let thy continual pity cleanse (&c.)

(260) "The Collect" for "The seventeenth Sunday after Trinity."] Lord, we pray thee, that thy grace may always prevent and follow us; (&c.)

(261) "The Collect" for "The eighteenth Sunday after Trinity."] Lord, we beseech thee, grant thy people grace to withstand (&c.)

(262) In "The Collect" for "The nineteenth Sunday after Trinity."] through Jesus Christ our Lord. Amen.

*Alterations and Amendments, 1689.*

Spirit w<sup>ch</sup> was in Him; y<sup>t</sup> we being crucify'd to y<sup>e</sup> world, may patiently bear y<sup>e</sup> Cross, & being renew'd in o<sup>r</sup> Natures, in righteousness & true holiness, and walking according to this Rule, Peace & mercy may be upon Us, through Jesus Christ o<sup>r</sup> Lord. Amen.

Struck out, and the following new Collect substituted.] O God y<sup>e</sup> Father of our L<sup>d</sup>. Jes. Christ, of whome y<sup>e</sup> whole Family of Heaven & Earth is named, grant, we beseech Thee, according to y<sup>e</sup> Riches of thy Glory, y<sup>t</sup> we may be strengthened w<sup>th</sup> might by thy Spirit in the inner man; y<sup>t</sup> Christ may dwell in our hearts by fayth, & we, being rooted and grounded in Love, may be able to comprehend thy Love in Christ, w<sup>ch</sup> passeth knowledge, & be filled w<sup>th</sup> all divine Graces & virtues, through Jesus Christ our Lord. Amen.

Struck out, and the following new Collect substituted.] O God y<sup>e</sup> Father of All, who art above All, through All, & in us All, grant, we pray Thee, y<sup>t</sup> thy Grace may allwaies prevent & follow us, y<sup>t</sup> we may walk worthy of y<sup>e</sup> Vocation wherewith we are call'd, w<sup>th</sup> all lowliness & meekness, w<sup>th</sup> long-suffering forbearing one Another in Love, endeavouring to keep y<sup>e</sup> unity of y<sup>e</sup> Spirit in y<sup>e</sup> bond of Peace. That, being continually given to all good works, we may finally attain ev<sup>r</sup>lasting joy & felicitie, through our L<sup>d</sup> & Saviour Jesus Christ. Amen.

Struck out, and the following new Collect substituted.] O Lord who hast enriched us with y<sup>e</sup> knowledge of thy holy Gospell; graunt us grace, we beseech Thee, so to wait for y<sup>e</sup> coming of our Lord Jesus Christ, to judge y<sup>e</sup> world in righteousness, y<sup>t</sup> we may w<sup>th</sup>stand y<sup>e</sup> Temptations of y<sup>e</sup> world y<sup>e</sup> flesh & y<sup>e</sup> devill, & w<sup>th</sup> such pure hearts & minds follow Thee the only God, y<sup>t</sup> we may be confirmed unto y<sup>e</sup> End, & be blameless in y<sup>e</sup> day of our L<sup>d</sup> Jesus Christ. Amen.

Struck out, and the Collect thus enlarged.] —our hearts, and renew us in y<sup>e</sup> Spirit of our mind: that putting away all bitterness & wrath, Anger & malice, & ev<sup>r</sup>y oth<sup>r</sup> evill Affection, & being kind One to Another, tend<sup>r</sup> hearted, forgiving One another, even as  
Thou,

*The Printed Text, 1683-86.*

(263) "The Collect" for "The twentieth Sunday after Trinity."] O Almighty and most merciful God, of thy bountiful goodness (&c.)

(264) "The Collect" for the 21st Sunday after Trinity.] Grant, we beseech thee, merciful Lord, to thy faithful people (&c.)

(265) "The Collect" for the 22nd Sunday after Trinity.] Lord we beseech thee to keep thy household (&c.)

(266) "The Collect" for the 23rd Sunday after Trinity.] O God our refuge and strength, (&c.)

*Alterations and Amendments, 1689.*

Thou, Ô God, for Christ's sake hast forgiven us ; we may comfortably look w<sup>th</sup> an assured hope for y<sup>e</sup> day of Redemption from all Evills, unto æt'nall life, through Jesus Christ our L<sup>d</sup>. Amen.

Struck out, and the following new Collect substituted.] Ô Almighty & most mercifull God, who hast given us to und<sup>r</sup>stand thy holy will, we beseech Thee to grant us thy Grace to walk circumspectly, not as fools but as wise, redeeming y<sup>e</sup> time, in all sobriety & heavenly mindedness : y<sup>t</sup> being filled w<sup>th</sup> y<sup>e</sup> Spirit we may rejoyce in Thee, & give thanks allwaies for all things in y<sup>e</sup> name of our Lord Jesus Christ. Amen.

Struck out, and the following new Collect substituted.] Omercifull God who, according to thy divine Power, hast given us all Things pertaining to Life & Godliness ; make us strong in y<sup>e</sup> Lord, in y<sup>e</sup> power of his Might : That, putting on y<sup>e</sup> whole armour of God, we may be able to resist all y<sup>e</sup> temptations of y<sup>e</sup> devill, praying to Thee Allways w<sup>th</sup> fervent Prayer & watching thereunto w<sup>th</sup> all perseverance, through Jesus Christ our Lord. Amen.

Struck out, and the following new Collect substituted.] Ô Mercifull God, perfect, we beseech Thee, y<sup>e</sup> good work w<sup>ch</sup> Thou hast begun in Us ; that o<sup>r</sup> Love may abound yet more & more in knowledge & in all Judgment : that, approving Things w<sup>ch</sup> are Excellent, we may be sincere & w<sup>th</sup>out Offense, till y<sup>e</sup> day of Christ ; being filled with y<sup>e</sup> fruits of righteousness w<sup>ch</sup> are to y<sup>e</sup> prays & glory of Thee o<sup>r</sup> God through Jesus Christ our L<sup>d</sup>. Amen.

Struck out, and the following new Collect substituted.] Ô God who hast set before us many & great Exâples of a holy & heavenly Life, assist us by thy Grace, to be Followers of Them as They were of Christ ; y<sup>t</sup> we may not mind earthly things, but having our Conversation in Heaven, may look for y<sup>e</sup> Saviour our Lord Jesus Christ, to change our vile bodies, & fashion Them like unto his glorious body, in w<sup>ch</sup> he liveth & reigneth w<sup>th</sup> Thee & y<sup>e</sup> holy Sp. ev<sup>r</sup> One God world w<sup>th</sup>out End. Amen.



*The Printed Text, 1683-86.*

(267) "The Collect" for the 24th Sunday after Trinity.] O Lord, we beseech thee, absolve thy people from their offences; (&c.)

(268) "The Collect" for the 25th Sunday after Trinity.] Stir up, we beseech thee, O Lord, the wills (&c.)

(269) In "The Collect" for the Purification.] this day

(270) In "The Collect" for "Saint Mark's day."] Evangelist Saint Mark

(271) In "The Collect" for "Saint Philip and Saint James day."] Saint

(272) In "The Collect" for "Saint Peter's day."] Saint

(273) In "The Collect" for "Saint James the Apostle."] Saint

(274) Ibid. After] commandments,

(275) In "The Collect" for "Saint Bartholomew the Apostle."] thine Apostle

(276) Ibid. After] Bartholomew

(277) Ibid. After] Word

*Alterations and Amendments, 1689.*

Struck out, and the following new Collect substituted.] Ô God y<sup>e</sup> Father of our L<sup>d</sup> Jesus Christ, give us Grace, we beseech Thee, to walk worthy of Thee unto all pleasing; that being fruitfull in ev<sup>y</sup> work, & increasing in y<sup>e</sup> knowledge of Thee o<sup>r</sup> God, & thereby made meet to be partakers of y<sup>e</sup> inheritance of y<sup>e</sup> Saints in Light, we may allwaies give thanks unto Thee in thy holy Church, through Jesus Christ our L<sup>d</sup>. Amen.

Not struck out, yet the following substitute written on the interleaf.] Ô æternall God who art faithfull & True &, according to thy gracious p<sup>m</sup>ises, hast raised up a glorious deliverer to us who is the Lord Our Righteousness; we beseech Thee to stir up y<sup>e</sup> Wills of thy faithfull People, that, bringing forth plenteously the fruit of good works, they may be a people prepared for y<sup>e</sup> L<sup>d</sup>: And, we pray Thee, hasten his kingdom when he shall reign & p<sup>s</sup>p & execute Judgm<sup>t</sup> & Justice in all y<sup>e</sup> Earth. Grant this for thy infinite Mercies sake in Jesus Christ to whome w<sup>th</sup> thee, ô Father, & y<sup>e</sup> holy Ghost be æternall prais. Amen.

Struck out.

"Saint" struck out of the text.

The same word twice struck out of the text.

The same word struck out of the text.

The same word struck out of the text.

Enlarged thus.] as he did, & w<sup>th</sup> him to lay down our lives for y<sup>e</sup> testimonie of thy Truth, through Jesus Christ our Lord. Amen.

Struck out.

Inserted] & the other Apostles,

Inserted] & power to confirm It with many Signs and wonders, grant

*The Printed Text, 1683-86.*

*Alterations and Amendments, 1689.*

(278) Ibid.] he

(279) "The Collect" for "Saint Luke the Evangelist." ] Almighty God, who calledst Luke the physician (&c.)

Altered] they

Struck out, and the following new Collect substituted.] Almighty God who didst inspire Luke y<sup>e</sup> Evangelist to write in order y<sup>e</sup> Gospell of o<sup>r</sup> Lord Jesus Christ; grant y<sup>e</sup> we, being instructed in y<sup>e</sup> certainty thereof, may most surely believe It, & conform ourselves to y<sup>e</sup> holy precepts & Examples of o<sup>r</sup> blessed L<sup>d</sup> & Saviour who liveth &c. Amen.

(280) "THE ORDER FOR THE ADMINISTRATION OF THE LORDS SUPPER, OR HOLY COMMUNION."

(281) Between the above Title and the Rubric.]

(282) Ibid.]

(283) In the first paragraph of the Rubric.] *at least*

(284) Ibid.] *day*

(285) In the fourth paragraph of the Rubric.] *And the Priest standing at the North-side of the Table, shall say the Lord's Prayer, with the Collect following, the People kneeling.*

(286) At the end of the Lord's Prayer.] Amen.

(287) In the Collect.] *inspiration*

(288) In the Rubric after the Collect.] *Priest turning to*

(289) Ibid. After] *People,*

(290) The Commandments.]

Note or Rubric interlined.] When there is no Communion, there is not to be any Communion-service.

Note, or additional Rubric, on the interleaf, with a large "Q" against it, importing doubtfulness.] The Minister that Consecrates ought allwaies to be a<sup>r</sup> Archb<sup>p</sup>, Bishop or Presbyter. [\* N.B. "Archb<sup>p</sup>" was inserted afterward, leaving the article *a* unaltered.]

Struck out.

Altered] *week*

Altered] And y<sup>e</sup> Minister shall at y<sup>e</sup> North side of y<sup>e</sup> Table say the Lords Prayer with y<sup>e</sup> collect following, All kneeling.

Q. Q. of another Collect &c. & Then Let y<sup>r</sup> Light &c. & of those for y<sup>e</sup> K.

Altered] for thine &c. Amen.

Altered] *operation*

Altered] Minister standing with his face towards

Added, but without omitting the same word where it stands in the printed text.] shall

Noted in the margin.] As in Exodus.

*The Printed Text, 1683-86.*

(291) In the fourth Commandment.  
After] Sabbath day.

(292) The same Rubric, and the whole  
text of the Commandments.]

(293) After the Commandments.]

*Alterations and Amendments, 1689.*

A *star* added, with this Note.] Marg.\*  
w<sup>ch</sup> is now y<sup>e</sup> Lords day.

Struck out, and this Note at the end.].  
refer to y<sup>e</sup> Litany.

The following large insertion.]

Or the 8 Beatitudes, the People still  
kneeling &, after every Beatitude, praying  
as is hereafter directed.

Minister.

Our Lord Christ spake these Words &  
sayd, Blessed are y<sup>e</sup> poor in spirit, for their's  
is y<sup>e</sup> Kingdom of Heaven.

People.

Lord have mercy upon us, & make us  
Partakers of y<sup>s</sup> blessing.

Minister.

Blessed are They y<sup>t</sup> mourn, for They shall  
be comforted.

People.

L<sup>d</sup> have mercy upon us, & make us par-  
takers of y<sup>s</sup> blessing.

Minister.

Blessed are the meek for They shall  
inherit y<sup>e</sup> Earth.

People.

L<sup>d</sup> have mercy upon us, and make us  
partak<sup>r</sup>'s of y<sup>s</sup> blessing.

Minister.

Blessed are They that do hūg<sup>r</sup> & thirs.  
after righteousness: for They shall be filled

People.

L<sup>d</sup> have mercy upon us, & make us par-  
tak<sup>r</sup>'s of y<sup>s</sup> blessing.

Minister.

Blessed are the mercifull, for they shall  
obtain mercy.

People.

L<sup>d</sup> have mercy upon us & make us par-  
tak<sup>r</sup>'s of y<sup>s</sup> blessing.

Minister.

Blessed are y<sup>e</sup> pure in heart: for They  
shall see God.

People.

L<sup>d</sup> have mercy upon us, & make us par-  
tak<sup>r</sup>'s of y<sup>s</sup> blessing.

*Italis*

*The Printed Text, 1683-86.*

*Alterations and Amendments, 1689.*

Minister.

Blessed are y<sup>e</sup> Peacemakers: for they shall be called y<sup>e</sup> childrē of God.

People.

L<sup>d</sup> have mercy upon us, & make us partakers of y<sup>s</sup> blessing.

Minister.

Blessed are They w<sup>ch</sup> are persecuted for Righteousness sake: for theirs is y<sup>e</sup> Kingdom of Heaven.

People.

L<sup>d</sup> have mercy upon us & indue us w<sup>th</sup> all these Graces, & make us partakers of y<sup>e</sup> blessedness p<sup>mis'd</sup> to Them we humbly beseech Thee.

Then.

[N.B.—There is a paper inserted in the book, which appears to contain a rough draught of the foregoing insertion, but with considerable variations. As it doth not appear to have been cancelled, except the two additional Beatitudes at the end, the following copy of it is here given:—

“ Our Lord Christ spake these words, & said.

“ Blessed are the poor in Spirit: for theirs is the kingdom of heaven.

“ Lord have mercy upon us, & endue us with an humble & contented Spirit.

“ Blessed are they that mourn: for they shall be comforted.

“ Lord have mercy upon us, and give us that godly sorrow w<sup>ch</sup> worketh repentance, never to be repented of.

“ Blessed are the meek: for they shall inherit the Earth.

“ Lord have mercy upon us, & give us grace to shew all meekness & gentleness towards all men.

“ Blessed are they w<sup>ch</sup> do hunger & thirst after righteousness: for they shall be filled.

“ Lord have mercy upon us, & fill us with all the fruits of righteousness w<sup>ch</sup> are by Christ Jesus, to thy praise & glory.

“ Blessed

*The Printed Text, 1683-86.*

*Alterations and Amendments, 1689.*

“Blessed are the mercifull: for they shall obtain mercy.

“Lord have mercy upon us, & make us mercifull as thou our heavenly Father art mercifull.

“Blessed are the pure in heart: for they shall see God.

“Lord have mercy upon us, & cleanse us from all filthiness of flesh & spirit, & make us to perfect holyness in the fear of thee our God.

“Blessed are the peacemakers: for they shall be called the children of God.

“Lord have mercy upon us, & incline us to eschew evill & do good, to seek peace and ensue it.

“Blessed are they w<sup>ch</sup> are persecuted for righteousness sake: for theirs is the kingdom of heaven.

“Lord have mercy upon us, & when we are called to suffer for thy name, strengthen us, according to thy glorious power, unto all patience & long-suffering, with joyfulness.

“Blessed are those servants, whom the Lord w<sup>ch</sup> he cometh shall find watching.

“Lord have mercy upon us, & give us grace to be sober & watch unto prayer.

“Blessed are they that hear the word of God & keep it.

“Lord have mercy upon us, & give us grace to order our steps according to thy word, that no iniquity may have dominion over us.”

Then follows this Note. “This to be used after or in stead [of] the X co<sup>m</sup>mandm<sup>ts</sup>, upon the great Festivalls.”]

At first noted thus, “The Collects for y<sup>e</sup> King & y<sup>e</sup> day are to be omitted, when the Co<sup>m</sup>union Service is not alone used.” But this Note being struck out, the following is superscribed.] To be put at y<sup>e</sup> End of y<sup>e</sup> Litany.

In both places underlined, and marked with a “Q<sup>r</sup>”; but the mark and the word afterward struck out.

(294) Against the Rubric,] ¶ *Then shall follow one of these two Collects for the King and Queen (&c.)*

(295) In the two Collects for the King and Queen.] chosen

*The Printed Text, 1683-86.*

(296) The Rubric,] ¶ *Then shall be said the Collect of the day.* (&c.)

(297) In the Nicene Creed.] Who proceedeth from the Father and the Son,

(298) In the Rubric,] ¶ *Then the Curate shall declare unto the People what Holy-days,* (&c.)

(299) *Ibid.*] *or by the Ordinary of the Place.*

(300) *Ibid.* The whole first paragraph.]

(301) *Ibid.* The second paragraph.] *Authority*

(302) *Ibid.* The third paragraph.] *Priest return to the Lords Table, and*

(303) The whole Rubric aforementioned, together with the first of the "Sentences following", viz.] *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

(304) The following "Sentences," together with the scriptural reference in the margin of each:—]

Who goeth a warfare (&c.)

If we have sown (&c.)

Do ye not know (&c.)

Let him that is taught (&c.)

Give alms of thy goods (&c.)

Be merciful after thy power. If thou (&c.)

(305) After the last of the "Sentences."] *Blessed be the man* (&c.)

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Scored down the margin, and noted with a cross; which appears to have an intended reference to the Notes written against the last foregoing Rubric.

A *star*, at the beginning of this clause, refers to the following Note.] \* It is humbly submitted to y<sup>e</sup> Convocation whether a Note ought not here to be added w<sup>th</sup> relation to y<sup>e</sup> Greek Church, in order to our maintaining Catholic Communion.

"Curate" altered] Minister

The *full point* altered to a *semicolon*, and the following words added.] & is agreeable to the Laws of the Land.

Scored down the margin, and thus noted.] See at y<sup>e</sup> End of y<sup>e</sup> Litany.

A *cross* or *star* added, referring to this Note.] \* Q. Concerning Another Book of Homilies, to be added to the form<sup>r</sup>; & of correcting some obsolete phrases in y<sup>t</sup> former book?

Struck out, and "Priest" altered] Minister.

All struck through with two faint strokes, at first scarcely perceptible.

Wholly struck out, so as to diminish the ordinary number of "Sentences" from twenty to thirteen, and to exclude the apocryphal quotations. Some of the omitted sentences are noticed in the next alteration.

The following new Rubric and Sentences added.]

These sentences are to be read only in those Churches where y<sup>e</sup> Custom is that y<sup>e</sup> minister has any share of y<sup>e</sup> offerings.

Who

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1 Cor. 9. 7.	Who goeth a warfare at any time of his own Cost? who planteth a Vineyard & eateth not of y <sup>e</sup> Fruit thereof? or who feedeth a flock, & eateth not of the milk of y <sup>e</sup> Flock?
1 Cor. 9. 11.	If we have sown unto you spiritual Things, is it a great matt <sup>r</sup> if we shall reap y <sup>e</sup> worldly things?
1 Cor. 9. 13, 14.	Do ye not know that They who minister about holy Things live of y <sup>e</sup> sacrifice? & they who wait at y <sup>e</sup> Altar are partakers with y <sup>e</sup> Altar? Even so hath y <sup>e</sup> Lord also ordained, that They who preach y <sup>e</sup> Gospell, should live of y <sup>e</sup> Gospell.
Gal. 6. 6, 7.	Let Him that is taught in y <sup>e</sup> word minister to him y <sup>e</sup> teacheth in all good Things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall He reap.
(306) In the Rubric, “¶ <i>Whilst these Sentences are in reading,</i> ” (&c.)] <i>Priest.</i>	Altered] Minister
(307) <i>Ibid.</i> Second paragraph.] <i>when there is no Communion,</i>	Omitted.
(308) <i>Ibid.</i> ] <i>Priest</i>	Altered] Minister
(309) <i>Ibid.</i> ] <i>then</i>	Omitted.
(310) <i>Ibid.</i> ] <i>Priest</i>	Altered] Minister
(311) In the Prayer “for the whole state of Christ’s Church.”] indifferently	Altered] impartially
(312) <i>Ibid.</i> After] Bishops,	Added] Pastors
(313) <i>Ibid.</i> After] here present, that	Added] They may allwaies
(314) <i>Ibid.</i> ] they may	Struck out.
(315) Against the Rubric,] ¶ <i>When the Minister giveth warning</i> (&c.)	The following Note:—“ <i>Q.</i> Whether a shorter Form for warning may not be made?” (&c.) Afterward corrected thus.] A shorter Form for warning to be made, seeing in many Parishes the Returns of monethly Comūnions are comūnly known. Y <sup>s</sup> referred to y <sup>e</sup> Deā of Pet. D. Patrick. [Below this is the following Note:—] See Collects at y <sup>e</sup> End of y <sup>e</sup> Comūnion Service.
(316) Against the text of the first “Exhortation,” first page.]	The following addition on the interleaf, without any indication of the place where it should be inserted.] A Præparatory Prayer for

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(317) In the second paragraph of the first "Exhortation."] lest after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

(318) In the third paragraph.] but with a full trust

(319) Ibid.] quiet

(320) Ibid.] discreet and learned Minister of God's Word, and open his grief, that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

(321) In the third "Exhortation," viz. "At the time of the Celebration of the Communion."] For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his blood, then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us :) So is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lords body; we kindle Gods wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death.

for y<sup>e</sup> Cōmunion to be read on y<sup>e</sup> L<sup>d</sup>s day, or ō some week day, or daies before, at y<sup>e</sup> discretiō of y<sup>e</sup> Minister.

Ō God who hast ordained holy Mysteries for a Cōmunicatiō of o<sup>r</sup> Saviour's wond'full love in laying dow̄ his life for us; & for y<sup>e</sup> Cōmunicatiō of y<sup>e</sup> benefits of his death & passion to Us; we beseech y<sup>e</sup>e to dispose all Those who intend to be made partakers of them, to come to the holy Table w<sup>th</sup> such sincere repentance of all their sinns, & ūfeigned Resolutiōs of better Obedience; w<sup>th</sup> such an humble Fayth & ardent love ūto Thee & unto All men: That they may cōfortably hope for thy gracious Pardon, & for y<sup>e</sup> pow<sup>r</sup> of thy holy Spirit, to carry them, by patience in well doing, unto æt'nal life, through Jesus Christ our Lord. Amen.

Struck out, and altered.] least by profaning that holy Sacrament you draw down y<sup>e</sup> heavy displeasure of God upon you.

The word "full" omitted.

Altered] good

Struck out, and altered.] or to some other Minister of God's word, & open his Grief, that He may receive such spiritual Advice & Comfort as may tend to y<sup>e</sup> quieting of his Conscience, & his better p<sup>r</sup>paration for y<sup>e</sup> holy Cōmunion.

Scored in various places, and struck out; but afterward marked *stet* in two places on the margin.



*The Printed Text, 1683-86.*

(322) In the Rubric,] ¶ *Then shall the Priest say (&c.)*

(323) At the end of the text which follows.] meekly kneeling

(324) In the Rubric,] ¶ *Then shall the Priest (or the Bishop being present) stand up, (&c.)*

(325) In the Rubric,] ¶ *Then shall the Priest say,*

(326) Among the "Proper Prefaces." Between those for "Christmas-day" and "Easter-day."]

(327) Ibid. In the Preface, "¶ *Upon the Feast of Trinity onely.*" After the words] without any difference or inequality.

(328) In the Rubric,] ¶ *Then shall the Priest, kneeling down*

(329) In the "Prayer" after the said Rubric.] sinful bodies may be made clean by his body, and our souls washed through his most precious

(330) In the Rubric,] ¶ *When the Priest, (&c.)*

(331) In the Rubric,] ¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons (&c.)*

(332) Ibid.] *meekly kneeling.*

(333) In the words to be said "when he delivereth the Bread," and "the Cup to any one." After] everlasting life.

*Alterations and Amendments, 1689.*

"Priest" altered] Minister

Struck out and altered to "humbly kneeling;" this also is struck through, but the printed text not restored.

"Priest" altered] Minister

"Priest" altered] Minister

The following new Preface added.]

Upon Good Friday.

Who hast not spared thine own Son, but deliver'd him up for Us All, that by making himself a Sacrifice for our Sins, he might redeem us from all iniquity & purify to himself a peculiar people zealous of good works. Therefore with Angels &c.

The *full point* struck out, and the following words added, with a mark of doubt.] Q. of Substance.

Also on the interleaf] Q. whether those words, "[w<sup>th</sup>out any difference or inequality]" shall be alter'd.

The word "Priest" altered successively to "Minister," "Presbyter," and "Minister;" and all of them successively struck out, but without restoration of the printed text.

Struck out, (but not the word "bloud"); and the following words substituted.] *soules & Bodies may be wash'd & cleansed by the Sacrifice of his most precious Body & bloud &c.*

The word "Priest" altered successively to "Minister," "Presbyter," and "Minister"; but the last only of these words left standing, viz.] Minister.

The word "Priests" altered to "Presbyters Ministers"; but both struck out, and yet the printed text not restored.

Altered] kneeling humbly.

Added in both places.] Amen.

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(334) In the Rubric which follows. After the words] ¶ *If the consecrated Bread or Wine be all spent before all have communicated; the*

(335) In the first Prayer after the Lords Prayer.] may be fulfilled with thy grace and heavenly benediction.

(336) In the second Prayer after the Lords Prayer.] and dost assure us

(337) Ibid.] very members

(338) In the *Gloria in excelsis.*] For thou only art holy,

(339) Ibid.] thou only art the Lord,

(340) In the Rubric before the Benediction.] *Priest*

(341) In the Rubric,] ¶ *Collects to be said after the Offertory, when there is no Communion, (&c.)*

(342) In the first of those "Collects."] and chances

(343) At the end of those "Collects."]

*Alterations and Amendments, 1689.*

All the words "Priest is to consecrate" &c. to the end of the Rubric, struck out; and the following Rubric and Text substituted.] the Minister shall use this form.

Ô Mercifull Father! hear the Prayers of thy Church that have now bin made unto Thee in y<sup>e</sup> name of thy sonn o' Lord Jesus Christ, who y<sup>e</sup> same night y<sup>e</sup> he was betrayed, took bread "[or y<sup>e</sup> Cup]" &c.

The word "fulfilled" altered] filled

After "and dost," inserted] further

Struck out.

Altered] For thou only art y<sup>e</sup> holy One of God.

A *star* subjoined, referring to the words underscored in the following Note, all the other words (which implied a doubt) being subsequently struck out.] *Q.* It is humbly submitted to y<sup>e</sup> Convocation whether • Thou only art y<sup>e</sup> æternall Son of God, may not be put in y<sup>e</sup> place of, Thou only art y<sup>e</sup> Lord, as seeming a clearer expression. [Hence it appears that the proposed substitution was intended to take the place of the printed text; nevertheless the latter is not struck out.]

Altered] Minister

The words "after the Offertory" struck out.

Omitted.

The following additional Collect inserted.]

8.

Ô God whose neverfayling Providence ordereth all things both in Heaven & Earth: we humbly beseech Thee to put away from us all hurtfull Things, & to give us those Things w<sup>ch</sup> be pfitable for us, through Jesus Christ our Lord. Amen.

*The Printed Text, 1683-86.**Alterations and Amendments, 1689.*

To be added here to this Collect (viz. for y<sup>e</sup> 8th Sunday aft<sup>r</sup> Trinity) these following for the 5th. 12. 16. 17. 21. 22. 23. And the Prayer for Repentance Compos'd by A. B. S. &c. in K. James's time, & a præparatorie Collect for y<sup>e</sup> Co<sup>m</sup>uniō.

5.

Graūt, Ô L<sup>d</sup> we beseech Thee, y<sup>t</sup> y<sup>e</sup> Cours of y<sup>a</sup> world may be so peaceably order'd by thy Governace, that thy church may joyfully serve Thee in all godly quietness, through Jes. Ch. o<sup>r</sup> L<sup>d</sup>. Amen.

8. as above.

12.

Alm: & Ev<sup>l</sup>. God, who art allwaies more ready to hear than we to pray, & art wont to give more than eith<sup>r</sup> we desire or deserve, pour down upō us y<sup>e</sup> abūdance of thy mercy, forgiving us those things whereof o<sup>r</sup> Conscience is afraid, & giving us those good Things w<sup>ch</sup> we are not worthy to ask but through y<sup>e</sup> mer: & med. of J. Ch. thy Sō o<sup>r</sup> L<sup>d</sup>. Amen.

16.

Ô L<sup>d</sup>, we beseech Thee, let thy cōtinuall Grace cleans & defend thy Church; & because it cañot continue in safety w<sup>th</sup>out thy power, p̄serve It ev<sup>r</sup>more by thy help & goodness thro J. Ch. o<sup>r</sup> L<sup>d</sup>. Amen.

17.

L<sup>d</sup> we pray thee y<sup>t</sup> thy Grace may allwaies p̄vent & follow us, & make us continually to be given to all good works, thro' J. Ch. o<sup>r</sup> L<sup>d</sup>. Amen.

21.

Graūt, we beseech Thee, mercifull L<sup>d</sup> to thy faithfull people pardon & Peace, y<sup>t</sup> They may be cleansed from all their sinns, & serve Thee with a quiet mind, through J. Ch. o<sup>r</sup> L<sup>d</sup>. Amen.

22.

L<sup>d</sup>, we beseech Thee, to keep thy household y<sup>e</sup> Church in cōtinual Godliness, that, through thy p̄tection, It may be free frō all Adv<sup>s</sup>ities, & devoutly given to serve Thee in good works to the glory of thy name, through Jesus Christ our L<sup>d</sup>. Amen.

*The Printed Text, 1683-86.*

*Alterations and Amendments, 1689.*

(344) In the General Rubric at the end of the Communion Service. First paragraph.] ¶ *Upon the Sundays*

(345) Ibid. Second paragraph.] ¶ *And there*

(346) Ibid. *Priest, according to his discretion.*

(347) Ibid. Third paragraph.] ¶ *And if there be not above twenty Persons in the Parish, of discretion to Receive the Communion; yet there shall be no Communion, except four (or three at the least) Communicate with the Priest.*

(348) Ibid. Fourth paragraph.] ¶ *And in*

(349) Ibid.] *Priest*

(350) Ibid.] *Sunday at the least*

(351) Ibid. Between the fourth and fifth paragraphs.]

(352) Ibid. Sixth paragraph.] *Priest,*

(353) Ibid. Eighth paragraph.] *That every Parishioner shall Communicate at the least three times in the Year, of which Easter to be one. And*

(354) Ibid. Ninth paragraph. After] *Divine Service ended,*

23.

Ô God, o<sup>r</sup> Refuge & strength, who art y<sup>e</sup> Author of all Godliness, be ready, we beseech Thee, to hear y<sup>e</sup> devout Pray<sup>s</sup> of thy Church, & grant y<sup>t</sup> those things w<sup>ch</sup> we ask faythfully we may obtain effectually through Jesus Christ our Lord. Amen.

Collect for Repentance.

See Warning for y<sup>e</sup> Co<sup>m</sup>un :

“Sundays” altered] Lordsdays

Altered] ¶ There

Altered] Minister, Three, at y<sup>e</sup> least.

The whole paragraph struck out.

Altered] ¶ In

Altered] Minister

Struck out, and altered] Lordsday

The following new Rubric inserted.] And in ev<sup>ry</sup> Great Town or Parish there shall be a Co<sup>m</sup>union once a Moneth : And in Every Parish at least four times in y<sup>e</sup> year, y<sup>t</sup> is on Christmass-day, Easter-day, Whitsunday, & some Lords day soon after Harvest at y<sup>e</sup> Ministers discretion. And All Ministers shall exhort their People to co<sup>m</sup>unicate frequently. And ev<sup>ry</sup> Parishioner shall co<sup>m</sup>unicate at least three times in y<sup>e</sup> year of w<sup>ch</sup> Easter to be one.

Altered] Minister,

Struck out, and the following word added or restored, before “yearly.”] y<sup>t</sup>

Added] or at some other Convenient Time,

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(355) To the Declaration printed in Italics at the end of the Communion Service; after] *in more places then one.*

(356) "THE MINISTRATION OF PUBLIC BAPTISM OF INFANTS, TO BE USED IN THE CHURCH."

(357) In the General Rubric, first paragraph.] *Sundays*

(358) Against the same.]

(359) Ibid. At the end of the second paragraph.]

*Alterations and Amendments, 1689.*

The following addition made.] But, to take of all p̄tence of Scruple, If any, not being satisfied herewith shall, some day in y<sup>e</sup> week before They intend to receive the holy Cōmunion, come to y<sup>e</sup> minister of their Parish, & declare that they are verily psuaded in Conscience that They cañot receive it kneeling w<sup>th</sup>out Sinn, Then y<sup>e</sup> Minister shall endeavour to give Them satisfaction in this matter, after w<sup>ch</sup> If they still press It, then y<sup>e</sup> Minister shall give Them y<sup>e</sup> Sacramentall bread & wine in some Convenient Place or Pew w<sup>th</sup>out obliging Them to kneel.

[Also the following Note was written on the interleaf;—"In y<sup>e</sup> Cōmunion for y<sup>e</sup> Sick, the Exhortation to kneel may be omitted, if y<sup>e</sup> person be not satisfied or cañot bear kneeling." But this Note was afterward struck out.]

Altered] Lords days

Note.] Q. Conc: a Cure by a Canon of Ministers Christning Children in other Ministers Parishes without their leave, & when there is no urgent Occasion?

Additions:—] None are to be sureties but such as either have receiv'd the Cōmunion, or are ready to do It.

Whereas it is appointed by y<sup>s</sup> Office that all Children shall be presented by God-fathers & Godmothers, to be baptized, w<sup>ch</sup> is still continued according to y<sup>e</sup> antient custom of y<sup>e</sup> Church, y<sup>t</sup> so, besides y<sup>e</sup> obligation y<sup>t</sup> lies on y<sup>e</sup> Parents to breed up their Children in y<sup>e</sup> X<sup>n</sup> Religion, there may be likewise other Sureties to see y<sup>t</sup> y<sup>e</sup> Parents do their duty, & to look to y<sup>e</sup> X<sup>n</sup> Educatiō of y<sup>e</sup> p̄sons baptized, in case of y<sup>e</sup> default or death of y<sup>e</sup> Parents: yet there being some difficulties in observing y<sup>s</sup> good & usefull constitution, It is hereby p̄vided, y<sup>t</sup> if any p̄son comes to y<sup>e</sup> Minister & tells him he cañot

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(360) Ibid. In the third paragraph.]  
*Godfathers and Godmothers,*

(361) Ibid.] *Curate*

(362) Ibid. After] *Evening Prayer*

(363) Ibid.] *Priest*

(364) Ibid. After] *shall say,*

(365) Ibid. In the fourth paragraph.]  
*Priest*

(366) Against the Preface.] Dearly beloved, forasmuch as all men are conceived and born in sin, and thus our Saviour Christ saith, None can enter into the Kingdom of God, except (&c.)

(367) Rubric after the Preface,] ¶ *Then shall the Priest say,*

(368) In the first Prayer.] by the baptism of

(369) Ibid.] sanctifie water to

(370) Ibid.] and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesom world, that finally *he* may come to the land of everlasting life; there to reign with thee world without end,

(371) In the second Prayer.] may receive remission of *his* sins by spiritual regeneration.

(372) In the Rubric before the Gospel.]  
*Priest*

(373) In the "Exhortation" after the Gospel.] earnestly believe, that

cannot conveniently peure Godfathers & Godmothers for his child, & y<sup>t</sup> he desires his child may be baptiz'd upō y<sup>e</sup> Engagement of y<sup>e</sup> Parent or Parents only, in y<sup>t</sup> case, y<sup>e</sup> Minister, after discours w<sup>th</sup> him, if he persists, shall be oblig'd to baptize such child or children, upō y<sup>e</sup> Suretyship of y<sup>e</sup> Parent or Parents, or some other near Relation or Friends.

Altered] Sureties

Altered] Minister

Added] (if it may be)

Altered] Minister

Added] (if the case be in y<sup>e</sup> least doubtful)

Altered] Minister

Note.] *Q.* whether this may not be the pface. Dearly Beloved forasmuch as our Saviour saith that w<sup>ch</sup> is born of y<sup>e</sup> flesh is flesh, & y<sup>t</sup> none can enter &c. [But this passage was afterward struck through.]

"Priest" altered] Minister

Struck out, and finally altered] aft<sup>r</sup> y<sup>e</sup> baptism of

Altered] appoint water to be used in this Sacrament for

Struck out, and altered thus.] & persevering in Fayth, hope & charity, may so pass through this present Evill world, that finally He may come to Everlasting life, through Jes. Ch. o<sup>r</sup> L<sup>d</sup>. Amen.

Altered] may be regenerated & receive remission of sin.

Altered] Minister

Altered] stedfastly believe, that according to his gracious Covenant,

*The Printed Text, 1683-86.*

(374) The Rubric,] ¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

(375) In the text following.] *his sins,*

(376) Ibid. In the first Interrogation.] *vain pomp and glory of the world*

(377) Ibid.] *the carnal desires*

(378) Answer to the Interrogation respecting obedience to Gods holy will and commandments.] *I will.*

(379) In the Rubric,] ¶ *Then shall the Priest say,*

(380) In the Rubric,] ¶ *Then the Priest shall take (&c.)*

(381) Ibid.] *Godfathers and Godmothers.*

(382) In the Rubric, "*And then naming it after them,*" all the remaining words, viz.—] (*if they shall certifie him that the child may well endure it*) *he shall dip it in the Water discreetly and warily, saying,*

(383) The Rubric,] ¶ *But if they certifie (&c.)*

(384) The second Baptismal Formula,] *N. I baptize thee (&c.)*

(385) In the Rubric, with the following words,] ¶ *Then shall the Priest say, We receive this child into the Congregation (&c.)*

(386) Ibid.] *in token that hereafter he shall*

(387) Ibid. After "*crucified*" ] and

(388) Ibid. Before ] *manfully*

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Struck out, and the following passage substituted.] *Then shall y<sup>e</sup> Minister, speaking to y<sup>e</sup> Congregation, ask,*

*Who are y<sup>e</sup> Sureties for this child ?*

*Then may y<sup>e</sup> Parent or Parents present y<sup>e</sup> Sureties, if there be any other besides Themselves.*

Altered] *sin,*

Altered] *pomps and vanities of y<sup>e</sup> wicked world*

Altered] *all y<sup>e</sup> sinfull Lusts*

The *full point* altered to a *comma*; and the following words added.] *God being my helper.*

" Priest " altered] *Minister*

" Priest " altered] *Minister*

Altered] *Sureties.*

Struck out, and altered at first thus: "*He shall pour water upon It & use caution according as he shall be certiyd of y<sup>e</sup> condition of y<sup>e</sup> child.*" But this alteration was struck out, and the following finally substituted.] *He shall pour or sprinkle water upon It; or, (if They shall certify Him that y<sup>e</sup> Child may well endure It) he shall dip It in y<sup>e</sup> Water discreetly & warily, saying, N. &c.*

Struck out, as imported into the foregoing alteration.

Struck out, for the same cause.

The word "*Priest*" both here, and in the marginal note, and in the next Rubric, left unaltered.

Struck out, and the following words (grammatically insufficient) inserted.] *to mind him hereafter*

Altered] *but*

The word "*to*" inserted; apparently by mistake for the foregoing line, in the phrase "*not be ashamed.*"

*The Printed Text, 1683-86.*

(389) In the words,] Seeing now, dearly beloved brethren, that *this child is* by Baptism regenerate

(390) In the Rubric after the Lord's Prayer] *Priest*

(391) In the Thanksgiving. After] to regenerate *this Infant* with

(392) In the Rubric before the "Exhortation."] *Priest*

(393) Ibid.] *Godfathers and Godmothers*

(394) Between the "Exhortation" and the next Rubric.]

(395) In the concluding Charge. After "Church Catechism"] set forth for that purpose.

(396) To the first Note or Rubric printed in Italics.] *It is certain by Gods Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.*

(397) The second Note or Rubric in Italics.] *To take away all scruple concerning the use of the sign of the Cross in Baptism; the true Explication thereof, and the just Reasons for the retaining of it, may be seen in the xxx<sup>th</sup> Canon, first published in the year MDCIV.*

This was proposed but not agreed to, but left to further consideration

*Alterations and Amendments, 1689.*

The words "by Baptism" struck out, and the next word altered] regenerated

Altered] Minister

Added] water and

Altered] Minister

Altered] Sureties

The following new Rubric &c. inserted.] Then y<sup>e</sup> Minister shall say to y<sup>e</sup> Parents, if there, or to some of their near Relations. You have heard now what is y<sup>r</sup> duty. do you promise conscientiously to perform It?

Struck out and altered] & be otherwise duly prepared according to y<sup>e</sup> Charge in y<sup>e</sup> Exhortation to be made before Confirmation.

Note on the interleaf.] This Rubric is either to be omitted, or to be placed by particular places of Scripture to be set in y<sup>e</sup> Margent.

Struck out, and the following Declaration and Provisions added.] Whereas y<sup>e</sup> Sign of y<sup>e</sup> Cross is, by this Office, appointed to be used in Baptism according to y<sup>e</sup> Antient & laudable Custom of y<sup>e</sup> Church, It is not thereby intended to add any new Rite to y<sup>e</sup> Sacrament as a part of it, or as necessary to it; or that y<sup>e</sup> Using that Sign is of any Vertue or Efficacy of itself; but onely to remember all Christians of y<sup>e</sup> Death & Cross of Christ, w<sup>ch</sup> is their Hope and their Glory; & to put y<sup>m</sup> in Mind of their Obligation to bear the Cross in such manner as God shall think fitt to lay it upon them, and to become conformable to Christ in his Sufferings.

Yet if there are any who, not satisfied with this Declaration, shall come some day before they offer their Children to be baptized, & declare to their Minister y<sup>t</sup> they are perswaded in their Conscience, that they cannot without Sin offer their Child to be baptiz'd according to the Form here prescribed by admitting y<sup>e</sup> Sign of the Cross, then it shall not be used.

If



*The Printed Text, 1683-86.**Alterations and Amendments, 1689.*

(398) "THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN IN HOUSES."

(399) In the General Rubric. First paragraph.] *Curates*

(400) Ibid.] *Curate.*

(401) Ibid. Third paragraph. After] *And then,*

(402) In the Thanksgiving.] with thy holy Spirit;

(403) The Rubric, "¶ *And let them not doubt*" &c., with the Texts and Rubrics on that page, and the two whole pages following (including the Gospel) down to the "Answer" inclusively,] All this I stedfastly believe.

If any Minister at his Institution shall declare to his Bp. y<sup>t</sup> He cañot satisfy his conscience in baptizing any w<sup>th</sup> y<sup>e</sup> Sign of y<sup>e</sup> Cross; then y<sup>e</sup> Bp. shall dispense w<sup>th</sup> Him in y<sup>t</sup> pticular, & shall name a Curate who shall baptize y<sup>e</sup> children of Those in that Parish who desire it may be done w<sup>th</sup> y<sup>e</sup> Sign of y<sup>e</sup> Cross according to y<sup>s</sup> Office.

In this Title, the word "Houses" altered] Cases of Necessitie.

Altered] Ministers

Altered] Minister.

The following additional Rubrics and Texts inserted.] the Minister shall ask the Parents or Parent or y<sup>e</sup> Person that p<sup>r</sup>sents y<sup>e</sup> Child,

Min. Dost thou &c. "[as in public baptism]" if y<sup>e</sup> Exigence will suff<sup>r</sup> It. And y<sup>e</sup> Sign of y<sup>e</sup> Cross to be used where y<sup>e</sup> Parents or those y<sup>t</sup> p<sup>r</sup>sent y<sup>e</sup> Child are satisfy'd.

Otherwise he shall p<sup>r</sup>ceed thus.

Min. Dost thou, in y<sup>e</sup> believe y<sup>e</sup> Articles of the Christian fayth?

Answer. All these I stedfastly believe.

Min. Dost thou renounce y<sup>e</sup> world the flesh & y<sup>e</sup> Devill?

Ans. I renounce Them all.

Min. Wilt thou keep y<sup>e</sup> Co<sup>m</sup>andments of Christ & p<sup>r</sup>severe in Them?

Answer. I will, God being my helper.

Altered] by water & y<sup>e</sup> holy Ghost;

The whole marked by a line down the margin, apparently as having been affected by the foregoing additions to the General Rubric; and against the middle of the last mentioned page, at the Rubric "¶ *Then shall the Priest demand*" (&c.) was written the following Note, but afterward struck through:—] Q. of y<sup>e</sup> Omission of this to Seing now dearly Beloved.

*The Printed Text, 1683-86.*

*Alterations and Amendments, 1689.*

(404) In the "Exhortation" after the Gospel.] earnestly believe, that

(405) In the Rubric,] ¶ *Then shall the Priest demand (&c.)*

(406) Ibid.] *Godfathers and Godmothers*

(407) In the first Interrogation.] vain pomp and glory of this

(408) Ibid.] the carnal desires of the flesh

(409) The Interrogation, "*Minister.* Wilt thou then obediently" &c., with the words to be used in making the Sign of the Cross, and the marginal Note.]

(410) Ibid.] *Answer.* I will.

(411) The Rubric and Text, "¶ *Then shall the Priest say,* Seeing now, dearly beloved brethren, that *this child* is by Baptism regenerate and grafted" &c. and so forth to the end of the Office.]

(412) Ibid. As above.] by Baptism

(413) Ibid. As above.] regenerate

(414) In the Rubric before the "Exhortation."] *Godfathers and Godmothers.*

(415) In the last Rubric.] *then let the Priest*

(416) Ibid.] *dipping of the child in the Font,*

Altered] stedfastly believe, that according to his gracious Covenant,

The word "Priest" altered] Minister

Altered] Sureties

Altered] pomps and vanities of y<sup>s</sup> wicked

Struck out and altered] all y<sup>e</sup> sinfull Lusts of the flesh,

Inclosed within a semicircular stroke on the margin, but the purpose thereof is not stated.

The *full point* altered to a *comma*; and the following words added.] God being my helper.

Marked with a line down the margin, but the purpose thereof is not stated.

Inclosed within brackets, and underscored, thus "[by Baptism]" and marked as doubtful with the letter "Q;" also the following Note written in the margin.] Added latelie by y<sup>e</sup> Printer in K. James's time. [But the position of this Note is such as to make it possibly applicable to all the remainder of the text, marked with a marginal line, as above stated.]

Altered] regenerated

Altered] Sureties.

"Priest" altered to "Minister;" but not in the second line of the same Rubric, where "Priests questions" stands unaltered in the text.

Altered] pouring of water on the child or sprinkling or dipping of It in the Font,

*The Printed Text, 1683-86.**Alterations and Amendments, 1689.*

(417) "THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS, AND ARE ABLE TO ANSWER FOR THEMSELVES."

(418) In the General Rubric, first paragraph. After] *at the least,*

(419) Ibid.] Second paragraph.] *Godfathers and Godmothers*

(420) Ibid.] *Sunday*

(421) Ibid. After] *Font*

(422) Ibid. After] *Evening Prayer,*

(423) Ibid.] *Curate*

(424) Ibid. Third paragraph.] *Priest*

(425) In the Rubric,] ¶ *Then the Priest shall speak (&c.)*

(426) In the Rubric,] ¶ *Then shall the Priest demand (&c.)*

(427) In the first "Question.]" vain pomp and glory of the world,

(428) Ibid.] the carnal desires

(429) In the Rubric after the Sign of the Cross.] ¶ *Then shall the Priest say,*

(430) At the end of the Prayer after the Lord's Prayer.] everlastingly. Amen.

(431) In the Rubric,] ¶ *Then all standing up, the Priest (&c.)*

(432) Ibid.] *Godfathers and Godmothers*

Added] if it can be conveniently done,

Altered] chosen witnesses

Altered] Lords day

Added] (unless y<sup>e</sup> B<sup>p</sup> shall direct otherwise)

Added] or at some other convenient Time,

Altered] Minister

Altered] Minister

"Priest" altered] Minister

"Priest" altered] Minister

Altered] pomps and vanities of this wicked world

Altered] all the sinfull Lusts

The word "Priest" altered to "Minister" here; but not in the three foregoing Rubrics.

Altered] ever one God world without End. Amen.

"Priest" altered] Minister

Altered] Sureties

(433) "A CATECHISM, THAT IS TO SAY, AN INSTRUCTION TO BE LEARNED OF EVERY PERSON, BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP."

(434) In the second Answer.] *Godfathers and Godmothers*

(435) Ibid.] inheritor

Note against the word "Catechism.]" This to be retain'd, & also A larger One to be consider'd of, & that made by D. Williams to be oppos'd in Convocation, in order to a Review & Acceptance of It

Altered] Sureties

Altered] heir

*The Printed Text, 1683-86.*

(436) In the third Question.] Godfathers and Godmothers

(437) In the third Answer.] vanity

(438) Ibid. After] wicked world,

(439) Between the first Answer and second Question after the Creed.]

*Alterations and Amendments, 1689.*

Altered] Sureties

Altered] vanities

Added] with all covetous desires of y<sup>e</sup> same,

The following additions, as finally corrected.]

Question.

What do you learn further in this Creed?

Answer.

I learn that Christ hath had, still hath, and ever will have a Church somewhere on Earth.

Question.

W<sup>t</sup> are you there taught concerning this Church?

Answer.

I am taught y<sup>t</sup> it is Catholic or Universal, as it receives into it all Nations upon y<sup>e</sup> Profession of y<sup>e</sup> Christian Fayth in baptism.

Question.

What priviledges belong to Christians by their being receiv'd into this Catholic Church?

Answer.

Four. First y<sup>e</sup> Co<sup>m</sup>union of Saints or fellowship of all true Christians in Fayth, w<sup>h</sup>, & charity. Secondly, y<sup>e</sup> Forgiveness of Sins obtained by y<sup>e</sup> Sacrifice of Christs death, & given to us, upon Fayth in him, & rep<sup>e</sup>tance fr<sup>o</sup> dead works. Thirdly, the Rising again of o<sup>r</sup> bodys at y<sup>e</sup> last day to a State of Glory. Fourthly, Everlasting life w<sup>th</sup> our Saviour in y<sup>e</sup> Kingdom of Heaven.

Note, respecting the text of the Ten Commandments; and the three last words of the same Note repeated on the margin of the next page.] To be put as in Exodus.

A *star* prefixed to these words, and the following marginal Note added.] \* w<sup>ch</sup> is now the Lords day.

The *full point* changed to a *semicolon* or *comma*, and the following words added.] especially on Lords days.

(440) Against the Answer,] The same which God spake in the twentieth Chapter of Exodus, saying, (&c.)

(441) Against the Fourth Commandment.] Sabbath day.

(442) At the end of the Answer,] My duty towards God, (&c.) and to serve him truly all the days of my life.

*The Printed Text, 1683-86.*

(443) Between the same Answer and the next Question.]

(444) Between the Answer, "My duty towards my Neighbour," and the Question inscribed "*Catechist.*"

*Alterations and Amendments, 1689.*

The following additions inserted.]

Question.

How do you apply this particularly to the 4 first Com̄andments? & first what is y<sup>o</sup> duty learn you from y<sup>o</sup> first Com̄andment? [Altered thus:—" Q. Now to apply (or refer q.) this to the 4 first Com̄andments. Tell me first w<sup>t</sup> you learn by y<sup>o</sup> first of them? "]

Answer.

I learn y<sup>t</sup> it is my duty towards God to believe in him, to fear him, &c. strength.

Question.

W<sup>t</sup> learn you by y<sup>o</sup> second Com̄andm<sup>t</sup>?

Answer.

To worship him, & him only, to give him thāks &c. upō him.

Question.

W<sup>t</sup> learn you by y<sup>o</sup> 3<sup>d</sup> Com̄andment?

Answer.

To Honour his holy name & his word.

Question.

W<sup>t</sup> learn you by y<sup>o</sup> fourth Com̄andment?

Answer.

To serve him truly all y<sup>o</sup> days of my life, especially on Lords days.

The following additions inserted.]

Q.

How do you apply this to y<sup>o</sup> 6 last Com̄andments? And particularly w<sup>t</sup> do you learn by y<sup>o</sup> 5<sup>t</sup>? [Altered thus:—" Now to apply (or referr) this to y<sup>o</sup> 6 last Com̄andments; Tell me w<sup>t</sup> you learn by y<sup>o</sup> 5<sup>t</sup>? "]

A.

To love hon<sup>r</sup> &c. betters.

Q.

W<sup>t</sup> learn you by the 6<sup>t</sup> Com̄andm<sup>t</sup>?

A.

To hurt no body by word or deed.

Q.

W<sup>t</sup> &c. by y<sup>o</sup> 7<sup>m</sup>?

A.

To keep my body in temp. sob. & chastity.

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(445) After the Answer,] I desire my Lord God our heavenly Father, (&c.)

Q.  
W<sup>t</sup> &c. by y<sup>e</sup> 8<sup>th</sup> ?

A.  
To be true & just &c. stealing.

[Q.]  
W<sup>t</sup> &c. by y<sup>e</sup> 9<sup>th</sup> ?

[A.]  
To keep my tongue frō evill speaking, lying, & slandering.

Q.  
W<sup>t</sup> &c. by y<sup>e</sup> tenth ?

A.  
Not to covet &c. call me.

The following additions inserted.]

Q.  
How do you apply this to y<sup>e</sup> several Petitions? particularly [Altered thus: "Now to apply this to y<sup>e</sup> several Petitions."] Tell me w<sup>t</sup> you desire of God in y<sup>e</sup> 1<sup>st</sup> Petition.

A.  
I desire my Lord God &c. that we may worship him.

Q.  
W<sup>t</sup> desire you in y<sup>e</sup> 2<sup>d</sup> & 3<sup>d</sup> Petitions ?

A.  
That we may serve him & obey him as we ought to do.

Q.  
W<sup>t</sup> desire you in y<sup>e</sup> 4<sup>th</sup> ?

A.  
That he would send us all things needfull both for o<sup>r</sup> Souls & Bodies.

Q.  
W<sup>t</sup> des. you in y<sup>e</sup> 5<sup>t</sup> ?

A.  
That He will be mercifull unto us & forgive us o<sup>r</sup> sinns, & y<sup>t</sup> we may have grace to forgive o<sup>r</sup> Enemies.

Q.  
W<sup>t</sup> des. you in y<sup>e</sup> 6<sup>t</sup> ?

A.  
That &c. ev<sup>r</sup>lasting death.

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(446) In the Answer, "Two onely" &c.] as generally necessary to salvation,

(447) After the same Answer.]

(448) The Question,] What is required of persons to be baptized?

(449) In the Question,] Why then are Infants baptized, when by reason of their tender age they cannot perform them?

(450) In the Answer thereto.] them both

(451) To the Answer,] For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

(452) The Question,] What is the outward part or sign of the Lords Supper?

(453) The Question,] What is the inward part or thing signified?

(454) In the Answer, "The body and bloud of Christ" &c.] are verily and indeed taken and received by the faithful in the Lords Supper.

(455) The following Question.] What are the benefits whereof we are partakers thereby?

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Q.

What is y<sup>e</sup> Conclusion?

A.

This I trust he will do &c. Amen. or So be It.

Struck out.

The following additions inserted.]

Question.

Are These necessary?

Answer.

Yes. They are generally necessary to Salvation.

Altered] What are persons to be baptized to be engag'd unto?

The word "them" altered thus.] These conditions of Fayth & Repentance?

Altered] both these

The *full point* altered to a *comma*; and the following words added.] & to renew our Engagement to all y<sup>e</sup> Duties we ow to Him y<sup>t</sup> dy'd for us.

Altered] What are y<sup>e</sup> outward & visible signs in the Lords Supper?

Altered] What are the things signified by y<sup>e</sup> Bread & Wine?

Struck out, and altered thus.] were offered for us upon y<sup>e</sup> Cross once for All.

Struck out, and the following additions substituted, which are so constructed as to join on with the Answer to that Question.]

Question.

What is y<sup>e</sup> inward & spiritual Grace?

Answer.

The Benefits of y<sup>e</sup> Sacrifice of Christs body & bloud w<sup>ch</sup> are verily & indeed taken & receiv'd by y<sup>e</sup> Faythfull in y<sup>e</sup> Fords Supper.

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(456) In the last Answer. Before] whether

(457) Ibid.] have a lively faith

(458) Ibid.] with a thankful

(459) Ibid.] and be

(460) In the Rubric at the end of the Catechism. First paragraph. After] *Holy-days,*

(461) Second paragraph. After ¶ *And all Fathers, Mothers, Masters and Dames, shall cause their Children, Servants, and Prentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*

(462) Ibid. Third paragraph. After ¶ *So soon as Children are come to a competent age,] and can say in the Mother Tongue the Creed, the Lords Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation.*

(463) Between the Catechism and the Confirmation Service.]

(so)

Question.

What are these Benefits there receiv'd by y<sup>e</sup> Faithfull?

Answer.

Remission of Sinns & all blessings w<sup>ch</sup> follow upon It; & particularly the strengthening & refreshing &c.

The numeral prefixed.] 1.

Altered] 2. whether They have a true & lively faith

Altered] 3. whether they are devoutly dispos'd to make a Thākfull &c.

Altered] 4. whether they are

Added] either before Evening Prayer or

Struck out and altered.] take care to instruct their children & servants & Apprentices in y<sup>e</sup> Church Catechism, And cause Them to come to y<sup>e</sup> Church at y<sup>e</sup> time appointed, & obediently to hear & be ordered by y<sup>e</sup> Curate untill such time as they be fit for Confirmation & y<sup>e</sup> holy Comūion.

Struck out and altered] & are well instructed in y<sup>e</sup> short Catechism, & resolv'd to renew in their own Persons their baptissmall vow, they shall be presented by their minister to y<sup>e</sup> Bp. to be confirmed.

On the interleaves is here inserted the following large addition.] An Exhortation to be read the Lords day before a Confirmation.

Dearly beloved, I am appointed by y<sup>e</sup> Bp. to give you notice that he will be ready to Confirm such as shall be found duly prepared for it on y<sup>e</sup> Day of .

It is a weighty Business y<sup>t</sup> he comes about, And I signify this to you beforehand to y<sup>e</sup> End y<sup>t</sup> such of you as have not yet been confirmed



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confirmed may have time to consider y<sup>o</sup> Vows & Promises that were made in your Name when you were baptiz'd, & y<sup>o</sup> Obligation y<sup>t</sup> lyes on you both to observe y<sup>m</sup> all y<sup>o</sup> Days of your Lives & to renew y<sup>m</sup> in your own Persons at your Confirmation.

You ought, first of all, to read over y<sup>o</sup> Office of Baptism, & to consider, both y<sup>o</sup> Blessings that belong to that holy Ordinance, & y<sup>o</sup> Engagements which you lay under by it.

You are in y<sup>o</sup> next place to consider what Sins you have committed since you have grown up to be capable of discerning between Good & Evill, & how y<sup>o</sup> Sins are aggravated by this, that they have bin so many Breaches of y<sup>o</sup> Conditions of your Baptism, & of y<sup>o</sup> Solemn Promises & Vows y<sup>t</sup> were then made to God in your Name. Of all w<sup>ch</sup> I exhort & require you seriously to bethink your selves & to repent of all your known Sins, & to amend your Lives, & live like Christians.

This you must do if ever you hope to be y<sup>o</sup> better for having been admitted into that Holy Profession.

I am to remind you further, that, now you are come to an Age of Discretion, You ought, according to y<sup>o</sup> Charge y<sup>t</sup> was given at your Baptism, to be confirmed by y<sup>o</sup> Bishop. and in order to this you are to come to me, and to give me such an Account of your Knowledge of y<sup>o</sup> Christian Religion, according to y<sup>o</sup> Scriptures, & y<sup>o</sup> Doctrine of y<sup>o</sup> Church of England, as it is sett forth in y<sup>o</sup> Catechism; and your stedfast Purpose of leading your Lives according to y<sup>o</sup> Christian Religion, that I may, with a good Conscience, present you to y<sup>o</sup> B<sup>p</sup>. to be confirmed by him.

Consider what a dreadfull thing it is to make Promises to Almighty God, & never to think of y<sup>m</sup> afterwards, or so much as to intend to keep them. Think how great a Sin it must be to lye to God, & to take his holy Name in Vain, which he declares, who-soever does, He will not hold Them Guiltless.

It is not enough for you to be able to repeat the Catechism, unless you well understand

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stand y<sup>e</sup> meaning of it, & truly believe it; & unless you give up yourselves to God with all your hearts, being fully resolved to conform yourselves in all things to his Holy Gospel; For all such as are so disposed, they may assure themselves that coming to Confirmation, & solemnly renewing their Baptismall Vow; they shall be graciously received by God, and inwardly strengthened by his Holy Spirit to perform these their holy Resolutions. Of ourselves we are not able to do it; we cannot so much as think a good Thought without his Help & Assistance; But we are assured by the Promise of o<sup>r</sup> Blessed Saviour, that our heavenly Father will give his Holy Spirit to Them that ask Him.

Come then and ask y<sup>t</sup> ye may receive, but come duly prepared according to y<sup>e</sup> Rules that I have given you. Come w<sup>th</sup> a full Resolution not to rest with y<sup>e</sup> Renewing of your Vows, but to carry them on to full Perfection, by your worthy receiving of y<sup>e</sup> Holy Communion as soon as may be afterwards, & so from time to time as you have Opportunity.

Remember you are not to look upon this as onely the Receiving of y<sup>e</sup> Bishops Blessing, but as y<sup>e</sup> Engageing of yourselves solemnly to persevere in your holy Faith, upon w<sup>ch</sup> according to y<sup>e</sup> Practice of y<sup>e</sup> Apostles, & the constant Custom of y<sup>e</sup> Church of God, you are to be blessed & confirmed by him. And upon y<sup>e</sup> performing of your part you may most certainly believe y<sup>t</sup> you are sealed by y<sup>e</sup> holy Spirit of God unto y<sup>e</sup> Day of your Redemption.

Q. Such as have been once confirmed, should not come to be Confirm'd again, unless they have fallen under a Sentence of Excommunication, or into y<sup>e</sup> Sin of separating from y<sup>e</sup> Body of Christ; Otherwise such as come to be confirm'd over & over again; do but discover their own Ignorance of y<sup>e</sup> Nature & Design of Confirmation. Beware therefore as well of y<sup>e</sup> Guilt of neglecting this Benefit, when God offers it to you by his good Providence; as of carelessness in coming to it, without a due Measure both of Knowledge & Faith & of Repentance & new Obedience.

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You are to dedicate yourselves to be y<sup>e</sup> Temples of y<sup>e</sup> Living God, that He may dwell in you by his Holy Spirit: He will receive you & become your God, if you are a Willing & Obedient People. I will be your God, & you shall be my Sons & Daughters saith y<sup>e</sup> Lord God Almighty.

Having therefore these Promises, Dearly Beloved, let us cleanse ourselves from all Filthiness both of Flesh & Spirit; perfecting Holiness in y<sup>e</sup> Fear of God. And y<sup>e</sup> good God who by his preventing Grace has put into your Minds good Desires, enable you by his continual Help to bring y<sup>e</sup> same to good Effect; through Jesus Christ our Lord who liveth & reigneth with y<sup>e</sup> Father & y<sup>e</sup> Holy Spirit ever one God world without End. Amen.

The Order &c.

(464) "THE ORDER OF CONFIRMATION, OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED AND COME TO YEARS OF DISCRETION."

(465) The Preface.] To the end that Confirmation may be ministred to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lords Prayer, and the Ten Commandments; and can also answer to such other Questions as in the short Catechism are contained: which Order is very convenient to be observed, to the end that Children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent openly before the Church ratifie and confi[r]m the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they by their own confession have assented unto.

(466) After the Answer,] I do.

The whole struck out, and the following new Preface inserted on the interleaf, whereof the original draught is on a paper lying in the Book.] You have bin lately inform'd for what end you ought to come hither. And I hope you are come prepared according to y<sup>e</sup> Exhortation then made to you; That is, with a serious Desire & Resolution openly to ratify & confirm before the Church, with your own Mouth & Consent, what your Sureties promised in your Names, when you were baptized; and also to promise that, by y<sup>e</sup> Grace of God, you will evermore endeavour yourselves faithfully to observe such things, as You, by your own Confession have assented unto

The following Question added, without an Answer.] Q. Do you renounce &c. as in baptism.

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(467) After the last Answer.] Let us pray.

(468) In the Prayer.] and hast given unto them forgiveness of all their sins; Strengthen them we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them O Lord, with the spirit of thy holy fear, now and for ever. Amen.

(469) At the end of the Lord's Prayer.] Amen.

(470) In the Collect.] (after the example of thy holy Apostles)

(471) Ibid.] laid our hands,

(472) Ibid.] to certifie them (by this sign) of thy favour and gracious goodness towards them.

(473) Between the Prayer and the Blessing.]

*Alterations and Amendments, 1689.*

Struck out.

Struck out, and the following passage substituted.] for y<sup>e</sup> forgiveness of Sinn, Renew & strengthen Them, we beseech Thee ô Lord, more & more, by y<sup>e</sup> Holy Ghost y<sup>e</sup> Comforter, & daily increase thy Graces in Them. fill Them w<sup>th</sup> y<sup>e</sup> knowledge of thy will in all wisdom & spiritual understanding: & enable Them to walk worthy of their holy Calling w<sup>th</sup> all lowliness & meekness. That they may be blameless & harmless y<sup>e</sup> Sons of God w<sup>th</sup>out rebuke, shining as Lights in y<sup>e</sup> world, to y<sup>e</sup> prays & glory of thy name through Jesus Christ o<sup>r</sup> Lord. Amen.

Struck out, and altered.] for thine &c. Amen.

Struck out, and marked with "Q." in the margin: but this mark was afterward deleted.

The comma changed to a full point.

Struck out.

The following large additions.] Accept good Lord of y<sup>e</sup> dedication w<sup>ch</sup> these thy Servants have made of Themselves unto Thee by y<sup>e</sup> Solemn Renewall of their baptismall Vow & Covenant. And as They have now given up Themselves unto Thee & consented to be governed in all Things by thy will: so do Thou vouchsafe to receive Them into thy speciall favour & Grace, to fulfill in Them all y<sup>e</sup> good pleasure of Thy Goodness & y<sup>e</sup> work of Fayth w<sup>th</sup> power. Possess their minds perpetually w<sup>th</sup> a serious & lively remembrance of what They have now p<sup>mis</sup>d. Confirm & settle y<sup>e</sup> godly Resolutions They have now made. Sanctify Them throughout that They may become y<sup>e</sup> Temples of y<sup>e</sup> Holy Ghost, & in y<sup>e</sup> End be presented faultless before y<sup>e</sup> p<sup>se</sup>nce of thy glory w<sup>th</sup> exceeding Joy, through Jesus Christ o<sup>r</sup> L<sup>d</sup>. Amen.

Then

*The Printed Text, 1683-86.*

*Alterations and Amendments, 1689.*

Then shall follow this Exhortatiō to y<sup>e</sup> confirmed who are to be required to stay & hear It.

Dearly Beloved you have now dedicated y<sup>r</sup> selves in y<sup>r</sup> own psons to y<sup>e</sup> fear & service of God, & have p<sup>r</sup>fessed y<sup>r</sup> Fayth in o<sup>r</sup> L<sup>d</sup> Jesus Christ. I do therefore require & charge you, as you will āsw<sup>r</sup> It in y<sup>e</sup> great day of y<sup>e</sup> Lord, y<sup>t</sup> you observe religiously y<sup>e</sup> Vows w<sup>ch</sup> y<sup>e</sup> have now made, & walk worthy of y<sup>r</sup> holy Calling. That so y<sup>r</sup> conversation may be in all things such as becomes y<sup>e</sup> Gospell of Christ. Mortify all y<sup>r</sup> unruly Appetites & inordinate Affections. Abstain from Adultery, Fornication, Uncleaness & Covetousness w<sup>ch</sup> is Idolatry, for w<sup>ch</sup> Things sake y<sup>e</sup> wrath of God cometh upō y<sup>e</sup> children of disobedience: put away likewise all Anger, wrath, malice, evill speaking, lying, swearing, & filthy cōmūnication out of y<sup>r</sup> mouths; & put on, as y<sup>e</sup> Elect of God, Holy & beloved, bowells of mercies, kindness, humbleness of mind, meekness & Long suffering. Be ye followers of Christ. Take his yoke & learn of Him, who was meek & lowly in heart, & be ye holy, as he who has called you was holy, in all manner of Conversation. Be obedient to y<sup>r</sup> Parents & Masters, diligent in y<sup>r</sup> Callings, allways building up y<sup>r</sup> selves in y<sup>e</sup> Love of God, looking for y<sup>e</sup> mercy of o<sup>r</sup> L<sup>d</sup> Jesus Christ unto æternall Life. He who establisheth us w<sup>th</sup> you in Ch. Jesus, & hath anointed us, is God, who hath also sealed us, & given us y<sup>e</sup> earnest of his Spirit in our hearts. And if you continue faithfull to y<sup>e</sup> death, He will give you y<sup>e</sup> Crown of Life. But If any man draws back, his soul shall have no Pleasure in Him, since he hath grieved y<sup>e</sup> holy Spirit of Grace, for, if after you have escaped y<sup>e</sup> Pollutions of the Pollutions of y<sup>e</sup> world through y<sup>e</sup> knowledge of o<sup>r</sup> L<sup>d</sup> & Saviour Jesus Christ, you are again entangled therein, & overcome; y<sup>r</sup> latter End will be wors then y<sup>r</sup> beginning. watch ye therefore & pray y<sup>t</sup> you ent<sup>r</sup> not into Temptation, for y<sup>e</sup> Spirit indeed is willing, but y<sup>e</sup> flesh is weak. And seing ye are compassed about w<sup>th</sup> such a cloud of witnesses, lay aside ev<sup>ry</sup> weight, & run w<sup>th</sup> patience y<sup>e</sup> race y<sup>t</sup> is set before you. Be ye stedfast, unmoveable, allways abounding in y<sup>e</sup>

(so)

(so)

*The Printed Text, 1683-86.*

*Alterations and Amendments, 1689.*

(474) The concluding Rubric,] ¶ *And there shall none be admitted to the holy Communion, until such time as he be Confirmed, or be ready and desirous to be Confirmed.*

y<sup>e</sup> work of y<sup>e</sup> Lord, forasmuch as y<sup>r</sup> Labour is not in vain in y<sup>e</sup> Lord. And I pray God to sanctify you wholly, y<sup>t</sup> y<sup>r</sup> whole spirit & soul & body may be p<sup>r</sup>serv<sup>d</sup> blameless unto y<sup>e</sup> coming of our L<sup>d</sup> Jesus Christ.

Then y<sup>e</sup> Bishop (as above).

Altered thus.] ¶ And there shall none be admitted to Confirmation, but such as shall be judged fitt to receive the Com<sup>u</sup>nion upon y<sup>e</sup> next Occasion.

(475) "THE FORM OF SOLEMNIZATION OF MATRIMONY."

Note against this Title.] The Consid<sup>r</sup>ation about restraining Licenses to be referred to y<sup>e</sup> Canon.

(476) The first Rubric,] ¶ *First the Banns (&c.)*

Note.] See at y<sup>e</sup> End of y<sup>e</sup> Litany.

(477) Ibid.] *immediately before the Sentences for the Offertory;*

Struck out.

(478) Ibid.] *Curate*

Altered] Minister

(479) In the third Rubric.] *the Priest shall say,*

"Priest" altered] Minister

(480) In the Preface.] First, it was ordained for the procreation of Children,

For "procreation"] Blessing

(481) In the Charge to the Persons about to be married.] coupled

Altered] married

(482) In the Rubric,] ¶ *Then shall they again loose their Hands, and the Man shall give unto the Woman a Ring,*

The following insertion, after those words.] Ring (w<sup>ch</sup> is here used only as a civil Ceremonie & pledge) laying &c.

(483) The words used after putting on the ring.] 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.

Struck out, and the following Formula substituted.] With this Ring I thee wed, with my worldly Goods I thee endow: & by this our marriage we become One according to Gods holy Institution. And this I declare in y<sup>e</sup> p<sup>r</sup>sence of Almighty God, Fath<sup>r</sup>, Sonn, & Holy Ghost. Amen.

(484) In the following Prayer.] (whereof this Ring given and received is a token and pledge)

Struck out.

(485) In the next Rubric.] *Priest*

Altered] Minister

(486) In the Rubric after the Blessing.] *going to the Lords Table,*

Altered] being eith<sup>r</sup> in y<sup>e</sup> body of y<sup>e</sup> Church, or at the Com<sup>u</sup>nion Table.

*The Printed Text, 1683-86.*

(487) In the second verse of the Psalm.] O well is thee, and happy shalt thou be.

(488) Against the third verse.]

(489) In the Rubric after the Psalm.] *before the Lords Table*

(490) Ibid.] *Priest standing at the Table, and turning his Face towards them,*

(491) Among the Versicles.] Be unto them a tower of strength,

(492) The "Answer" thereto.] From the face of their enemy.

(493) In the Prayer after the Versicles.] sow the seed of eternal Life in their hearts,

(494) In the next Prayer.] assist with thy blessing these two persons, that they may both be fruitful in procreation of Children, and also

(495) In the third Prayer.] and amiable

(496) In the Rubric.] ¶ *Then shall the Priest say,*

(497) In the Declaration from Holy Scripture, to be used if there is no Sermon.] All ye that are Married, or that intend to take the holy Estate of Matrimony upon you,

(498) Ibid. Fifth paragraph.] Now likewise, ye wives, hear and learn your duties

(499) After the said Declaration.]

(500) The concluding Rubric.] ¶ *It is convenient that the new married Persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

*Alterations and Amendments, 1689.*

Altered] O happy shalt thou be, & it shall be well with Thee.

Marginal Note, apparently applicable to the whole Psalm.] *Q. New Transl.*

Struck out.

Struck out, and the following single word inserted.] Minister.

Altered] Unite them to one Another in sincere Love;

Altered] That They may rejoyce in each other All the days of their Lives.

Struck out, and altered thus.] & plant thy fear in their hearts,

Struck out, and altered thus.] to bless these Thy Servants with Children, if Thou, in thy wisdom seest It to be convenient for Them, & graunt Them to live

Struck out.

"Priest" struck out, and altered.] Minister turning towards Them,

Struck out and altered.] Ye that are here present

Altered] Now hear the dutie

The following Prayer and Benediction added.] Let us pray. Ô Almighty Lord & everlasting God, vouchsafe we beseech Thee to direct sanctify & govern both our hearts & bodies in the ways of thy Laws, & in y<sup>e</sup> Works of thy Comādmments, that through thy most mighty p̄tection both here & ever we may be p̄served in body & soul, through our L<sup>d</sup> & Saviour Jesus Christ. Amen.

The Peace of God, &c.

Altered thus.] If the new Married Persons signify beforehand to y<sup>e</sup> Minister that they desire the holy Sacrament, there shall be a Comūnion. If they do not, they shall be exhorted to receive It as soon as They have an Opportunitie.

The Printed Text, 1683-86.Alterations and Amendments, 1689.

(501) "THE ORDER FOR THE VISITATION OF THE SICK."

(502) In the first Rubric. Before] *notice*

(503) Ibid.] *who coming into the sick Man's House, shall say,*

(504) The second Rubric,] ¶ *When he cometh into the Sick Mans presence, he shall say, kneeling down,*

(505) At the end of the Lord's Prayer.] Amen.

(506) In the Prayer, "Hear us" &c. Before] seriousness

(507) Ibid.] That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the

(508) Ibid.] or else give

(509) In the Rubric after the first Exhortation to the Sick Person.] *Curate*

(510) In the said Exhortation.] gladly

(511) After the Answer,] All this I stedfastly believe.

Added] early

Struck out and altered] when y<sup>e</sup> Persons are come together the Minister shall say, Peace, &c.

Struck out and altered.] Then kneeling do<sup>w</sup> he shall pray as follows.

Struck out, and altered.] for thine &c. Amē.

Inserted, (but the following preposition "to" not altered accordingly.)] increases the

Struck out and altered.] If It be thy good pleasure, restore Him to his form<sup>r</sup> Health, & bless y<sup>e</sup> means us'd in ord<sup>r</sup> to his recovery. & graunt that He may lead y<sup>e</sup> residue of his life

Altered] And give

Altered] Minister

Struck out.

The following Interrogatories added, the substance of which is contained in the next Rubric.] Minister.

Do you truly & sincerely repent of all y<sup>r</sup> sinns & begg of God forgiveness of Them through Jesus Christ?

Do you, in this y<sup>r</sup> sickness, submit y<sup>r</sup>self to the holy Will of God, to be disposed of for life or death, as to him shall seem good?

Do you solemnly promise & vow, that if it shall please God to rays you up again, you will spend y<sup>e</sup> rest of y<sup>r</sup> life in his fear, & live according to y<sup>r</sup> holy p<sup>r</sup>ession?

Do you forgive all the world, even y<sup>r</sup> greatest Enemies, as you now desire forgiveness of God?

Are you truly sorry for all y<sup>e</sup> wrongs you may have done any p<sup>r</sup>son whether in their good name or goods, or in any oth<sup>r</sup> kind?

Are



*The Printed Text, 1683-86.**Alterations and Amendments, 1689.*

(512) In the Rubric,] ¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all Persons that have offended him, and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his Goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his Executors.*

(513) Ibid. Fourth paragraph.] *After which confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

(514) The Absolution.] Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

(515) In the next Rubric.] *Priest*

(516) After it.] Let us pray.

(517) In the Prayer. After] assuage his pain,

(518) After the Prayer.]

Are you willing to make reparation & restitution according to y<sup>r</sup> Abilitie, in case you have not already done It?

Have you to y<sup>e</sup> best of y<sup>r</sup> knowledge, so made your will & settled y<sup>r</sup> Estate, y<sup>r</sup> no pson may be defrauded by It? or if you have not already done It, do you promise to do It, if you have time?

Is y<sup>r</sup> Conscience troubled w<sup>th</sup> any weighty matter in w<sup>ch</sup> you desire my Advice & Assistance?

All this part of the Rubric struck out, as having been already wrought up into the form of the foregoing proposed Interrogations.

Struck out, and at first altered thus: "Then y<sup>e</sup> Min: shall say y<sup>e</sup> Collect following. Ô most mercifull God &c. as on y<sup>e</sup> next page." But this alteration was afterward struck out also.

Struck out; another form of Absolution being afterward inserted in the next page.

Altered] Minister

At first struck out, but afterward marked *stet*, and written again.

Added within brackets, thus—" [or mitigate his sickness]"

The following Rubric, form of Absolution, and Note, are inserted.] Then the Priest shall

*The Printed Text, 1683-86.**Alterations and Amendments, 1689.*

shall Absolve Him (if he humbly & heartily desireth It) in this Form.

Our L<sup>d</sup> Jes: Ch: who hath left power to his Church to absolve all Sinn<sup>rs</sup> who truly repent, & believe in Him, of his great mercy forgive Thee thine Offences; & upon thy true fayth & repentance by his Authoritie

(so) committed to me, I p<sup>r</sup>o<sup>n</sup>ounce thee absolved from all thy Sinns, in y<sup>e</sup> name of y<sup>e</sup> Father, & of y<sup>e</sup> Sonn, & of y<sup>e</sup> h. Gh. Amen.

Q. about a Rubric or Canon for y<sup>e</sup> Abs. of y<sup>e</sup> Exco<sup>m</sup>: in Extremis.

Not struck out, nevertheless a new Rubric substituted thus.] Then shall y<sup>e</sup> Minister say y<sup>e</sup> Hymn.

All struck out, and the following Hymn (as it is called in the new Rubric) substituted.]

Unto Thee do I lift mine Eys ô thou y<sup>t</sup> dwellest in y<sup>e</sup> Heavens.

My help cometh frô thee, ô L<sup>d</sup>, who hast made Heaven & Earth.

ô L<sup>d</sup> rebuke me not in thine Anger, neither Chasten me in thy displeasure. Have mercy upô me for I am weak; ô save me for thy mercies sake.

Look upon my Affliction & my pain: & forgive me all my sin.

If thou, Lord, wilt be extreme to mark what is done amiss: ô L<sup>d</sup> who may abide It.

But there is forgiveness w<sup>th</sup> Thee, that thou mayst be feared.

Ô Comfort y<sup>e</sup> Soul of thy Servant, for unto thee, ô L<sup>d</sup>, do I lift up my soul.

For Thou, L<sup>d</sup>, art good & gracious, & of great mercy unto all Them y<sup>t</sup> call upon Thee.

Whome have I in heavē but Thee? & There is none upô Earth y<sup>t</sup> I desire besides Thee.

My heart & my flesh faileth: but God is y<sup>e</sup> strength of my heart; & my portion for ever.

It is good for me to draw near to God, & to put my trust in y<sup>e</sup> L<sup>d</sup> God, that I may declare all thy works.

Glory be to y<sup>e</sup> Father &c.

(519) The Rubric,] ¶ Then shall the Minister say this Psalm,

(520) Psalm lxxi.] In thee, O Lord, have I put my trust, (&c.) Glory be to the Father, (&c.)

*The Printed Text, 1683-86.*

(521) In the Invocation, "O Saviour of the world" &c.] cross and

(522) Ibid. After.] blood

(523) After the "Commendatory Prayer for a sick Person at the point of departure.]"

*Alterations and Amendments, 1689.*

Struck out.

Added] shed on y<sup>e</sup> Cross

Additional Title, without the intended Prayer therein mentioned; also the following Notes.] A Prayer to be said with y<sup>e</sup> Family if y<sup>e</sup> Min: be p'sent when the pson is departed, or be desired to come soon after.

This form was not composed.

Q. of more Pray<sup>rs</sup> to be added to y<sup>e</sup> Office?

(524) "THE COMMUNION OF THE SICK."

(525) Between the Title and the General Rubric.]

(526) In the General Rubric. Within the parentheses.] *three, or two at the least*)

(527) In the concluding Rubrics. At the end of the second paragraph.]

(528) Ibid. In the last paragraph.] *the Minister may onely*

The following Note inserted.] The whole office for y<sup>e</sup> sick may be us'd if the Persons concerned can bear It, & desire It. otherwise y<sup>e</sup> minister is to pceed as is here appointed.

Finally altered thus.] Two or more if they may cōveniently be had)

Added] unless y<sup>e</sup> Minister perceive Him ready to expire.

Altered] the Minister alone may

(529) "THE ORDER FOR THE BURIAL OF THE DEAD."

(530) In the first Rubric.] *or have laid violent hands upon themselves.*

(531) At the end of the Lesson taken from 1 Cor. xv.]

Altered] or have bin found to lay violent hands upon Themselves. unless such of Them as were capable had receiv'd Absolution according to y<sup>e</sup> former Office in y<sup>e</sup> Visit. of y<sup>e</sup> Sick.

The following Rubric and shorter Lesson inserted.] Or this in colder or later seasons taken out of y<sup>e</sup> 1 Thess. 4. from vers. 13 to y<sup>e</sup> End.

I would not have you to be ignorant, Brethren, concerning Them w<sup>ch</sup> are asleep y<sup>t</sup> ye sorrow not even as Others who have no Hope. for if we believe y<sup>t</sup> Jesus dyed & rose again, even so y<sup>m</sup> also w<sup>ch</sup> sleep  
in

*The Printed Text, 1683-86.*

*Alterations and Amendments, 1689.*

(532) In the Rubric, “¶ When they come to the grave” &c.] *Priest*

(533) In the text following, fourth paragraph.] worthy

(534) *Ibid.*] for any pains of death

(535) In the Words to be said “while the Earth shall be cast upon the Body.”] of his great mercy to take unto himself the soul of our dear *brother*

(536) *Ibid.*] sure and certain hope

(537) *Ibid.*] to eternal life

(538) In the Rubric,] ¶ *Then the Priest shall say,*

(539) At the end of the Lord’s Prayer.] Amen.

(540) After the Lord’s Prayer.] *Priest.*

(541) In the Prayer following.] deliver this our *brother* out of the miseries of this sinful world; beseeching thee that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we, with all those that are departed in the true faith of thy holy Name, may have our perfect

in Jesus will God bring with him. For this we say unto you by y<sup>o</sup> word of y<sup>o</sup> Lord, y<sup>t</sup> we, w<sup>ch</sup> are alive, & remain unto y<sup>o</sup> coming of y<sup>o</sup> Lord, shall not prevent y<sup>m</sup>, w<sup>ch</sup> are asleep. For y<sup>o</sup> Lord himself shall descend from Heaven w<sup>th</sup> a Shout, w<sup>th</sup> y<sup>o</sup> Voice of y<sup>o</sup> Archangel, & w<sup>th</sup> y<sup>o</sup> Trump of God, & y<sup>o</sup> dead in Christ shall rise first; Then we, w<sup>ch</sup> are alive, & remain, shall be caught up together w<sup>th</sup> y<sup>m</sup> in y<sup>o</sup> Clouds to meet y<sup>o</sup> Lord in y<sup>o</sup> Air, & so shall we ever be w<sup>th</sup> y<sup>o</sup> Lord. Wherefore Comfort one another w<sup>th</sup> these words.

Altered here, but not in the next Rubric] Minister.

Altered] Righteous

Altered] Thro’ any Temptations

Struck out and altered] to take out of this world y<sup>o</sup> soul of our Brother “ [or Sister ]” here departed &c.

Altered] a firm belief

Altered] of y<sup>o</sup> dead at y<sup>o</sup> last day in w<sup>ch</sup> They who die in y<sup>o</sup> Lord shall rise again to eternal Life through &c.

“ Priest ” altered] Minister.

Struck out and altered] for thine &c. Amen.

Altered] Minister.

Struck out, and the Prayer thus altered on the interleaf.] Almighty God with whom do live y<sup>o</sup> Spirits of Them &c. pleased thee to instruct us in this heavenly knowledge, beseeching Thee so to affect our hearts therew<sup>th</sup>, y<sup>t</sup> seeing we believe such a happy estate hereafter, we may live here in all holy Conversation & Godliness, looking for & hastening unto y<sup>o</sup> coming of y<sup>o</sup> day of God: That being then found of Thee in Peace w<sup>th</sup>out Spott & blameless, we may have o<sup>r</sup> pfect Consumation &c. Amen.

*The Printed Text, 1683-86.**Alterations and Amendments, 1689.*

(542) Ibid.] eternal and  
 (543) In the Collect.] as our hope is  
 this our *brother* doth

Omitted.  
 Struck out.

(544) "THE THANKSGIVING OF WOMEN  
 " AFTER CHILD-BIRTH, COMMONLY CALL-  
 " ED THE CHURCHING OF WOMEN."

(545) In the first Rubric.] *decently*  
*apparelled*

(546) Ibid.] *Priest*

(547) The second Rubric.] (¶ *Then*  
*shall the Priest say this Psalm*)

(548) Psalm cxvi.] I am well pleased:  
 (&c.) Glory be to the Father, (&c.)

Struck out with ink; but *stet* written  
 with pencil in the margin.

Altered] Minister

Altered] (¶ Then shall the Minister say  
 this Psalm or Hymn)

At first, in the third verse, "the pains of  
 hell" was altered to "deadly pains"; and  
 the tenth verse was marked with "d" &c.  
 for omission. Afterward the whole text of  
 this Psalm was struck out, and the following  
 Hymn substituted.]

Blessed be y<sup>e</sup> Lord who hath not turned  
 away my Prayer, nor his mercy from me.

I was in pain & I called on y<sup>e</sup> name of y<sup>e</sup>  
 Lord, ô L<sup>d</sup>, I beseech thee, deliv<sup>r</sup> my soul.

Gracious is y<sup>e</sup> L<sup>d</sup> & righteous: yea o<sup>r</sup> God  
 is mercifull.

I love y<sup>e</sup> Lord, because he hath heard my  
 voice & my supplication;

Because he hath inclined his Ear unto  
 me: Therefore will I call upō him as long  
 as I live.

I will pay my vows also unto y<sup>e</sup> Lord, &  
 walk before him w<sup>th</sup> an upright heart.

Shew me thy waies ô Lord: Teach me  
 thy paths.

Lead me in thy Truth, & learn me, for  
 Thou art y<sup>e</sup> God of my salvation.

Give me und<sup>r</sup>standing & I shall keep thy  
 Law; yea I shall observe It w<sup>th</sup> my whole  
 heart.

Make me to go in y<sup>e</sup> path of thy CoMand-  
 ments, for therein is my delight.

Glory &c.

Altered] Minister

(549) In the Rubric after Psalm cxxvii.]  
*Priest*

(550) The next line.] Let us pray.

Struck out.

*The Printed Text, 1683-86.*

(551) In the first Versicle after the  
rd's Prayer.] this woman

(552) In the Answer thereto.] putteth  
her trust in thee.

(553) In the second Versicle.] to her a  
strong tower;

(554) The Answer thereto.] From the  
face of her enemy.

(555) Before the Prayer.] Let us pray.

(556) In the Prayer.] woman

(557) Ibid. After] Child-birth;

(558) After the concluding Rubric.]

*Alterations and Amendments, 1689.*

Struck out.

Altered] now returns her Thanks to  
Thee.

Altered] her help & her defence,

Altered] That she may serve Thee in  
holiness & right: all y<sup>e</sup> days of her life.

Struck out.

Struck out.

Inserted] make her ever mindfull of thy  
great mercy to Her, & of her vows unto  
Thee. & graunt

Additional Rubric and Title, but without  
the text of the Collect thereby intended.]

Then y<sup>e</sup> Blessing is to be us'd if this  
Office be us'd before or after Service.

A Collect w<sup>ch</sup> may be said imēdiatelic  
aft<sup>r</sup> y<sup>e</sup> woman is deliver'd.

(559) "A COMMINATION, OR DENOUNC-  
ING OF GOD'S ANGER AGAINST SIN-  
NERS, WITH CERTAIN PRAYERS TO BE  
USED ON THE FIRST DAY OF LENT, AND  
"AT OTHER TIMES, AS THE ORDINARY  
"SHALL APPOINT."

(560) In the first Rubric.] *Priest*

(561) The whole Preface, with the Curses  
and Answers taken from Deut. xviii.]  
Brethren in the Primitive Church (&c.)  
Cursed is the man (&c.)

This Title struck through, and the fol-  
lowing Notes written over it.] The proper  
Office for Ashwednesday.

See Ashwednesday.

Altered "Minister"; and the Rubric  
left standing, though repeated in the fol-  
lowing alteration.

Struck out, and the following Heading,  
new Preface, Blessings and other Versicles  
and Answers, substituted.]

The latter part of y<sup>e</sup> Office for Ashwed-  
nesday.

After Morning Prayer, y<sup>e</sup> Litany ended  
according to y<sup>e</sup> accustomed manner the  
Minister shall in y<sup>e</sup> Reading Pew or Pulpit  
say.

Brethren this Time of Lent upon w<sup>ch</sup>  
we are now entred was, by y<sup>e</sup> Antient  
Church observed very religiously, & set  
apart All men examining themselves for  
true fasting, & for y<sup>e</sup> due preparation of all  
persons for y<sup>e</sup> worthy receiving y<sup>e</sup> Comu-  
nion

*The Printed Text, 1683-86.*

*Alterations and Amendments, 1689.*

nion at Easter, & was of good Use till Superstition corrupted it, When all y<sup>e</sup> Fasting of this Season came to be placed in a distinction of Meats, upon w<sup>ch</sup> an undue Value was set; And instead of Mens humbling themselves before God, & mourning for their Sins, & turning to God with all their hearts, & bringing forth Fruits worthy of Repentance, Auricular Confession, together w<sup>th</sup> outward Peñances, were y<sup>e</sup> things mainly insisted on. But in order to y<sup>e</sup> rectifying these abuses, & returning to y<sup>e</sup> Antient Practice, you must know y<sup>t</sup> Fasting is of no value, but as it is joyn'd w<sup>th</sup> Prayer, & y<sup>e</sup> Afflicting of our Souls before God. Nor does it consist in y<sup>e</sup> distinction of Meats but in such a Restraint of bodily Appetites as disposes the Mind more for Prayer. Nor are Fasting, Prayer, or our sorrowing for Sinn, of any Value in y<sup>e</sup> Sight of God, but as they tend to work in us true Repentance, w<sup>ch</sup> is a reall Change both of our Heart & Life, by w<sup>ch</sup> we become assured of Gods Love & Favour to us; since by this onely we can certainly know that God has forgiven our Sins, if we ourselves do truely forsake them. But in order to your Understanding aright y<sup>e</sup> Necessity of Fasting & Prayer, I shall set before you good & Evil, Life & Death, Blessing & Cursing, in y<sup>e</sup> Words of God himself, who cannot lye, & in whom there is neither Variableness nor Shadow of turning. I shall read to you both some of y<sup>e</sup> Blessings of y<sup>e</sup> Gospell, as also some of the heavy Denunciations of Gods Wrath, y<sup>t</sup> are set down in y<sup>e</sup> New Testament, that in these you may see both y<sup>e</sup> Blessedness to w<sup>ch</sup> our Saviour calls us as also y<sup>e</sup> Dreadfull Judgments of God against impenitent Sinners; & y<sup>t</sup> by these you may be warned to flee from y<sup>e</sup> Wrath w<sup>ch</sup> is to come & to lay hold on Eternal Life.

Min:

Blessed are y<sup>e</sup> poor in spirit: for theirs is y<sup>e</sup> Kingdō of Heaven.

People.

L<sup>d</sup> have mercy upon us, & make us partak<sup>r</sup>s of y<sup>s</sup> Blessing.

Min:

Blessed are they y<sup>t</sup> mourn: for They shall be comforted.

People.

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People.

L<sup>d</sup> have mercy &c.

Min.

Blessed are y<sup>e</sup> meek: for they shall Inherit y<sup>e</sup> Earth.

People.

L<sup>d</sup> have mercy upō us & make us partak<sup>r</sup>s &c.

Min.

Blessed are They w<sup>h</sup> do hunger & thirst aft<sup>r</sup> righteousness: for They shall be filled.

Peo:

L<sup>d</sup> have &c.

Min.

Blessed are y<sup>e</sup> mercifull: for They shall obtain mercy.

Peo:

L<sup>d</sup> have mercy &c.

Min:

Blessed are y<sup>e</sup> pure in heart: for They shall see God.

Peo.

L<sup>d</sup> have mercy &c.

Minister.

Blessed are y<sup>e</sup> Peacemakers: for They shall be called y<sup>e</sup> Children of God.

People.

L<sup>d</sup> have mercy &c. this blessing.

Minister.

Blessed are They w<sup>h</sup> are persecuted for righteousness sake: for theirs is y<sup>e</sup> Kingdom of Heaven.

People.

Lord have mercy upon us & indue us w<sup>h</sup> all these Graces, & make us partakers of y<sup>e</sup> blessedness pmised to Them, we hūbly beseech Thee.

Minister.

You have already heard y<sup>e</sup> blessings pmised to y<sup>e</sup> obedient, now hear y<sup>e</sup> Judgm<sup>t</sup> of God denounced against Sinners.

1 Cor. 6. 9  
to 10.

Know ye not y<sup>t</sup> y<sup>e</sup> unrighteous shall not inherit y<sup>e</sup> Kingdom of God? be not deceived neither fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abusers of themselves w<sup>h</sup> mankind, nor Thieves, nor Cove-

tous,



*The Printed Text, 1683-86.**Alterations and Amendments, 1689.*

tous, nor drūkards, nor Revilers, nor Extortioners, shall inherit y<sup>o</sup> Kingdom of God?

People.

O L<sup>d</sup> p<sup>r</sup>serve us frō these Sinns, & frō thy wrath w<sup>ch</sup> they justly deserve.

Min:

Galat 5.  
19 to 22.

The works of y<sup>o</sup> Flesh are manifest w<sup>ch</sup> are these, Adultery, fornication, uncleanness, Lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditiōs, Heresies, Envyings, murthers, drūkenness, revellings & such like: of y<sup>o</sup> w<sup>ch</sup> I tell you before as I have also told you in time past that they w<sup>ch</sup> do such things, shall not inherit y<sup>o</sup> Kingdom of God.

People.

ô L<sup>d</sup> p<sup>r</sup>serve us frō these Sinns, & frō thy wrath w<sup>ch</sup> they justly deserve.

Min.

Ephes. 5. 5.  
7.

This you know that no whoremonger, nor unclean pson, nor Covetous man who is an Idolater, hath any Inheritance in the Kingdom of Christ & of God. Let no man deceive you w<sup>th</sup> vain words, for because of these Things cometh y<sup>o</sup> wrath of God upō y<sup>o</sup> children of disobedience.

People.

Frō these & all other Sinns, & frō thy wrath w<sup>ch</sup> they justly deserve, save & deliver us we humbly beseech Thee ô L<sup>d</sup>.

(562) In the Exhortation after the Curses. After] Now seeing that

The following passage inserted.] all They are blessed who truly obey God according to his holy word; let his Goodness lead us to repentance, & to such a godly righteous & sober life, y<sup>t</sup> we may not fall short of y<sup>o</sup> blessedness w<sup>ch</sup> he hath pmised to all that love him. And seeing that All they are accursed &c.

(563) Ibid. Within parentheses.] judgment hanging over our heads, and always ready to fall upon us)

Altered] judgments hanging over the heads of the wicked, and always ready to fall upon them)

(564) Ibid.] penance.

Altered] repentance.

(565) In the Versicles and Answers after the Lord's Prayer.] save

Altered] hear

(566) Ibid.] That put their trust in thee.

Altered] Who have now made their Supplicatiōs to y<sup>o</sup>.

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(567) Ibid.] Send unto them help from above.

(568) Ibid.] And evermore mightily defend them.

(569) After the last mentioned line.]

(570) After the Versicles &c.] Let us pray.

(571) In the Prayer.] by sin are accursed,

(572) In the next Prayer.] meekly

(573) Ibid.] make haste to

(574) Ibid. After] help us in this world,

Altered] L<sup>a</sup> cause thy face to shine upō us.

Altered.] Y<sup>e</sup> we may ev'more rejoyce in y<sup>o</sup>.

Added.] Minister.  
Put thy Laws in our Hearts.

Answer.  
And rememb<sup>r</sup> o<sup>r</sup> Siñs & Iniquities no more.

Struck out.

Altered] accuse them of s'n,

Altered] humbly

Struck out.

The comma struck out, and these words added.] by thy grace,

(575) Title-page and Imprint.]  
"THE PSALTER OR PSALMS OF DAVID,  
"AFTER THE TRANSLATION OF THE  
"GREAT BIBLE, POINTED AS THEY ARE  
"TO BE SUNG OR SAID IN CHURCHES."

"London, Printed by the Assigns [&c.]  
"1683. Cum Privilegio."

(576) Against the Heading] The Psalms of David.

The Title-page and Imprint, and the whole text of the Psalter, remain without alteration.

Note.] This Translation was to be revis'd. D. Kidder had done it. But 'twas not examined for want of time.

(577) "FORMS OF PRAYER TO BE  
"USED AT SEA."

The whole standing without alteration.

*The Printed Text, 1683-86.*

(578) Title-page, without imprint.]

“THE FORM AND MANNER OF MAKING,  
“ORDAINING, AND CONSECRATING OF  
“BISHOPS, PRIESTS, AND DEACONS, AC-  
“CORDING TO THE ORDER OF THE  
“CHURCH OF ENGLAND.”

(579) In “The Preface” on the back of  
the Title. First line.] unto all Men dili-  
gently reading

(580) Ibid. Third line.] time

(581) After the Preface.]

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The word “Priests” altered thus.] Pres-  
byters (commonly call’d Priests)

Struck out and altered] from

Altered] times

The following additional passages on the  
interleaf, with a parting stroke above the  
first and third paragraphs.]

The Persons who desire to be ordained,  
shall send their Testimonials to the Bishop  
from the Place of their present Residence  
at least a moneth before. And come Them-  
selves to be examined at least a week before.

After y<sup>e</sup> Receipt of y<sup>e</sup> Testimonials the  
Bishop shall give order that public notice be  
given of their desiring holy orders, in the  
Church, Chappell, or College where they  
reside, the Lords-day before the Ordination-  
day.

Whereas we have bin often impos’d upon  
by Men pretending to Orders in the Church  
of Rome, it is therefore humbly propos’d  
whether Since We can have no certainty  
concerning the Instruments of Orders w<sup>ch</sup>  
They show, They may be admitted to serve  
as deacons or Presbyters of this church  
without being ordain’d according to the  
following Offices.

The Commissioners proceeded no further  
for want of time; The Convocation being  
mett.

[Notwithstanding this Note, the following  
Alterations and Amendments are contained  
in the Volume; which may be supposed  
(from the Diary of the Commissioners) to  
have been prepared by a Committee of the  
Board, but not finally revised by the Board  
itself. *W. H. B.*]

*The Printed Text, 1683-86.*

*Alterations and Amendments, 1689.*

(582) "THE FORM AND MANNER OF  
"MAKING OF DEACONS."

(583) In the Rubric before the Litany.]  
*sing or*

(584) After the Oath of Supremacy.  
In the first Interrogation. Before the  
words,] to serve God

(585) In the second Interrogation.]  
Realm

(586) Ibid.] Ministry of the Church?

Struck out.

Added] having a sincere & fervent de-  
sire to

Altered] Church of England

Altered] Order & Ministry of Deacon?

(587) "¶ THE FORM AND MANNER OF  
"ORDERING OF PRIESTS."

(588) Against the General Rubric.]

*q* at home

*q* elsewhere

In this Title, the *full stop* altered to a  
*comma*; and this explanation added.] i. e.  
Presbyters.

The following Notes and additions are  
written on the interleaves, but without any  
mark to show where it was proposed to  
insert them.] Seeing The Reformed Churches  
abroad are in that imperfect State that  
They cannot receive Ordination from Bishops;  
It is humbly propos'd, whether They may  
not be receiv'd by an Imposition of A  
Bishops hands, in these or such like words.

Take Thou Authoritie to preach the word  
of God & to minister y<sup>e</sup> Holy Sacraments  
in this Church as (*q* where) thou shalt be  
lawfully appointed thereunto.

Whereas it has bin y<sup>e</sup> constant practice  
of y<sup>e</sup> Antient Church to allow of no Ordina-  
tions of Priests i. e. Presbyters, or Deacons  
w<sup>th</sup>out a Bishop, & that it has bin like-  
wise y<sup>e</sup> constant Practice of this Church  
ever since y<sup>e</sup> Reformation, to allow none  
that were not ordained by B<sup>ps</sup> where they  
could be had; yet in regard that several  
in this Kingdō have, of late years, bin  
ordained only by Presbyters, The Church  
being desirous to do all y<sup>t</sup> can be done for  
Peace, & in order to y<sup>e</sup> healing of our  
dissensions, has thought fitt to receive such  
as have bin ordained by Presbyters only to  
be ordained according to this Office with

y<sup>e</sup>

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y<sup>o</sup> Addition of These words in these following places.

Archd: Reverend Father &c. order of Priesthood, If they shall not bin already Ordain'd.

B<sup>p</sup>. Good People &c. Priesthood &c. If they have not bin already Ordain'd.

Q. B<sup>p</sup>. Receive y<sup>o</sup> H. Gh. for y<sup>o</sup> office & work of a Priest in y<sup>o</sup> Ch. of God now comitted unto Thee by y<sup>o</sup> Imposition of our hands, if Thou hast not bin already ordain'd.

By which as she retains her opinion and Practice w<sup>ch</sup> make a B<sup>p</sup> necessary to the giving of Orders when He can be had; so she do's likewise leave all such Persons as have bin ordain'd by Presbyters only, the freedom of their own Thoughts concerning their former Ordinations. It being, w<sup>th</sup> all, expressly p<sup>ro</sup>vided that this shall never be a Precedent for y<sup>o</sup> time to come, & y<sup>t</sup> It shall only be graunted to such as have bin ordained before the Day of

(so)

(so)

The Letters of Orders are to be given them in so much of the Form as was used in Ireland upon the Return of K. Ch. y<sup>o</sup> 2<sup>d</sup> to his Kingdome, by D. Bramhall, Archb<sup>p</sup>. of Ardmagh.

— Non annihilantes priores ordines (si quos habuit) nec validitatem nec invaliditatem eorundem determinantes, multò minus omnes ordines sacros Ecclesiarum Forinsecarum condemnantes, quos proprio Judici relinquimus; sed solummodo supplentes, quicquid prius defuit per Canones Ecclesie Anglicanæ requisitum, et providentes paci Ecclesie ut Schismatis tollatur occasio, et conscientijs Fidelium satisfiat, nec ullo modo dubitent de ejus Ordinatione, aut actus suos presbyteriales tanquam invalidos aversentur: In cujus rei Testimonium..

(589) The metrical Translation and Paraphrase of the Latin Hymn, *Veni Creator Spiritus.*] Come, Holy Ghost, our souls inspire, (&c.) Come, Holy Ghost, eternal God, (&c.)

(590) The words of Ordination pronounced by the Bishop at the Imposition of Hands.]

The first and second pages struck out, and this Note written on the interleaf.] New Hymns to be compos'd.

Struck cut; and the following Proposal, and new Form, written on the interleaf.]

Whereas

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Hands.] Receive the Holy Ghost for the Office and work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

(591) Against the said Words of Ordination, and the Rubric preceding it.]

(592) Between the next Rubric, and the Words pronounced in delivering the Bible: viz. before] Take thou Authority (&c.)

(593) In the first Collect. Against the words,] Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy Word, (&c.)

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Whereas It was y<sup>e</sup> constant Practice of y<sup>e</sup> Church to ordain by Prayer, w<sup>ch</sup> practice continu'd for many Ages & y<sup>e</sup> y<sup>e</sup> pronouncing these words "[Receive the Holy Ghost]" in y<sup>e</sup> Imperative Mood, was brought into y<sup>e</sup> Office of Ordination in y<sup>e</sup> darkest Times of Popery; It is humbly submitted to y<sup>e</sup> Convocation, whether it be not more suitable unto y<sup>e</sup> general Rule the Ch. of E. has gone upon of conforming her self to y<sup>e</sup> primitive Church to put these words in some such form as this.

' Pour down, ô Father of Lights, y<sup>e</sup> holy  
' Ghost on this thy Servant, for y<sup>e</sup> Office &  
' work of a Priest in y<sup>e</sup> church of God, now  
' comitted unto Him by y<sup>e</sup> Imposition of our  
' hands that whose sinns he do's forgive they  
' may be forgiven, & whose sinns he doth  
' retain they may be retained, & y<sup>e</sup> he may  
' be a faithfull dispenser of Gods holy Word  
' & Sacraments, to y<sup>e</sup> ædification of his  
' Church, and y<sup>e</sup> glory of his holy name  
' through Jesus Christ, to whome with y<sup>e</sup>  
' Father & y<sup>e</sup> Holy Ghost be all Honour &  
' glory world w<sup>th</sup>out End. Amen.'

The following Note written on the margin by a different hand, with many abbreviations.] S. Aug. l. 15. de Trin. Cap. 27. Quomodo ergo De<sup>9</sup> nō est Qui dat Sp<sup>m</sup> Sanctū? imo quant<sup>9</sup> De<sup>9</sup> est Qui dat Deū? neqz enim Aliquis Discipulorū ei<sup>9</sup> dedit Sp<sup>m</sup> S<sup>m</sup>. Orabant quippe ut veniret in eos Quib<sup>9</sup> man<sup>9</sup> imponebāt, nō Ipsi enim dabant. Quem morem in suis p<sup>o</sup>positis etiā nunc servat ecclesia.

[N. B. This is the passage, mentioned in the Diary of the Commissioners, p. 23, as having been produced by the Dean of Canterbury, in the discussion of this part of the Liturgy; and is quoted there, with some variations. This marginal Note was therefore, perhaps, written by Dean (afterward Archbishop) Tillotson himself. *W. H. B.*]

Added, as part of the Words to be used by the Bishop.] In the name of y<sup>e</sup> Fath<sup>r</sup>, & of y<sup>e</sup> Sonn & of y<sup>e</sup> holy Ghost,

In the margin, a mark of doubt, largely written with pencil.] Q.

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(594) "THE FORM OF ORDAINING OR  
"CONSECRATING OF AN ARCHBISHOP  
"OR BISHOP; WHICH IS ALWAYS TO BE  
"PERFORMED UPON SOME SUNDAY, OR  
"HOLY-DAY."

(595) The metrical Translation and Para-  
phrase of the Latin Hymn, *Veni Creator*  
*Spiritus*, as before.]

(596) In the Doxology of the metrical  
Translation.] merit,

The first page struck out, and this Note  
written on the interleaf.] New Hymns to  
be compos'd.

Underlined and marked with pencil.] Q.

(597) Title-page without imprint.] "A  
"FORM OF PRAYER WITH THANKS-  
"GIVING, TO BE USED YEARLY UPON  
"THE FIFTH DAY OF *NOVEMBER*. A  
"FORM OF PRAYER TO BE USED UPON  
"THE THIRTIETH DAY OF *JANUARY*. A  
"FORM OF PRAYER WITH THANKS-  
"GIVING, TO BE USED YEARLY UPON  
"THE NINE AND TWENTIETH DAY OF  
"MAY."

(598) In the Service for 30 January.  
In the substitute for the First Collect at  
Morning Prayer. Against the words,] (the  
shedding whereof nothing but the blood of  
thy Sou can expiate)

Marginal Note.] This may be s<sup>d</sup> of  
every Sin, & is, therefore y<sup>e</sup> less pp.

THE foregoing is a true and authentic Copy of the Alterations and Amendments of the Liturgy, which were prepared by the Commissioners appointed by Royal Letters Patent, dated the seventeenth day of September, in the first year of the reign of King William and Queen Mary, and are contained in an interleaved copy of a black letter edition of the Book of Common Prayer, printed in 1683, and published in 1686, (as appears by the several Title-pages,) remaining in the special custody of the Archbishop of Canterbury, at Lambeth Palace, according to the terms of certain Papers of "Directions" transcribed among the Illustrative Documents that accompany this Copy.

On the outside of the cover, in front of the said interleaved Volume, is the following Note, written by Dr. Edmund Gibson, Bishop of London, within the pannel of the binding:—

"This Book is to be deposited in Lambeth Library, together with the  
"Papers, which belong'd to Archb. Tenison, and remain now, digested  
"under their proper heads, in my Closet at Fulham, at the end of my  
"Study."

Signed, "E. L."

The following Note or Extract, in the same handwritings as those of the Alterations and Amendments, is written on a flyleaf at the beginning of the said interleaved Volume:—

"After the Kalendar &c. just before Catechismꝰ &c. in y<sup>o</sup> Preces privatae set forth by Author: of Q. Eliz. in 1573. in 16<sup>o</sup>. See Admon: ad Lectorē.

"Ubi in Calendario, singulis ferè diebus uniuscujusq; mensis, Sanctorum (quos vocant) nomina apposuimus: Id eò fecimus amice Lector, non quòd eos omnes pro divis habeamus, quorum aliquos ne in bonis quidem ducimus: Aut quod alioqui (si Sanctissimi sint) ijs divinum Cultum atq; Honorem tribuendum censeamus: Sed ut certarum quarundam rerum, quarum stata tempora nosse plurimum refert, quarumq; ignoratio nostris hominibus obesse possit, quasi Notæ quædam sint atq; indicia. Atq; ha[e]c quidem hujus facti et instituti nostri ratio esto. Vale."

In the foregoing Copy, care has been taken to transcribe all the manuscript Alterations, Amendments, Notes, Proposals, Suggestions, and Queries, of every description, contained in the said interleaved Volume, *verbatim et literatim*, with scrupulous adherence to the forms of spelling, abbreviation, and punctuation, observed in the Original; together with all such cancelled or altered passages thereof, (herein carefully distinguished as such,) which appear in any manner or degree to be important. In the first column of this Copy are given, all the titles and headings of the said Book of Common Prayer, within inverted commas; and all such quotations of the printed text, with apt words describing the same, as are needful to show to what parts of the Liturgy the Alterations and Amendments relate. In the second column are given, first, such descriptive

tive



tive words as aptly and truly express the nature of the several Amendments, whether they consist of omissions, alterations, additions, or otherwise; and secondly, the Amendments themselves, separated from the said descriptive words by an excluding bracket. It is also to be observed that, where any brackets occur in the manuscript Amendments, they are distinguished from my own brackets, in this Copy, by inverted commas, thus “[ ].”

I hereby certify that the foregoing Copy has been made under my superintendence and direction; and that it has been repeatedly revised and carefully examined and compared with the Original, by me; also that I have numbered the several Titles, Amendments and Notes, in 598 distinct articles, for convenient reference thereto.

Lambeth Palace, }  
5 May 1854. }

*Willm. Henry Black,*  
Late Assistant Keeper of the Public Records.

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ALTERATIONS AND AMENDMENTS  
OF THE LITURGY,  
1689.

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COPIES OF  
ILLUSTRATIVE DOCUMENTS,  
FROM THE  
ARCHIEPISCOPAL RECORDS AND LIBRARY  
AT  
LAMBETH PALACE.

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- I. The Royal Commission to the Archbishop of York and others, dated 17 September, 1 William and Mary, 1689.
- II. Diary of the Proceedings of the Commissioners, from 3 October to 18 November, 1689; written by Dr. John Williams, a Commissioner.
- III. IV. Directions, from the Dean of the Arches, respecting the Custody of the Interleaved Copy of the Liturgy, containing the Alterations and Amendments prepared by the Commissioners.

## I.

From the Original Commission under the Great Seal of England, among the Archiepiscopal Records at Lambeth Palace, in the Eleventh Volume of "Chartæ Antiquæ."

WILLIAM and MARY by the Grace of God King and Queene of England Scotland France and Ireland Defenders of the Faith &c. To the most Reverend Father in God Thomas Lord Archbischopp of Yorke, The Right Reverend Fathers in God Henry Lord Bischopp of London, Peter Lord Bischopp of Winchester, William Lord Bischopp of S<sup>t</sup> Asaph, Thomas Lord Bischopp of Rochester, Thomas Lord Bischopp of Carlisle, Jonathan Lord Bischopp of Exeter, Gilbert Lord Bischopp of Salisbury, Humphry Lord Bischopp of Bangor, and Nicholas Lord Bischopp of Chester And to our Trusty and Welbeloved John Tillotson Doctor in Divinity and Deane of Canterbury, Edward Stillingfleet Doctor in Divinity and Deane of S<sup>t</sup> Pauls London Simon Patrick Doctor in Divinity and Deane of Peterborough Richard Megott Doctor in Divinity and Deane of Winchester John Sharp Doctor in Divinity and Deane of Norwich Henry Aldridge Doctor in Divinity and Deane of Christ Church William Jane Doctor in Divinity and Regius Professor in Divinity in Our University of Oxford, John Hall Doctor in Divinity and Margaret Professor in Divinity in Our said University Joseph Beaumont Doctor in Divinity and Regius Professor in Divinity in our University of Cambridge John Mountague Doctor in Divinity and Master of Trinity Colledge in our said University John Goodman Doctor in Divinity and Archdeacon of Middlesex William Beveridge Doctor in Divinity and Archdeacon of Colchester John Battely Doctor in Divinity and Archdeacon of Canterbury Charles Alston Doctor in Divinity and Archdeacon of Essex Thomas Tenison Doctor in Divinity John Scott Doctor in Divinity Edward Fowler Doctor in Divinity Robert Grove Doctor in Divinity John Williams Batchelor of Divinity and Richard Kidder Batchelor in Divinity Greeting. WHEREAS the particular formes of Divine Worshipp and the Rites and Ceremonyes appointed to be used therein, being things in their owne nature indifferent and alterable and soe acknowledged it is but reasonable that upon Weighty and Important Consideracōns according to the various Exegency of tymes and occasions such changes and alteracōns should be made therein as to those that are in place and Authority should from tyme to tyme seeme either necessary or expedient AND WHEREAS the Booke of Canons is fitt to be reveiwed and made more suitable to the state of the Church And Whereas there are defects and abuses in the Ecclesiasticall Courts and Jurisdiccōns and particularly there is not sufficient Provision made for the removing of scandalous Ministers and for the reformacōn of manners either in Ministers or people

AND

AND WHEREAS it is most fitt that there should be a strict Method prescribed for the Examinacōn of such persons as desire to be admitted into Holy Orders, both as to their Learning and Manners Wee therefore out of Our pious and Princely Care for the good Order Edification and Unity of the Church of England comitted to Our Charge and for the reconciling as much as is possible of all differences among Our good Subjects and to take away all occasions of the like for the future have thought fitt to Authorise Empower and Require And by these Our Letters Patents Wee Doe Authorize Empower and Require You the said Thomas Lord Archbishop of Yorke Henry Lord Bishop of London Peter Lord Bishop of Winchester William Lord Bishop of S<sup>t</sup> Asaph Thomas Lord Bishop of Rochester Thomas Lord Bishop of Carlisle Jonathan Lord Bishop of Exeter Gilbert Lord Bishop of Salisbury Humphry Lord Bishop of Bangor Nicholas Lord Bishop of Chester John Tillotson Edward Stillingfleet Simon Patrick Richard Megott John Sharp Henry Aldridge William Jane John Hall Joseph Beaumont John Mountagne John Goodman William Beveridge John Battely Charles Alston Thomas Tenison John Scott Edward Fowler Robert Grove John Williams and Richard Kidder or any nyne or more of you whereof three to be Bishoppes to meet from tyme to tyme as often as shall be needfull and to prepare such Alteracōns and Amendments of the Liturgy and Canons and such proposalls for the Reformatiōn of Ecclesiasticall Courts and to Consider of such other matters as in your Judgment may most conduce to the ends above mencōned soe that the Things by you soe considered and prepared may be in a readinesse to be offered to the Convocacōn at their next meeting and when approved by them may be presented to Us and Our two houses of Parliament that if it shall be Judged fitt they may be establisht in due forme of law. IN WITNES whereof Wee have caused these Our Letters to be made Patents. WITNES Ourselves at Westminster the seaventeenth day of September in the first yeare of Our Raigne.

Per Breve de privato Sigillo.

*Barber.*

(Indorsed)

Comission for Regulateing and Inspecting into Ecclesiasticall Affayres.

*Barber.*

The foregoing is a true copy of the Original Letters Patent preserved among the Archiepiscopal Records at Lambeth Palace, examined by me. There is also, among Bishop Gibson's Manuscripts, in the Library, (Lambeth MSS. No. 933, article 12,) a document intituled, "A Copy of the Ecclesiastical Comission A. 1689, taken from y<sup>e</sup> Original by Th. Tenison D. D." But it is both defective and inaccurate in several respects. The same Commission is inrolled in the Records of the High Court of Chancery, in the fourth part of the Patent Roll of the first year of William and Mary, number 35; as appears by an Office-copy in the Archbishop's possession.

*W<sup>m</sup>. H. Black.*

Lambeth, 1 May 1854.

## II.

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## A DIARY

Of the proceedings of the Commissioners appointed by K. William & Q. Mary to revise the Common prayer, 1689.

Taken by D<sup>r</sup>. Williams now Bishop of Chichester, one of the Comm<sup>rs</sup>. every night, after He went home from the several Meetings.

There was an appointment made by direction from the Lord Bishop of London, for their meeting at the Jerusalem Chamber at 9 o Clock, Octo<sup>r</sup>. 3. 1689.

Sess. 1. } The first thing done was the opening of the Com<sup>ms</sup>. D<sup>r</sup>.  
Oct. 3. } Sharp Dean of Norwich being desired to read it.

The tenor of it was in these Words " We do authorise, empower & require you - - - Archb<sup>p</sup> of York &c. and any Nine or more of You whereof 3 to be Bishops, to meet from time to time, as often as shall be needfull and to prepare such alterations and amendments of the Liturgy & Canons, and such proposals for the Reformation of Ecclesiastical Abuses and to consider of such other matters as in Your Judgment may most conduce to the ends above mentioned; so that the things so by you considered and prepared may be in readiness to be offered to the Convocation at their next Meeting, and when approved by them may be presented to Us & Our 2 houses of Parliament, and that if it shall be judged fitt they may be established in due form of Law—Sept. 17. 1689.

The Names of the Persons appointed to be Commissioners.

Ten B<sup>ps</sup>. viz. D<sup>r</sup>. Lamplugh Arch B<sup>p</sup>. of York, D<sup>r</sup>. Compton B<sup>p</sup>. of London, D<sup>r</sup>. Smith B<sup>p</sup>. of Carlisle, D<sup>r</sup>. Mews B<sup>p</sup>. of Winchester, D<sup>r</sup>. Floyd B<sup>p</sup>. of St. Asaph, D<sup>r</sup>. Sprat B<sup>p</sup>. of Rochester, D<sup>r</sup>. Burnet<sup>\*</sup> B<sup>p</sup>. of Salisbury, D<sup>r</sup>. Trelawny B<sup>p</sup>. of Exon, D<sup>r</sup>. Humfreys B<sup>p</sup>. of Bangor, D<sup>r</sup>. Stratford B<sup>p</sup>. of Chester.

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Six Deans, Tillotson of Canterbury, Stillingfleet of St. Pauls, Patrick of Peterb: Meggot of Winton, Sharp of Norwich, Aldridge of X<sup>t</sup>. Church.

4 Professors & } Oxford { Hall } Cambridge { Beaumont }  
D<sup>rs</sup>. of Universities } { Jane } { Mountague }

4 Arch

4 Arch Deacons—Goodman, Beveridge, Alston, Battley.

6 of the London Clergy—viz, Tenison, Grove, Scott, Fowler, Kidder, Williams.

Of those there met at that time 17 viz. 5 B<sup>ps</sup>. whereof 2 Elect, 5 Deans and 7 others.

B<sup>ps</sup>. of London, Rochester, St. Asaph—Elect of Worcest. and <sup>Stilling.</sup>  
<sup>Patr.</sup> Chich<sup>r</sup>. Deans of Canterb. Norwich, Winchest. X<sup>t</sup>. Church, Gloucester. others, Beveridge, Tenison, Grove, Scott, Alston, Kidder & Williams.

*NB.* 1. Before the 2<sup>d</sup> Sess. D<sup>r</sup>. Stillingfleet was B<sup>p</sup>. of Worcester and D<sup>r</sup>. Patrick B<sup>p</sup>. of Chichester.

2. In Sess. 9 D<sup>r</sup>. Tillotson appears as Dean of Pauls, and D<sup>r</sup>. Sharp as Dean of Canterbury.

3. Of the aforesaid Co<sup>m</sup>ss<sup>rs</sup>. never sat York, Carlisle, Exeter, Beaumont, Mountague, Battley—B<sup>p</sup>. of Rochester came only twice and not after Sess. 2. Octob. 16. D<sup>rs</sup>. Jane, Aldridge, Meggott came not after Sess. 3. Oct. 18.

After the reading of the Co<sup>m</sup>mission the first point proposed to be debated was the reading the Apochrypha in the Church.

For it there were 3 things offered,

1. That leaving it out wou'd give great offence to the People—thus D<sup>r</sup>. B.
2. That if not the whole allowed to be read yet some parts of the most usefull should be retained—By D<sup>r</sup>. Jane.
3. It was desired that We should not proceed in these matters till We had a greater Number, and without more time to Consider —D<sup>rs</sup>. of Winton.

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To the two former it was answered, That besides the Objections against particular parts of it, the Whole was of no Authority, That it gave too great a Countenance to the Pretensions of the Church of Rome, and shewed too great a Respect to the Books themselves—To the last it was said—That the Time was short and the matter would not admit long delays. 2 That what was done here was no determination and that the whole was to be left to the Convocation—It was carry'd against the Apochrypha.

The next point in Debate was the Version of the Psalms in the Common Prayer. It was debated whether keep the Old Translation, or have y<sup>t</sup> altered, or wholly take in the new.

Here Mr. Kidder was desired to give some account of what He (at the desire of some of the B<sup>ps</sup>.) had observed. He shewed that the first half was faulty, the latter much better, (and from thence he collected that the Translator by that Time he had gone through the first half grew weary of his Work, and rather chose to Translate it a new, then patch it up as before) and that it differed from the LXX as well as from the Hebrew.

Mr. K.

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Mr. K. and Mr. W. then withdrew (about 12 a Clock) going out of Town.

It seems They gave several Their parts, and Adjourned till Monday, Oct. 14.

On Monday Oct. 14 only 7 or 8 met viz. . . . . and adjourned till Wednesday following at 10 in the Morning.

Sess. 2 } On Wednesday Oct. 16. at 10 o'Clock, met 18 of the Cõmiss<sup>rs</sup>.  
Oct. 16 } viz.

6 Bishops, London, Winton, Rochester, St. Asaph, Worcester, Chiches<sup>r</sup>.

6 Deans, Canter<sup>y</sup>, Norwich, Winchest<sup>r</sup>. X<sup>t</sup> Church, Gloc<sup>r</sup>. Peterbrö.

6 others, Beveridge, Tenison, Grove, Scot, Alston, Williams.

In the first place the B<sup>p</sup>. of Rochester spoke to this purpose, That He questioned the Authority of this Cõmiss<sup>rs</sup>; and whether it was not ꝑ̃munire to meet according to it, That a burnt Child dreads the Fire, and that he shou'd not think himself safe unless He had it under the hands of the 12 Judges, having in his former Case had Judges on his Side, That if it was legal, yet however He questioned whether this was not dissolved, and that there needed a new Commission, and that 1. Because the quality of some of the Persons therein concerned was altered; Such as He a few days ago had the Honour to lay his hands upon; and 2. because there were but 7 at the last meeting that Adjourned the Court; and that the Cõmiss: made 9 at least of the Quorum. He urged further that He could not See how We could enter upon such matters having given Assent and Consent to Them; That it was to accuse the Church, and Condemn it as if it needed; That this was to prevent the Convocation, and that it could not be taken well by them to be called together to Confirm that which They had no hand in: That this wou'd provoke the Parliament.

This ended, the D<sup>n</sup>. of Gloc<sup>r</sup>. D<sup>r</sup>. Jane stood up and said, that what the B<sup>p</sup>. of Rochester said, had convinced him and He was of the same mind.

To this was reply'd especially by D<sup>r</sup>. Patrick B<sup>p</sup>. of Chichest<sup>r</sup>, 1. That sure there was no comparison between the late Ecc̃ical Cõmission and this: For here was nothing to be determin'd, and They were only called together to advise and give their Opinion; not to determine concerning right and wrong "[The B<sup>p</sup>. of Rochest<sup>r</sup>. said He would not compare Them]." 2. Nor betwixt the Judges then that were corrupted and gave Verdict against Law, and these that acted according to Law; and that They had consulted some of them (as well as the King had) and They said it was lawfull; for there was no Law to hinder the King from calling any Persons together for Their Advice, and this the Words of the Cõmission shewed was no more. 3. The Bishop of London said, that it was approved by the Lords House, and besides if this Cõmission shou'd end without effect, the Work wou'd be taken out of Our hands and done without the Clergy. 4. That this was not to prevent the Convocation but to shorten their

their Work, and that was usual in Parliament, and great Assemblies.  
5. That all signify'd nothing unless the Convocation approv'd it.

Several other things were said by the B<sup>ps</sup>., but being at some distance at first, I heard them not so well.

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After some Debate, the B. of S<sup>t</sup>. Asaph moved, that those that were not satisfied about the Co<sup>m</sup>mission might withdraw and not be Spies upon the rest. Upon which D<sup>r</sup>. Jane rose up to be gone, but was prevailed with to stay. And a motion was made to debate the matters before them as Friends or a private Co<sup>m</sup>mittee, but this others were against, because then They did not know how far the acting without a Co<sup>m</sup>mission might come within the Statute of Premunire.

However They sat down, and continued out that Ass<sup>e</sup>mbl<sup>y</sup> and it was desired that all things that happened at that Time might be kept Secret. Before which the D<sup>n</sup>. of Peterborough was desired to read his Observations on the Psalms (as He had digested them) which He did, and that matter was again discoursed.

At last it was moved that They wou'd take Their Parts (but this the Deans of X<sup>t</sup>. Church and Gloc<sup>r</sup>. and Winchest<sup>r</sup>. did not shew a concurrence in) and bring them again the next meeting.

So They Adjourned to Friday Oct. 18 at 1 of the Clock.

Oct. 16 The B<sup>ps</sup>. of London and Worces<sup>r</sup>, D<sup>r</sup>. Alston and Williams, din'd at D<sup>r</sup>. Patricks the B<sup>p</sup>. of Chich<sup>r</sup>. whither after dinner came D<sup>r</sup>. Tenison and D<sup>r</sup>. Grove and They together went over most of the Questions upon the Service.

Oct. 17. 10 in the Morning, there met at D<sup>r</sup>. Beveriges the Dean of Peterburrow D<sup>r</sup>. Grove D<sup>r</sup>. Scott & Williams who went over the Calendar about the Lessons for Holydays and then came the B<sup>p</sup>. of S<sup>t</sup>. Asaph, and They went over part of those of the Week Days.

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Sess. 3. } Friday Oct. 18 at 1 in the Afternoon the Committee sat. Pre-  
Oct. 18. } sent 19—

B<sup>ps</sup>. of London, Winton, St. Asaph, Salisbury, Worcest<sup>r</sup>.  
Chich<sup>r</sup>.—

Deans—Cant<sup>r</sup>. Winton, Norwich, X<sup>t</sup>. Ch: Gloc<sup>r</sup>. Peterb :

Doctors, Beveridge, Tenison, Grove, Scott, Alston, W<sup>ms</sup>. &  
after<sup>ds</sup>. D<sup>r</sup>. Hall.

Then were read over the Queries upon the whole Service by D<sup>r</sup>. Tenison.  
The First thing taken into debate was the Ceremonies; but they had not gone far, before the Deans of X<sup>t</sup> Ch: and Gloc<sup>r</sup>. went out; who came no more.

They considered the Case of Godfathers, and it was propos'd that Parents (comprehending therein Grandfathers &c) might upon occasion be admitted.

As for the posture of the Sacrament, it was first moved that it might be kneeling or standing at Liberty, but at last it was agreed for those



\* Page 8.]

that scrupled kneeling, that it shou'd be in some posture of Reverence, and in some Convenient Pew or Place in the Church so that none but those that kneeled, shou'd come up to the Rails or Table, And that the Persons scrupling shou'd some Week Day before come to the Minister; and declare that they cou'd not kneel with a good Conscience. This was agreed to, and drawn up. Only the B. of Winchester \* moved that the Names of such Persons might be written down, but that was not approved, and after all He dissented from the whole.

They proceeded to the Cross. Dr. Bev: said, They might as well object against holding the Child in Arms, and that there was no end if We wou'd take away all scruples. It was argued this was a distinct thing from the other Ceremonies, For there must be some Time, Place, Posture, Habit; but this depended wholly upon human Institution, And after a full debate it was agreed, 1. That the Persons indulged were to declare in their Conscience They thought it Sinfull to have it used. 2. That the Children should be Baptized last, that were to be baptised without the Cross. This was drawn up and Assented to.

Then the Court rose up and adjourned till Monday Oct. 21 at 3 a clock.

Sess. 4. } Oct. 21 at 3 a Clock. Present 15.  
Oct. 21. }

Bishops, London, S<sup>t</sup>. Asaph, Salisb: Worcest<sup>r</sup>, Chichester.

Deans, Canterbury Norwich, Peterburrow.

Doctors, Beverige, Hall, Tenison, Grove, Scot, Alston, Williams.

Went over what was done about the Cross, (because the B<sup>p</sup>. of London went then away before the rest) and agreed to leave out that of the Childrens being Baptised last—It was desired that some expedient shou'd be thought of for the ease of Ministers in the Use of the Cross.

\* Page 9.]

They then proceeded to the Case of Godfathers. It was pleaded by Dr. Beverige, 1. That it was very Antient. 2. That We shou'd have a Care of going off from the practise\* of the Universal Church, and that no instance cou'd be given in Antiquity where this was not used.

To which it was answered, That it was a very usefull and laudable practice and shou'd be encouraged, but withal it was too often made a matter of Interest. 2. That it was - - - - - as is publisht by Baluzius  
(So) - - - - - 3. That it was hard to find an instance of a Child Baptised  
(So) before S<sup>t</sup>. Cyprians Time.

At last it was agreed that a Rubrick should be drawn up, that if the Parent should say He cou'd not conveniently procure Godfathers, He himself shou'd be admitted to be a Sponsor.

Then it was proceeded to the Surplice, which held a long debate. All agreed, it was a matter of the least consequence; and it was debated whether to lay it wholly aside, but in Cathedrals, or to leave it as it is, or indiff<sup>r</sup>. To lay it wholly aside would be to give offence and make a Schism, or encourage the Schism that was now setting a foot. To leave it

as it is wou'd not be to answer the end of the meeting, and to make what was the least necessary, the most. To leave it indifferent wou'd be the Occasion of continual Divisions.

The B<sup>p</sup>. of London went here away, & adjourn'd till Wednesd<sup>y</sup>. 3 a Clock.

Here We continued a Sub-Comm̄ee. At last it was agreed, that a Rubrick shou'd be drawn up, to signify that We us'd it only as decent and Antient, and that if any Minister thought it unlawfull he might go to the B<sup>p</sup>., who shou'd (as He thought fit) Appoint One to Officiate in the Service for Him. It was desired, We shou'd meet y<sup>e</sup> next Day at 10 a Clock as a Sub-Comm̄ee and Sit all Day.

Oct. 22. A Sub-Comm̄ee. Tuesday Oct. 22 Met as a Sub-Comm̄ee about 10. Present Page 10.]

B<sup>p</sup>. St. Asaph, Salisb. Worc<sup>r</sup>. Chiches<sup>r</sup>.

Deans, Canterb: Norwich, Peterburrow.

Doctors, Hall, Beverige, Tenison, Grove, Scot, Williams.

Enter'd upon the Kalendar about S<sup>a</sup>. Days, and determin'd only such to be inserted, that were allowed by Our Church, according to the First Book of Edw. 6.—Went over the Service Book in Order; Resolved to omit the Benedictus &c.—Agreed to leave out the Collect, *We are ty'd with the Chain* &c. as not being in the Original Book - - - - - Quere that; (So)  
for in some of the Books, it is not left out, but put into another place:  
- - - said, in that of Ely—Continu'd till about 5 a Clock. (So)

Sess. 5. } On Wednesday Oct. 23 the Comm̄ee Sat about 3 a Clock.  
Oct. 23. } Present 14.

B<sup>p</sup>. London, Asaph, Salisb: Worcest<sup>r</sup>. Chichester.

Deans. Canterbury, Norwich.

D<sup>s</sup>. Hall, Beverige, Tenison, Grove, Scot, Alston, Williams.

Went over what was done by the Sub-Comm̄ee—The cheif debate was about the Athanasian Creed—It was moved, either to leave it with an alias, or to leave out the Damnatory Clauses, or to leave it as it is with a Rubrick. For it was alledg'd 1. That it was Antient. 2 Received by Our Church ever since the Reformation. 3 Offence to leave it out; but granted that if it was to do now, it were better to omit it.

It was reply'd by the B<sup>p</sup>. of Salisb: 1 That the Church of England Page 11.]  
received the 4 first General Councils that the Ephesine Council condemns  
any new Creeds. 2. That this Creed was not very antient, and the Filioque  
especially. 3. That it condemned the Greek Church whom yet We defend.  
—It was propos'd by the B<sup>p</sup>. of Worcest. to have a Rubrick, that it shou'd  
be interpreted by Article - - - of Our Church, and that the condemning (So)  
Sentences were only as to the Substance of the Articles; which was drawn  
up and approv'd of.

We sat till 6. and adjourn'd till 10 next day.

Sess. 6. } Thursday Oct. 24--met about 10 Present 13.  
 Oct. 24. } B<sup>ps</sup>. London, Asaph, Salisb: Worcest. Chichester.  
 Deans, Norwich, Peterburrow.  
 Doctors, Hall, Beverige, Tenison, Scot, Alston, Williams.

Went upon the Offices of Baptism, and the Lords Supper.

About Dipping — said it was the Custom to dip in England—B<sup>p</sup>. of S<sup>t</sup>. Asaph said, it was so still in some parts of Wales; putting in the head, and letting it run over the Body.—Orderd that both be inserted.

About the Lords Supper; Debated the Prayer of Consecration; that it was not the words, but the setting it apart by Prayer, that was the Consecration.

Ordered that when they Consecrate afresh they begin with the Prayer — In the Trisagion, alter'd it to Thou O Holy One—Thou O Son of God with the Holy Ghost.

Page 12.] Here D<sup>r</sup>. Tenison reproving D<sup>r</sup>. Bev: he took so ill, that he was leaving; but D<sup>r</sup>. T. ask'd his Pardon.

Adjourned till Friday, 1 a Clock.

Sess. 7. } Friday, Oct. 25. one a Clock, the Comiss<sup>rs</sup>. Sat. P<sup>r</sup>. 15.  
 Oct. 25. } B<sup>ps</sup>. London, Asaph, Salisb. Worcest. Chichester.  
 Deans, Norwich, Peterburrow.  
 D<sup>rs</sup>. Goodman, Hall, Beverige, Tenison, Scot, Fowler, Alston,  
 Williams.

(So) Went over the Office of Baptism—Disputed the point of Regeneration  
 (So) —Beverige went away early—Enter'd upon the Catechism - - - went  
 away - - - - B<sup>p</sup>. of London &c. Adjourned till Monday 3 a Clock,  
 So We became a Sub-Com<sup>tee</sup>, viz. B<sup>ps</sup>. Salisb: Asaph, Worcest. Chich<sup>r</sup>.  
 D<sup>r</sup>. Tenison, Hall, Williams,—went over the rest of the Catechism.

Sess. 8. } On Monday Oct. 28. 3 a Clock—Present 12.  
 Oct. 28. } B<sup>ps</sup>. London, Asaph, Salisb: Chester, Worcest. Chichester.  
 D<sup>rs</sup>. Hall, Tenison, Grove, Fowler, Scot, Williams.

[No Deans.  
 .W.H.B.]

\* Page 13.]

There was a long Debate about Baptismal Regeneration, and the Phrase in the Office *Regenerated by Thy Holy Spirit*. It was desired by D<sup>r</sup>. T. that either the latter part of it, *by thy Holy Spirit* might be left out, or explain'd, Forasmuch as the Phrase (as now used) implies an actual Change. It was answered, that the Phrase has been antiently apply'd to Baptism, and if there were not more in Baptism than the outward washing it would give away the Cause to the Anabaptists. \* But it was again reply'd, Not so, because it was a Federal Regeneration; and what gave a Title to the Privileges of that Covenant, (of which the Assistance of the H. Spirit was One) according as They were capable of Them. It was Argued further, that this was a Phrase disputed by the Non-Conformists, and by all those that were against falling from Grace—It was said further, Baptism did unite us to the Spirit.

They

They proceeded to the Office of Confirmation, In the first place was read an Exhortation to be used sometime before Confirmation (as there is before the Sacrament) The first thing debated in that was that Hebr. 6 was apply'd to it, and so apply'd as if Confirmation was of the Foundation. The B. of S. said it was of the Foundation respecting Government.—B. of A. said that it appear'd to be so, because immediately follows the *βαπτισμολ*, by which the Baptism of Christ was distinguish'd from that of St. John. But B. W. that He thought it was - - - - -

(So)

It was agreed to be left out in the Exhortation. The Collect was mended by putting in New Testament Phrases into the place of the old. And it was agreed to, that there should be a Charge or Exhortation drawn up, to be used by the Bishop in the Close.

Adjourn'd till Wednesday 3 a Clock.

Sess. 9. } On Wednesday, Oct. 30. 3 a Clock. Present 15.  
Oct. 30. }

Bishops, London, Chester, Salisb: Worcest<sup>r</sup>. Chichest<sup>r</sup>.  
Deans, Pauls, and Canterbury (D<sup>r</sup>. Sharp).  
D<sup>rs</sup>. Goodman, Tenison, Beveridge, Grove, Fowler, Scot,  
Alston, Williams.

(So)

Then was read what was done the last meeting about Confirmation and the Phrase *Regenerated* in the Prayer was objected against. Dr. Goodman, S. and T. said it was fitt to be expunged especially in the Thanksgiving, or moderated because of the Dissenters & because . . . . It was answer'd, That this was the Doctrine of all Reformed Churches, and that this could not be without altering the Office of Baptism the Catechism &c. and it was put to the Vote, whether it was now to be done, or left to the Convocation. Carry'd for the latter. Then they read the Charge to be used at the Conclusion of that Office, and after some Amendments proceeded to the Office of *Matrimony*. Agreed to make a Rubrick about the Ring; and to leave out *with my Body* &c. and put in other words for it.

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(So)

The B<sup>p</sup>. of London went away about 5. The Court Adjourn'd till Thursday 3 a Clock.

Sess. 10. } Thursday Oct. 31. 3 a Clock. Present 9.  
Oct. 31. }

Bishops, London, Salisb: Chester, Worcest<sup>r</sup>. Chich<sup>r</sup>. Bangor.  
D<sup>n</sup>. of Pauls (D<sup>r</sup>. Tillotson)  
D<sup>rs</sup>. Scot, Alston,

Considered the Office of Visitation of the Sick.  
Adjourn'd til Friday Nov<sup>r</sup>. 1. 2 a Clock.

Sess. 11. } Met Nov<sup>r</sup>. 1. Friday about 2 a Clock Present 12.  
Nov. 1. }

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Bishops, London, Salisb. Chester, Bangor. Chich<sup>r</sup>.  
Dean of Canterbury. (D<sup>r</sup>. Sharp)  
D<sup>rs</sup>. Tenison, Fowler, Beveridge, Grove, Scot, Williams.

Review'd the Comination—Considered the Alterations to be made in it.

Then D<sup>r</sup>. F. moved, that the business of the Athanasian Creed might be reheard, and he desired it might be left at Liberty with a *may be read* since he had convers'd with several Conformists and Nonconformists. The Conformists were Men of Eminence that were of that mind and some of them had not read it for many Years. The Nonconformists were desirous of it and were of the mind that no Creed should be used, but what was conceived in Scripture Expressions. However, it was thought more advisable to leave it as it was and let the Convocation consider it. Both B. of Salisb: and Dean of Cant. undertaking to promote it in both Houses of Convocation.

(So) Then they proceeded to the Business of *Ordination* which the B. of S. reduced to 3 Cases. 1. That of the Church of Rome. 2. Of the foreign Churches. 3. Of the Dissenters at home. As to the Church of Rome it was urged we had very great Reason now to question the validity of their Orders, because that they Ordained without imposition of Hands ( . . . . till after Ordination) and without the Form of Words *whosoever Sins* &c. and then it was requisite that there should be an Intention, which cou'd never be proved. But here it was \*reply'd, We ought to be Cautious, because it has always been own'd by Our Church. And we also received Orders from them, And therefore the B<sup>p</sup>. of L. said that We did not question the validity of their Orders, but the Sufficiency of the Evidence. And this was confirm'd, not only by the Cheats put upon us, but also because we had no Communion with that Church. D<sup>r</sup>. Bev. reply'd, So it wou'd be with the Reformed. It was answer'd Not; Because there We have Communion, and they were willing to give us Satisfaction, but that the Church of Rome wou'd not do. And this was no more than what the Antient Church did, which wou'd not admit without *Literæ formatæ*. It was agreed to propose it, whether therefore they shou'd not be Reordain'd with a Conditional Ordination, *If thou art not already Ordained*. 2. As for that of Foreign Churches, it was urg'd by B. S<sup>r</sup>. that the Church of England had allowed it, as in Du Moulin P<sup>b</sup>. of Canterb: D<sup>r</sup>. Bev. reply'd that might be, for that it was not necessary where there was no Cure of Souls. Nay, the Dean of Canterb: said, that he had heard Laymen had been P<sup>b</sup>endaries (if not Camden) many. But the B<sup>p</sup>. laid before them the Case of the Scotch Bishops who were Consecrated B<sup>ps</sup>. without being Reordain'd Priests; and that K. James 1<sup>st</sup>. stily insisted upon it, and was p<sup>s</sup>ent at the Consecration in Westm<sup>r</sup>. Abby. That B<sup>p</sup>. Andrews opposed it but yeilded; and that

\* Page 16.]

(So)

\* Page 17.]

(So)

o———\* 3. As for Dissenters, the B<sup>p</sup>. of Salisb. said, that it was a kind of necessity in our p<sup>r</sup>t. circumstances; and that the Antient Church did

did give us some directions, when notwithstanding the Canons of the Church against admitting two B<sup>ps</sup>. to one Altar, yet they were willing to Receive y<sup>e</sup> Donatists into the same City, and that the Survivour shou'd be the B<sup>p</sup>. tho' the Donatists had been very vexatious. But to this D<sup>r</sup>. Bev: reply'd They had Episcopal Ordination. But it was answer'd, that there could be no more two B<sup>ps</sup>. than a Presbyter be Ordained without a Bishop, and if the Necessity of affairs was a Reason for the One, it was a Reason for the other; and that the Stopping of the p<sup>a</sup>. Schism made it a necessity. It was then queried how it should be done; and it was agreed, that it shou'd be only for this turn, those that were in Orders, but not to proceed further. The further debate was adjourned til Monday 3 a Clock.

o————— It was sometimes queried, What good wou'd this do as to the Dissenters. It was answered by D<sup>r</sup>. Still: We sat there to make such Alterations as were fitt, which wou'd be fit to make were there no Dissenters, and which wou'd be for the improvement of the Service.

It was said, I think by D<sup>r</sup>. F. that some of the Nonconformists desired to be heard. It was reply'd by D<sup>r</sup>. Still: \*that was not to be allowed, because doubtless they had no more to say by word of mouth than they had in their Writings. And that They might do them Justice there were several of their Books laid before the Comm<sup>ee</sup>, that They might consult if there be occasion.

(So)

\* Page 18.]

Sess. 12. } On Monday Nov. 3. at 3 a Clock. Present 16.  
Nov. 3. }

B<sup>ps</sup>. London, Asaph, Sarum, Bangor, Chichester.

Deans, Canterbury, Pauls.

D<sup>ns</sup>. Goodman, Hall, Beveridge, Tenison, Grove, Fowler, Scot, Alston, Will<sup>ms</sup>.

Reassumed the debate of Reordinations; and a Rubrick read about it, signifying the Reasons of this proceeding. But D<sup>r</sup>. Bev: said, if the Ordination should be put hypothetically viz. *If thou art not Ordained*, it lookt like Equivocation on the part of the Ordainer and Ordained: Of the Ordainer, because it is likely he believ'd him not ordained before; Of the Ordained, because he Questioned not his former Ordination. To this the B. of S. answer'd, that there was no reason for this because here was a Declaration annexed, that each should reserve his opinion.

Then D<sup>r</sup>. K. made another proposal. . . . .

Then D<sup>r</sup>. Scot read B<sup>p</sup>. Bramhals method that he took in Ordain<sup>e</sup>. such.

Then D<sup>r</sup>. Grove propos'd, that the Ordination might be lookt upon as imperfect only, not invalid. Not invalid, because then all acts done by them, must be so accounted and that They would never allow; but as Imperfect and then the \* B<sup>p</sup>. without Presbyters shou'd lay his hands on them, as it was in the Form before of Foreign Churches. But to this the Dean of S<sup>t</sup>. Pauls reply'd that in this point we were to respect 2 things. 1. The Preservation of the Churches principle about the necessity of Episcopal

\* Page 19.]

Ordination when it might be had; and the Case of the Dissenters; and that it was much like the marrying of the Man and the Woman refusing, but after a Term of Years She consenting to go on, the Woman was then married alone, without beginning again with the Man.

The D<sup>n</sup>. of Cant. ask'd why it might not be allowed as well as that the Church of Rome formerly allow'd ours (as in Q. Marys Letter to Gardiner) Quod illis deerat, Supplebit Episcopus; which they conceived was the Potestas Sacrificandi, Mason l. 5. c. 14 P. 671. 672 and so it might be here (v. Mason. P. 172) where we were to say, If thou art not already Ordained &c. To this it was reply'd that then the question only was as to the matter of fact (as in Baptism) allowing their right, if prov'd; but here it was matter of right. After this it was proposed and carry'd (D<sup>r</sup>. Bev. & Scot dissenting) to be hypothetically expressed, and after an examination of the Phrase it was also agreed, that the like Phrase should be inserted at the Archdeacons Presentation in Ordination.

Before the B<sup>p</sup>. of London went away adjourn'd till Wednesday 3 a Clock.

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Sess. 13. } On Wednesday, Nov. 6. 3 a Clock—Present 13.  
Nov. 6. }

Bishops, London, Asaph, Sarum, Chester, Chichester.  
Deans—Pauls and Canterbury.  
D<sup>n</sup>. Hall, Tenison, Grove, Scot, Alston, Williams.

Begun with the Office of Ordination, and particularly with the Care that ought to be taken in conferring Orders; that at least a Month before they should send in their Testimonials and at least a Week before make their Appearance. It was proposed that among the things the Candidates were to be try'd in, one shou'd be the composing some short discourse upon the place, in writing upon some point or Article. Upon which the B. of S. told the Board, what was wont to be in his Time in Scotland, first that He shou'd compose some practical Discourse, then Doctrinal, then mixt; shou'd be examin'd in the Originals, and then in Sacred Chronology. So that it took up a Months Space.

It was proposed also, that the Names of the Persons to be Ordain'd shou'd be expos'd some Days before and Notice given to the parish He was to be Instituted to. B<sup>p</sup>. of London said, He thought, this belong'd to the Canons; but it was reply'd, that the Canons were but little consulted, and the Rubrick more in use.

Then they proceeded to the Phrase, *Receive the Holy Ghost*. B<sup>p</sup>. of Sarum said, this was not above 400 Years standing, and that it was brought in in those Ages when the Design was to exalt the Priesthood; That the \*Forms originally were by way of Prayer, *Exaudi Nos &c.* And so it was in the Apostolical Constitutions, in Dionys. Areopi. and the Council of Carthage, and that it begun to be alter'd in Hildebrands time. B<sup>p</sup>. of S. Asaph reply'd, he thought the Form to be very fitt, because tho' spoke upon extraordinary, yet the Ordinary was convey'd with the extraordinary and so insisted upon the conveying of the Spirit by Baptism and the Lords Supper,

\* Page 21.]

Supper, *Drink into one Spirit*. “[*Accipe Sp. Sanctum* i. e. istiusmodi Sanctam et Spiritualem potestatem, Seu Spiritus S<sup>t</sup> gratiam, qualis ad hoc requiritur, ut quis ex Presbytero fiat Ep<sup>us</sup>. Mason. l. 4. c. 1. p. 10. *Receive the Holy Ghost*, i. e. the Grace of the Holy Ghost, to exercise and discharge the Office of Priesthood: Bramhal, Consecra<sup>n</sup>. of Prot. B<sup>p</sup>. defended p. 486.—Gratiam quæ peccata remitteret Hieron. Chrys. Amb.—Remittere i. e. declarare, prædicare, ib: p. 633 &c. v. plura.]” And to receive was so to Receive as to bestow it upon others in the Sacraments. To this D<sup>r</sup>. Scot agreed. B. of S. reply’d, that this was not contending for any thing else, but leaving out the Word *receive* and that these Texts did not prove it. B<sup>p</sup>. of Chich<sup>r</sup>. said, that Sense was hard. The Professor and others said, they thought no more was intended by it, than *Receive* y<sup>o</sup> Commission to preach the Word and Administer the Sacraments, in the due Use of which the Holy Ghost is convey’d. This was left to further consideration.

Went upon the Collects for Sundays and adjourn’d till Friday 1 a Clock.

Sess. 14. }  
Nov. 8. } Met Friday Nov<sup>r</sup>. 8: 1 a Clock—Present 13.

Page 22.]

Bishops, Lond. Asaph, Salisb. Chester. Chiches<sup>r</sup>.

Deans, Pauls and Canterbury.

Doctors, Tenison, Grove, Fowler, Scot, Alston, Williams.

In the first place went over the first 10 Collects after Trinity.

Then reassumed the debate about the Form of Ordination. B<sup>p</sup>. of Sarum read it by way of Prayer. Here D<sup>r</sup>. Scot interposed, and said that He thought the Form used by our Saviour, tho’ in an extraordinary Case, yet did contain the Ordinary; as, that *as my Father hath sent me So* &c. and that it seemed more Solemn to keep it, as it has been used in the Church since the Reformation; and if this be not retained, there is no Form of Ordination Authoritatively. To this it was reply’d, That the Form afore-said, used by our Saviour did not seem to be the Form necessary to be used; and if it was necessary to be used in that manner Authoritatively, then there had been no Ordination when that had not been used. 2. It was evident that the Church never used it in that Form for 1300 Years together; as Appears by 16 Rituals produc’d by Morinus de Ordinatione and what was in the Council of Carthage, &c nor is now used in any Church but Our’s. 3. That it was not us’d in Ordination in the Church of Rome (where it is by way of Prayer, *Exaudi Nos* &c. but after it, when the B<sup>p</sup>. alone impos’d his hands. D<sup>r</sup>. W. said; that B<sup>p</sup>. Bramhal and Mr. Mason did instance in this as the primitive Practice “[The beleif and practice of the Primitive Church \* who knew no other matter than Imposition of hands, nor Form, than *Receive the Holy Ghost* &c Bramhal, Protest. Ordinat. defended, p. 994.]” So *Mason*, who tho’ He saith in one place, *In Baptismo est certa verborum Formula, quam Christus ipse per modum præcepti Sanxit in Ordine non item.* l. 2. c. 14. p. 665. yet soon after adds p. 666.

\* Page 23.]

that



that in the Church of Rome is used, *quicquid ad Presbyteratus essentiam est necessarium confertur autem per eadem verba quibus hodie utitur Ecclesia Anglicana, imo quibus usus est ipse Christus.*

To this the B<sup>p</sup>. of Sarum reply'd, it was their mistake, and if Mr. Mason had liv'd since Morinus publish'd his Book, He would have made good work with it. Here the Dean of Cant. shewed a quotation out of S<sup>t</sup>. Austin de Trinitate l. 15. c. 27. proving Christ to be God because he gave the H. Ghost; but the Church only prays for it. *Quomodo ergo Deus non est, qui dat Spiritum Sanctum; imo quis Deus est qui dat Deum? neque enim aliquis discipulorum ejus dedit Spiritum Sanctū orabant quippe ut veniat in Eos quibus manus imponebant, non ipsi Eum dabant, quem morem in suis propositis etiam nunc servat Ecclesia.* B<sup>p</sup>. of S<sup>t</sup>. Asaph shew'd how the Apostles did therefore pray, that the H. Ghost might be confer'd by the Imposition of their hands Acts 8. 15. 17. and he said, that Simon then receiv'd the H. Ghost himself. D<sup>r</sup>. Scot offred further, that We ought to consider the prudence of such an Alteration. It was answer'd that the Commiss<sup>rs</sup>. made some Alteration in 1661 And the Church of Rome great and many. And besides this was to bring the Case to its true State.

Page 24.]

The B<sup>p</sup>. of London went away about 5. Adjourned the Court till 3 on Monday—But they sat and went over many other Collects.

Sess. 15. } Monday, Nov. 11 met about 3 a Clock—Present 10.  
Nov. 11. }

Bishops, Lond. Asaph. Sarum. Bangor, Chester, Chiches<sup>r</sup>.  
Dean, of Pauls.  
Doctors, Tenison, Fowler, Williams.

Proceeded on the Collects and for the most part kept to it as a Rule (where it cou'd be observ'd) to take the matter of the Collect out of the Epistle and Gospel; especially considering that this was done in the 5 new Collects composed in 1661—Order'd, That the Collects that are good but not suitable to the Epistle and Gospel be retained but put into the Number of the voluntary Prayers.

Went thro' the rest of the Collects after Trinity; and after the B<sup>p</sup>. of London, &c. went away, they continued on, and went through some of the Saints-days, as far as Phil. & Jac. Adjourn'd til Wednesday 3 a Clock.

There was a debate about shortning the Service. B<sup>p</sup>. of Sarum moved that on Sundays, the Epistle and Gospel shou'd go for the Lessons; but it was answer'd, that that wou'd be offensive, and besides it would not be so proper and beneficial to the People, as to read the Scriptures in Course. It was Answer'd this might be in the Afternoon. It was proposed by others, that rather they would abridge it, by ending\* the Litany at the Lords Prayer (the latter part seeming now but a botch, and chiefly respecting times of Persecution) and after that read the Commandments and so conclude.

\* Page 25.]

Sess. 16. }  
Nov. 13. } Wednesday Nov. 13: Present 15.

Bishops, Lond. S. Asaph. Sarum, Bangor, Chester, Chichester.  
Deans, Pauls, Canterbury, (stayd not) Peterburrow.  
Doctors, Tenison, Beveridge, Grove, Scot, Alston, Williams.

Went over the rest of the Collects for the Holy Days. - - - -  
Adjourned til Friday 9 in the Morning.

Sess. 17. }  
Nov. 15. } Friday Nov. 15, met about 10.—Present 14.

Bishops, London. S. Asaph. Sarum. Bangor. Chester.  
Deans, Pauls, Canterbury, Peterburrow.  
Doctors, Tenison, Grove, Scot, Fowler, Alston, Williams.

Went over the Whole again; made some few Alterations and Amend-  
ments; the most considerable was in the Athanasian Creed; where after it  
was suggested, that they were the Articles, and not the Terms in which  
those Articles were expressed, that were assented to; it was concluded, that  
the word *obstinately* should be inserted, and the reference to Article - - - - (So)  
omitted. Added a new Service for Rogation-Sunday—Proceeded as far  
as the Sunday after Trinity—Then rose about 5 and Adjourned (So)  
till Monday 9 a Clock.

Nov: 18. Monday Nov: 18. about 10 in y<sup>e</sup> Morning Present 8.  
Bishops, Lond. Asaph, Sarum.  
Dean of Peterburrow.  
Doctors, Tenison, Grove, Alston, Williams.

Not being a *Quorum*, we only read over what was done before, begin-  
ning at Sunday after Trinity and proceeded to the Office of Page 26.]  
Baptism. It was proposed by W. that a Rubrick shou'd be drawn up (So)  
respecting those Ministers that shou'd Scruple the use of the Cross; that  
being the most material point in question among the Non-conformists, and  
which they all agreed in their dissent from. It was moved by D<sup>r</sup>. G. that  
however, this should extend to those that were to come in, not to those that  
were already in the Church. It was agreed, that it should be much after  
the way taken in the Rubrick about kneeling. The B<sup>p</sup>. of Sarum drew it  
up — There were some few Alterations, as particularly that dipping  
shou'd be continu'd in Baptism—Parted till 3. Afternoon.

Sess. 18. }  
Nov. 18. } Afternoon—Present 9.

p. m. Bishops, London, Asaph, Sarum, Bangor, Chester.  
Doctors, Tenison, Grove, Alston, Williams.

There being a *Quorum*, the B<sup>p</sup>. of Sarum proposed the Rubrick for  
their Consent; which was agreed to.

Then

Then there was a debate about the extent of the Comissn whether We were to Sit after the Convocation began? And that We shew'd from the Commission that We were to offer to it.

\* Page 27.]

Then how far the Power of the Convocation did extend? The B<sup>p</sup>. of Sarum said, that since the Act of Submission in H. 8<sup>s</sup>. time, they cou'd not enter upon any matter but what was proposed by the King; and the King now did \* propose by the Commission: So that they cou'd begin nothing, tho' by the Commission they might debate and reject as they pleased after the proposal.

Proceeded to review the rest of the Offices, and finished.

There was remaining, the Form of Subscription (which the B. of Sarum proposed before there was a Quorum, but it was forgot) and Ex-communication was spoke of, but it was too late.

Rose up sine Die.

And thus this Assembly concluded, after above 6 Weeks continuance, and 18 Sessions; besides about 6 Sub-Co<sup>m</sup>ittees there and elsewhere.

The Alterations and Improvements are in the interleav'd Common Prayer Book, deposited with D<sup>r</sup>. Tenison.

The Convocation began Nov. 6.

Commissioners that never sat 6. viz. York, Carlisle, Exeter, Beaumont, Mountague, Battley.

Bishop of Rochester was only twice, and came not after Sess: 2. Oct: 16—Nor D<sup>r</sup>. Jane, Aldridge, Meggott, after Sess: 3. Oct: 18.

Memorand.

Nov. 5. 1708. This transcript Collated with B<sup>p</sup>. Williams's original Papers, by  
Edmund Gibson  
John Garnett.

The foregoing is a true copy of a Book in quarto, in blue paper covers, in the possession of the Archbishop of Canterbury, containing 27 fairly written and numbered pages; on the first page whereof is the following note, which I believe to be in the handwriting of Doctor Andrew Coltee Ducarel, formerly Librarian of the Archiepiscopal Library at Lambeth, viz.—

“To be put into the publick MS. Library at Lambeth.”

Also on the 28th page is the following note, written, as I believe, by the said Dr. Ducarel:—

“This Copy is transcribed, & on collating it I think exactly, from one in 4<sup>o</sup>, containing 20 pages, & belonging to Mr. Sturges Prebendary of Winchester, but lent me in 1761 by Dr. Lowth Prebendary of Durham, with Leave from Mr. Sturges, that I might have a Copy of it taken.”

And I hereby certify that I have examined and corrected the foregoing transcript.

Lambeth, 28 April 1854.

W<sup>m</sup>. H. Black.

## III.

## DIRECTIONS.

The Original book of Alterations w<sup>ch</sup> were intended to have been made in y<sup>e</sup> book of Co<sup>m</sup>on Prayer in y<sup>e</sup> year 1689, & the Bundles of Papers w<sup>ch</sup> were left by Archbishop Tenison to be delivered to y<sup>e</sup> Arch Bishop of Canterbury for y<sup>e</sup> time being, to be kept & p<sup>s</sup>erv'd in y<sup>e</sup> Library at Lambeth; but y<sup>e</sup> Book to be kept secret, & under y<sup>e</sup> immediate custody of y<sup>e</sup> Archbishop, according to y<sup>e</sup> intention of Archbishop Tenison, and the same caution will be judg'd necessary as to some few of y<sup>e</sup> Papers when inspected and perus'd.

From the Dean  
of the Arches.

(Indorsed)

The foregoing is a true copy of a Paper, (being one leaf in quarto,) preserved with the said Original Book of Alterations; examined by me,

*W<sup>m</sup>. H. Black.*

Lambeth, 1 May 1854.

## IV.

From the Dean of the Arches.

## DIRECTIONS,

The Original book of Alterations w<sup>ch</sup> were intended to have been made in y<sup>e</sup> book of Co<sup>m</sup>on Prayer in y<sup>e</sup> year 1689, & the Bundles of Papers w<sup>ch</sup> were left by Archbishop Tenison to be deliver'd to y<sup>e</sup> Arch Bishop of Canterbury for y<sup>e</sup> time being, to be kept & p<sup>s</sup>erv'd in y<sup>e</sup> Library at Lambeth; but y<sup>e</sup> Book to be kept secret, & under y<sup>e</sup> immediate custody of y<sup>e</sup> Archbishop, according to y<sup>e</sup> intention of Archbishop Tenison, and the same caution, will be judg'd necessary as to some few of y<sup>e</sup> Papers when inspected and perus'd.

1. Papers relating to Court affairs in y<sup>e</sup> Reigns of K. James y<sup>e</sup> 1<sup>st</sup> & K. Char. 1<sup>st</sup>.

2. Miscellaneous Tracts & Papers in French &c.

3. Printed papers & Pamphlets concerning Matters Ecclesiastical & Religious.

4. \_\_\_\_\_ concerning Temporal matters of some value.

5. Another

- 
5. Another Bundle of y<sup>o</sup> same.
  6. Miscellaneous tracts &c. relating to Religion & y<sup>o</sup> Church, but of small value.
  7. \_\_\_\_\_ relating to Temporal matters of small value.
  8. Letters, chiefly to and from Lord Bacon.
  9. French papers relating to y<sup>o</sup> Swiss Cantons.
  10. An Essay towards reforming Newgate & the other Prisons.
  11. Letters from Bp. Gauden & his wife to y<sup>o</sup> Earl of Bristol.

N. B. All these Papers were rec<sup>d</sup> by me agreeably to y<sup>o</sup> Bp. of Londons Directions Oct. 21. 1748. T. C.

All the abovemention'd Papers were deliver'd to me & put into the Library at Lambeth by His Grace's order

23<sup>d</sup> February 1748.

Henry Hall, Librarian.

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The foregoing is a true copy of a Paper, (being the first page of one sheet in folio,) preserved with the said Original Book of Alterations, and all written by one hand ; examined by me,

*W<sup>m</sup>. H. Black.*

Lambeth, 1 May 1854.

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