

Liturgical Amendment Society (Ireland)

AMENDMENTS
IN THE
BOOK OF COMMON PRAYER,

PREPARED

BY THE COMMITTEE OF THE LITURGICAL
AMENDMENT SOCIETY (IRELAND).

WITH THE ASSISTANCE OF A NUMBER OF THE CLERGY AND LAITY IN
ENGLAND AND IRELAND.

..... "Si quid novisti rectius istis
Candidus imperti, si non his utere mecum."
Hor. Epis.

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PREFACE.

THE subject of Revision having been taken up zealously in England some years ago, a Society was formed in Ireland to co-operate in the good work, and a very extended intercommunication between the friends of the movement, lay and clerical, took place.

Draft after draft of amendments in the Book of Common Prayer were drawn up and submitted, in manuscript and afterwards in proofs, to many members of the Established Church, both clerical and lay, in England and Ireland, and that which is now respectfully laid before the public is the result of many suggestions and corrections. The great object has been to bring the language of the Prayer Book in its plain and obvious meaning into harmony with Scriptural truth, so that nothing shall be asserted as a fact, or set forth as a doctrine to be received, that cannot be proved by Scripture, and thus to remove all just cause of exception on the part of either members of the church or of pious nonconformists, opening the way for the latter to join our communion.

By such improvements as are here set forth it is hoped that the comprehensiveness of the church will be considerably enlarged, and the causes of the scruples and objections of many be removed, and a more sincere attachment and zealous exertion in support of the Established Church be promoted, while not a single person now a member will have cause for seceding.

The amendments are chiefly based upon, and are in harmony with, two great principles, the one, laid down in the 6th Article, "that whatsoever is not read in the Scriptures, nor may be proved thereby, is not to be required that it should be believed as an article of faith;" the other, affirmed by the Privy Council in the Gorham case, "that regeneration by the Holy Spirit may take place 'before,' or 'at,' or 'after' baptism." If anything herein can be shown to be contrary

to either of these, a suitable alteration will be cheerfully acquiesced in.

On a careful examination of the Prayer Book the propriety of various minor alterations will readily appear, as of obsolete words, &c.; but the amendments herein set forth are considered sufficient for the removing all grounds of conscientious scruples, and as comprehending all points on which any difference of opinion could take place.

Frequent repetitions of the same prayer in the same service should be avoided.

A desire has been expressed that some liberty should be given to the clergyman on some occasions to select and read other lessons than those prescribed for the day in the Annual Calendar, more especially if a Third Service shall be adopted.

It has also been suggested, as calculated to remove all objections, that the use of all or any of the proposed alterations should be optional and not compulsory.

N.B. Frequent reference is here made to the revision prepared by the Commissioners in 1689, in order that alterations then proposed may be considered.

NOTES TO THE ISSUE OF THE PROOFS.

Some changes here proposed may be regarded as unnecessary, but they have been made in consideration of the feelings and scruples of sincerely attached members of the Church, which must be deferred to (*c. g.*, The damnatory clauses in the Athanasian Creed are so strongly objected to, that some of the laity refuse to use them, and some will not even stand up while the creed is being read). The strong are most earnestly entreated to yield to the weak, where the proposed changes cannot cause any scruple of conscience, as thus, and thus only, can a full and general assent be obtained.

Four drafts in manuscript were circulated, and a great many improvements were thus obtained and made. Then about 250 proofs were struck off and circulated, with a request for corrections. Proofs were returned with notes in the margin, as also letters came containing suggestions; many of these have been adopted, and then issues of second (revised) and third proofs were made and circulated, and now a fourth and improved form is published.

A great variety of *structural* proposals have been sent, but these do not come within the special department now undertaken by those who have taken a part in preparing this pamphlet; their object being to soften the strictly binding character of rigid injunctions, and to remove the causes of the scruples of thousands, to prevent secession, and to encourage nonconformists to join. Others should take up and try to carry out an agreement as to structural amendments, on which much has already been written and published.

ATTENTION IS PARTICULARLY REQUESTED TO THE NOTE IN THE 21st PAGE; and it is hoped that all persons interested in liturgical revision will carefully examine this pamphlet and send a copy, prepaid, with notes (and corrections, if any appear necessary), to WILLIAM TRAIL, Esq., 3, Ely Place, Dublin.

GENERAL OBSERVATIONS ON THE REVISION

OF THE

BOOK OF COMMON PRAYER.

ALL the Saints' days, except such as have special services, to be omitted from the Calendar; also Innocents' day, and the service for the same, to be omitted. A new Annual Calendar has been prepared on the principle of substituting in every instance for the first lessons taken from the Apocrypha a lesson from the Canonical Scriptures; and if this, or any other such arrangement, is adopted, the "ORDER FOR THE READING OF THE HOLY SCRIPTURES SHOULD BE CHANGED ACCORDINGLY." And as the services for certain solemn days have already been removed from the Prayer Book, suitable alterations should be made as to these, and the "Feasts and Fast Days." A new Annual Calendar has also been prepared for the second lessons also, on the principle of the Revelation of St. John being introduced. The whole New Testament to be used by consecutive chapters morning and evening, from 1st of Matthew to the end of the Revelation; and all is arranged so that on its being read over a second time the Lessons for the Morning and Evening shall be changed; and to make up the requisite number, the Four Gospels and the Acts, and some of the Epistles, require to be read a third time.

In all places, both in the Rubrics and Services, the word "Priest" when retained to be understood as "Presbyter" or "Elder," and not in any sense as a sacrificing priest. For "Curate" insert "Minister."

Wherever the word "Catholic" occurs, the word "Universal" is to be substituted.*

The final "s" to be added to Jesu wherever it is omitted.

In the Apostles' Creed an asterisk (*) is to be placed at "Hell," and in the adjoining margin "Hades," with an asterisk (*), is to be inserted, or "he descended into hell" to be omitted, as these words are not used in the Nicene Creed, and in the Athanasian Creed instead of "descended into hell," insert, "was buried."

Corresponding changes to be made in the Evening Service as in the Morning.

In the title, "The Order for the Morning and Evening Prayer" (annexed to the last Table of the Calendar), omit "daily to be said and used throughout the year."

As to the "Ornaments of the Church and of the Ministers thereof," it seems essential that these should be regulated by a new Act of Parliament, instead of that in the second year of the reign of King Edward the Sixth.

ORDER FOR MORNING PRAYER.

Omit "daily throughout the year" in the title.

In the Rubric before the Absolution insert after the word "Or" "ministerial declaration of," R. 1689; or rather before the word "absolution" insert "the ministerial declaration of. Also in the same for "pronounced" insert "read," and after "Priest" insert "or Minister."

In the Absolution omit "and pronounce."

Omit the Canticle, "Benedicite Omnia," and insert the 148th or 96th Psalm.

In the Rubric before the second Collect for Peace, omit "daily;" and after "throughout all the year," insert "when there is public worship."

In the Rubric before the Athanasian Creed omit "sung or," and for "shall" insert "may," and omit all the damnatory sentences.

* The Commissioners might consider the propriety of putting "Christian" for "Catholic" in some places (*e.g.*), in the Athanasian Creed "Christian religion" for "Catholic religion."

NOTE.—The mark, "R. 1689," shows that the Revision prepared in that year favours the proposed amendment.

In the Litany at the end of the Versicle, beginning with "By the mystery of thy holy," insert "and by thy perfect obedience to the Law for man." See Collect for the Circumcision.

COLLECTS.

In the Rubric before the first Sunday in Advent, omit "that hath a Vigil or Eve," and insert at the end of the Rubric, "if there be public worship."

In the Collect for the Epiphany, instead of "have the fruition of thy glorious Godhead," insert "enjoy thy glorious presence for ever and ever," R. 1689.

In the Collect for the Sunday called "Septuagesima," for "are justly" insert "justly deserve to be."

In the Collect for the Sunday next before Easter, after "death upon the cross" insert "for our redemption," R. 1689, and after redemption insert "and."

In the second Collect after the Commandments for "kings" substitute "sovereigns."*

In the sentences after the Offertory the verses from "Tobit" to be omitted.

In the "Prayer for the whole state of Christ's Church," instead of "oblations" insert "offerings."†

In the "Exhortation" commencing "Dearly beloved on," for "I purpose," insert "it is purposed," and omit the word "other" before "discreet;" also, the words "the benefit of Absolution together with," to be omitted, and for "ghostly" insert "spiritual."

In the Address commencing "Dearly beloved in the Lord," for "damnation" insert "condemnation."

* It is worthy of being considered, whether the insertion after the Commandments of the thirty-seventh and thirty-ninth verses of the xxii. chapter of St. Matthew, according to the American Prayer Book, would not be an improvement. There is reason to believe that such an addition, with a Rubric giving the option to the minister to read, either the Commandments or the other, would be very acceptable to many, and could not offend, being in accordance with the suggestion in page four, for the permissive instead of the compulsory, use of all or any of the proposed amendments.

† See Acts xxiv. 17.

In the Rubric, before giving the bread, omit "all meekly kneeling," and insert after "to any one," "or more than one, at his discretion, and in this latter case the plural number to be used, and the address modified accordingly;" a corresponding change to be made in the Rubric before the giving the cup.

In the first Rubric, at the end of the Communion Service, omit "the" before "Sundays," and "other" before "holidays," and for "shall" before "be said," insert "may."

In the note after the Rubrics, at the end of the Communion Service, instead of "ordained" insert "the custom;" after "natural flesh and blood," insert "or any real or essential presence of Christ in the bread and wine."*

In the Calendar for "Purification of Virgin Mary" insert "Presentation of Christ," and in the title before the Collects omit "commonly called the Purification of the Virgin Mary."

PUBLIC BAPTISM OF INFANTS.

In the first Rubric omit "the people are to be admonished, that," and insert "in parishes in which," and after "come together" insert "the people are to be admonished accordingly," and omit "other" before "holidays," and before the word "Profession," insert "Christian," and omit "made to God in his baptism." †

At the end of Second Rubric insert, "or with or instead of these one or both Parents may stand as Godfather or Godmother, with or without any other."

In the address, commencing "Dearly beloved, forasmuch as," omit the words "Regenerate and," also the word "anew," ‡ and omit "thing;" and instead of the words "he may be baptized with water, and the Holy Ghost," insert "as he is to be baptized with water, so he may be endued with the sanctifying grace of the Holy Ghost." Omit "made" before "a lively member."

* In the Prayer Book in use in 1552, the words "Real and essential" were before "Presence of." Thus the innovation of a later time is rejected, and the proper word restored; or, perhaps, the best change would be to remove the superadded Rubric of 1662.

† In the service for private baptism, no profession is made.

‡ The fifth verse is quoted, and in it the word "anew" does not occur.

In the first prayer, omit from "and also didst safely lead" to "the mystical washing away of sin," and insert "whereas thy well-beloved Son Jesus Christ didst appoint water to be used in this sacrament" R. 1689, and insert also "for admission into the congregation of Christ's flock."

In the second prayer for "receive remission of sins by spiritual regeneration," insert "be regenerated and receive remission of sins" R. 1689,* or rather omit this second prayer altogether.

In the exhortation commencing "Beloved ye hear," omit "how he exhorteth all men to follow their innocency;" and omit the sentence commencing "Doubt ye not, therefore," and ending "his everlasting kingdom," and retain "Wherefore," &c., to end, omitting "declared by his Son, Jesus Christ."

In the prayer immediately following this exhortation omit "born again and be made," or for "born again" insert "daily renewed in the spirit of his mind." In the address commencing "Dearly beloved ye have, omit from "Ye have heard also" to "that he will," and insert "Wherefore ye must take care that he be taught that it is his duty to renounce," &c. For "Dost thou in the name of this child," insert "Wilt thou endeavour that this child be taught that it is his duty to," and for "thou wilt," insert "he may." Instead of the answer, "I renounce them all," insert "I will." Instead of "Dost thou believe," insert "Wilt thou also endeavour that this child be taught that it is his duty to believe," &c., to the words "quick and the dead." For "dost thou believe in" the holy, insert "and to believe," and for Catholic Church" insert "Church of Christ." Instead of "Wilt thou be baptized in this faith?" insert "Dost thou desire that this child be baptized in the name of the Father, of the Son, and of the Holy Ghost?" (The answer as it stands.)

(Minister.) Instead of "Wilt thou then obediently keep God's holy," &c., insert "Wilt thou then endeavour that this child be instructed obediently to," &c. In the last suffrage for "here dedicated," insert "thust presented," and for "by," insert before "our office," "according to," and for "rewarded,"

* The omission is much preferred.

† See Luke ii. 22.

insert "glorified." In the prayer following the suffrages, omit "sanctify this water to the mystical washing away of sin," and omit "therein." In the Rubric before the baptism, omit "if they shall certify that the child may well endure it," and "for he shall dip it," insert "he may dip the child," and after water, insert "or pour or sprinkle water upon it according as it may be desired."

Omit the next Rubric and the second form of words.

To the insertion in the margin in connexion with the address after baptism, add "unless objection is made," and when the singing is omitted, for "in token," insert "in the hope."

Omit entirely the form* "Seeing now," and also the thanksgiving prayer, "We yield thee," together with the preceding Rubrics.

In the address commencing "Forasmuch as," omit "this child has promised by you that are his sureties," and insert "ye have presented this child for baptism, and undertake to endeavour that he be taught that it is his duty;" and omit "what a solemn vow, promise, and profession, he has here made by you," and insert "how great and weighty are the responsibilities of those who are admitted into the congregation of Christ's flock," and omit "in the vulgar tongue."

* The entire omission is very much preferred, and, for many reasons, seems much better than any change of words.

PRIVATE BAPTISM.

Omit the thanksgiving prayer, "We yield thee."

In the form "I certify," after the questions, omit all the remainder from "who being" to "everlasting life," and insert "who is now publicly received into the congregation of Christ's flock."

In the address commencing "Beloved, ye hear," omit "how he exhorteth all men to follow their innocency;" and instead of the sentence commencing, "Doubt ye not therefore," and ending "his everlasting kingdom," insert the following: "In like manner we bring this infant and present him to the Lord, in the earnest hope that he will graciously receive him, that he will embrace him in the arms of his mercy, that he will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom."

In the prayer immediately following the Lord's prayer omit "he being born again and being made," and insert "he may be daily renewed in the spirit of his mind."

For "Dost thou in the name of this child," insert "Will you endeavour that this child be taught that it is his duty to," and for "thou wilt" insert "he may."

Instead of "I renounce them all," insert "I will."

Instead of "dost thou believe," &c., make the same changes as are specified in the service of Public Baptism.

Instead of the answer after the Creed "I renounce," insert "I will, the Lord being my helper."

Instead of "Wilt thou then obediently," insert "Will you then endeavour that this child be instructed obediently to."

In the form of "receiving," to the notice in the margin of the same, add "unless objection is made;" and when the signing with the sign of the cross is omitted, then for "in token" insert "in the hope."

For the changes as to the "Seeing now," and thanksgiving prayer after the publicly receiving of the child, see on Public Baptism page 10.

In the address commencing "Forasmuch as" omit "this child has promised by you that are his sureties," and insert "have presented this child for baptism, and engaged to endeavour that he be taught that it is his duty," and omit "what a solemn vow, promise, and profession he has made by you," and insert "how great and weighty are the responsibilities of those who are admitted into the congregation of Christ's flock," omit "in the vulgar tongue."

BAPTISM OF SUCH AS ARE OF RIPER YEARS.

In the Address "dearly beloved" omit "regenerate and," and omit the word "anew," as not being in John iii. 5, and omit "that of His bounteous goodness He will grant to these persons that which by nature they cannot have;" and instead of the words "they may be baptized with water and the Holy Ghost," insert "as he is to be baptized with water, so he may be endued with the sanctifying grace of the Holy Ghost."

In the first prayer "Almighty and Everlasting God," omit the words from "And also didst" to "Red Sea;" and omit from "and by the baptism" to "washing away of sin;" also omit "wash them and;" omit "being" before "delivered."

Instead of "be received into Christ's Church," insert "may enjoy the assurance of Thy pardoning mercy."

In the second prayer commencing "Almighty and Immortal God," omit "remission of their sins by spiritual regeneration," and insert "the graces of thy Holy Spirit;" for "receive" before "them" insert "bless," and for "may enjoy" insert "enjoying;" omit "and" before "may come."*

In the exhortation, "Beloved, ye hear," omit all the words after "Beloved, ye hear," to "ascension into heaven," inclusive; and after the words "St. Mark's Gospel," for "he" insert "our Saviour Christ," and omit the words "which also showeth the great benefit we reap thereby." Instead of "for which cause" insert "likewise:" after "bestow on them" insert "more and more the graces of" (or as is proposed). Omit from "doubt ye not," to "everlasting kingdom." In the final sentence "Wherefore we," omit "declared by his Son Jesus Christ."

* It is suggested that this second prayer should be entirely omitted.

In the last suffrage, for "here dedicated" insert "thus presented;" and for "by" insert "according to," and for "rewarded" insert "glorified."

In the prayer *after the suffrages*, "Almighty and Everliving God," omit "Sanctify this water to the mystical washing away of sin," and omit "therein." As to the sign of the cross, the same direction as in the Public Baptism of Infants.

Omit the Address "Seeing now," and also the "Thanksgiving Prayer."

In the Rubric, "All standing up," instead of "godfathers and godmothers" insert "witnesses" as in the second Rubric, R. 1689, which is the word used in the address immediately following.

In the Address "Forasmuch as," omit "vow, promise, and," (or omit this Address altogether, which is preferred).

In the final Address, "and as for you," omit "being made the children of God, and of the light by faith in Jesus Christ."

Omit the first of the Rubrics at the end of the Service, as not properly applicable to adults.

In the last Rubric, instead of the words "extreme danger," insert "illness or other urgent cause."

THE CATECHISM.

In the first question insert "Christian" before "name."

Instead of the second question insert "When did you receive this name?" For "answer," "at my baptism," omitting all the rest.

In the third question substitute "undertake" for "then," and after godmothers insert "or those who presented you for baptism?" In the answer omit "they did promise and vow three things in my name, first, that I should," and insert "that they would endeavour that I should be taught that it is my duty to" renounce, &c.

In the last question, instead of "to do as they have promised for thee," insert "act accordingly."

In the last answer, instead of "this state of salvation," insert "be a member of Christ's church," for "continue," insert "be faithful."

In the third part of the same answer, omit "me and."

Omit the words "you said that your godfathers and godmothers did promise for you that you should keep God's commandments;" and after the words "how many," insert "commandments were given by God from Sinai;" and let the Bible version of the Ten Commandments, from Exodus xx., be used.

In the answer "after God spake," insert "as written."

In the second answer as to the sacraments, omit "given unto us," and omit from "as a means" to the end.

In the third answer after spiritual grace, insert "thereby signified;" and at the end of the question, "What is the inward and spiritual grace?" insert "signified." In the fifth answer, omit all the words after "unto righteousness."

Instead of the present answer to the question "what is required of persons to be baptized," insert "Repentance towards God and faith towards our Lord Jesus Christ." Acts xx. 21.

In the question "why then are infants," instead of "perform them," insert "profess faith and repentance."

For answer to this, insert "Because that is in accordance with God's will and word," and as expressed in the twenty-seventh article, "more agreeable to the institution of Christ." Instead of the question "What is the outward part," &c., insert "What are the outward and visible signs in the Lord's supper," R. 1689. In the answer to the question "What is the inward part," instead of "Verily, and indeed," insert "after a heavenly and spritual manner." In the answer "the strengthening," omit all the words from "by the body and blood" to end, and insert "through faith in the person and work of our Lord Jesus Christ."

In the third Rubric, omit all the words after "Bishop," and insert "for confirmation."

CONFIRMATION.

In the first address, omit "and having learnt what their godfathers and godmothers promised for them in baptism," insert "may make an open profession of faith, and confirm;" omit "the same," and insert "what they;" and for "have assented unto," insert "do now assent unto." In the ad-

dress by the Bishop, "do you here" omit the words, "renew the solemn vow and promise that was made in your name at your baptism, ratifying and confirming the same in your own persons, to the end," and insert "make a solemn profession of repentance towards God, and of faith towards our Lord Jesus Christ, acknowledging yourselves bound to believe and to do all those things which Christ requires of his disciples." In this address the meaning of Short Catechism should be explained.

In the prayer "Almighty and everliving God," omit "who has vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and has given them forgiveness of all their sins;" and insert "in whose name, Father, Son, and Holy Ghost, these thy servants are baptized."

In the prayer "Defend, O Lord," insert "be" instead of "continue."

In the Collect after the "Lord's prayer," omit from "upon whom," to "towards them," inclusive.

SOLEMNIZATION OF MATRIMONY.

The 1st and 2nd Rubrics to be made conformable to the present law; also the times of publication and forms to be altered.

In the first address insert "or" before "lightly," and omit from "or wantonly," to "no understanding."

Omit the first, second, and third reasons.

In the Rubric, after the mutual plighting, omit "with" before "the accustomed;" and after "Clerk" insert "may be paid afterwards."

In the form "with this ring," for "worship," insert "honour."

Instead of the words, in the answers after the Lord's Prayer, "Who put their trust in thee," insert "And may they ever trust in thee."

In the Rubric before the prayer for children, instead of the words "shall be omitted where the woman is past child-bearing," insert "may be used or not, at the discretion of the minister."

In the next prayer "O God who," omit "knitting them together" to "hast made one, O God."

In the Rubric, before the last address, for "shall," insert "may," and after "followeth" insert "or any part of the same."

VISITATION OF THE SICK.

Rubric—It is to be understood that the formula here given is as a model to assist the clergyman, and not of necessity to be always used.

In the address commencing "Dearly beloved," instead of "increase," insert "enjoyment."

In the address "Take therefore," omit "good" before "brother," instead of the words, "remember the profession you made unto God at your baptism," insert "call upon the Lord Jesus Christ for pardon and grace;" instead of "require" insert "earnestly entreat;" after the words "your own faults," insert "in godly repentance looking unto Jesus."

In the Rubric, before the questions as to the Creed, for "shall" insert "may;" and insert at end of Rubric "or the questions as to the Creed and answer may be omitted."

In the answer of the sick person, for "shall" insert "may."

In the Rubric commencing "Then shall the minister:" for "shall" insert "may," and for the words "let him," insert "he may."

Omit the 3rd Rubric commencing "the minister should not."

Omit the (4th) last Rubric before the "absolution," and "the absolution," and insert as a Rubric, "The minister may here use the prayer for absolution as in the Communion Service, but no other form of absolution shall or may be used."

In the prayer commencing "O most merciful God," omit "preserve and continue this sick member in the unity of the church;" and instead of "for as much as he putteth," insert

"enable him to put;" and for "take him into thy favour," insert "receive him into thy heavenly kingdom."

To the Rubric before the Psalms, "after this Psalm," add "or part of the same."

After the short prayer, "O Saviour of the world," insert as a Rubric, "or the following prayer."

Insert the following prayer—"O Saviour of the world, who didst suffer death upon the cross for our redemption, save us and help us, and especially this thy servant, we humbly beseech thee."

In the commendatory prayer at the point of death omit "our dear brother."

THE COMMUNION OF THE SICK.

In the first Rubric omit from "signifying" to "least."

In the third Rubric after the gospel before "eat and drink," insert "spiritually."

BURIAL OF THE DEAD.

In the first Rubric, for "is not to be," insert "need not be."

In the Rubric after the lesson, omit "or the priest or clerk shall sing."

In the address, while the earth is cast, omit "of his great mercy;" and omit "unto himself;" and omit "dear;" and, for the word "take," insert "call hence;" and after "eternal life," insert "of all who sleep in him."*

In the prayer after the Lord's Prayer, omit the words, "We give thee hearty thanks that it has pleased thee to deliver this our brother out of the miseries of this sinful world;" and for "beseeching," insert "beseech."

In the last collect, omit "as our hope is this, our brother doth."

* See Philip iii. 21.

A COMMINATION.

In the "or denouncing of God's," instead of "to be used," insert "which may be used."

Omit all the first address, and all the denunciations of curses, and commence the service with the second address "now seeing;" but instead of "now," insert "brethren," and after "commandments of God," insert "unless they be converted and turn to the Lord." Instead of "our heads, and always ready to fall upon us," insert "the heads of the wicked, and always ready to fall upon them," R. 1689; for "penance," insert "repentance," R. 1686; omit "he shall pour down rain," to "upon the earth;" instead of "make ye new hearts," insert "earnestly cry unto God to make you a new heart, and create a right spirit within you;" omit "O ye house of Israel."

In the last prayer commencing "Turn thou us," instead of "who turn to thee in weeping, fasting," insert "who now desire to humble themselves before thee in supplication."

FORMS OF PRAYER TO BE USED AT SEA.

In the first Rubric omit "daily," and at the end of first Rubric, insert "or part of that."

In the second Rubric, instead of "to be also," insert "for being," and omit "also," and omit "every day."

In the first prayer, instead of "fleet," insert "ship," to be used when there is only a single vessel."

THE FORM AND MANNER OF MAKING, ORDAIN-
ING, AND CONSECRATING OF BISHOPS, PRIESTS
(OR PRESBYTERS), AND DEACONS.*

THE FORM OF ORDERING OF DEACONS.

In the prayer commencing "Almighty God, who," instead of "choose into," insert "appoint unto," omit the word "like," and after "administration," insert "of deacons," and instead of "innocency," insert "holiness."

In margin at the oath of the Queen's supremacy, insert "by law," and an asterisk, (*) and in the text at "hath" an asterisk. (*)

In the second question for "this realm," insert "the united Church of England and Ireland."†

In the Collect after the Communion for "vouchsafed to accept and take these thy servants," insert "granted to these thy servants to be admitted."

THE FORM OF ORDERING OF PRIESTS.‡

In the Rubric before the Collect, instead of "sung" insert "read."

In the address before the questions, instead of "the Church and congregation whom you must serve," insert "the Church

* In this form, the word "Priest" was changed to "Presbyter," commonly called "Priest" in the R. 1689.

† In the R. 1689, for "Realm" was inserted "Church of England;" and, instead of "Ministry of the Church," it was proposed to substitute "Order and Ministry of Deacon."

‡ See explanation of "Priest," in the "general observations," page 5. In R. 1689, *i.e.*, Presbyter was here added; and many are very decided as to inserting "Presbyter" instead of "Priest;" but, as "Priests" and "order of Priests" are used in acts of Parliament, there seems some legal objection to such a change, unless it were enacted by a new statute or clause that the word "Priest" in former acts should be construed and understood to mean "Presbyter," as inserted in the Revision of the Prayer Book.

of Christ which you are bound to serve ;” and, instead of the words “the same church,” insert “that the congregation committed to your charge.”

In the address of the Bishop after the questions, after the words “this will,” insert “as you have professed before this congregation ;” and omit the words “which he has begun.”

In the prayer after the hymns, instead of “doctors” insert “teachers” (Eph. iv. 33) ; and instead of “all the parts” insert “various parts.”

Omit the present form (*i.e.*, the words) of ordination, and insert, as proposed in R. 1689, omitting the clause as to forgiving sins, “Pour down, O Father of Lights,* the Holy Ghost, on this Thy servant for the office and work of priest in the Church of God, now committed unto him by the imposition of our hands, that he may be a faithful dispenser of God’s holy word and sacraments to the edification of Thy church and the glory of thy name, through Jesus Christ, to whom with Thee, Father, and the Holy Ghost, be all honour and glory, world without end.”

NOTE.—In a recent important suit in the Prerogative Court, Dublin, it was contended and affirmed by counsel for the Bishop, that the address, “Take thou authority,” &c., limited the right and authority of a Priest to exercise the duties of his office to the congregation, where he should be appointed to. This would be nullifying the high and full Commission previously given ; and if this last address has any such restricting effect, it must be omitted or modified.

THE FORM OF ORDAINING OR CONSECRATING AN ARCHBISHOP OR BISHOP.

In the presentation, omit “in God” after “Father.”

In the address before the questions, commencing “Brother, forasmuch as,” omit “the effusion of.”

In the prayer after the questions, omit “who hath given you a good will to do all these things ?” omit “also,” after “grant ;” and for “the same,” insert “all these things.”

* See St. James i. 17.

In the Doxology after the first hymn, the propriety of the word “merit” is questioned in R., 1689.

In the prayer after the hymns, instead of the words, “Made perfect our redemption by his death,” insert “offered one sacrifice for sin, and perfected for ever them that are sanctified.” (Heb. x. 14.)

Instead of the present words of consecration, the following is proposed as in harmony with the form for ordering priests, as recommended in the R., 1689.

“Pour down, O Father of Lights, the Holy Ghost, on this thy servant, for the office and work of a bishop, in the United Church of England and Ireland, now committed unto him by the imposition of our hands, and grant him thy grace faithfully to fulfil the same to the edification of the Church of God, and the glory of thy holy name, through Jesus Christ our Lord, to whom, with thee, O Father, and the Holy Ghost, be all honour and glory, world without end.”

A desire is felt by many for some additional Services (*e.g.*, at the consecration of churches, &c.), as also for some authorized division of the long Morning Service, all which may be well left to the Bishops of the United Church of England and Ireland to arrange.

FINAL NOTE.—The foregoing amendments have been drawn up so as to lead to a general agreement ; and the chief object of the circulation of this pamphlet is to ascertain, if there is a word or expression that can cause any scruple, or present a difficulty to a full acquiescence, as we are prepared and anxious to remove or modify anything that is objectionable.

Attention is directed to the heading at page 5, and communications on the subject may be addressed,

WILLIAM TRAIL, Esq., *Hon. Sec.*,

3, Ely Place, Dublin.

Those who are anxious for a revision, should get up petitions to the Queen in favor of a Revision of the Prayer Book, and petitions to both Houses of Parliament, requesting that they would address the Queen for the same—a suitable form is submitted. Petitions must be written (not printed), and a few names signed on the *same* sheet as that on which the petition is written. Signatures only on one side of the sheets.

The petition folded like a newspaper, with a *partial* cover and the ends left open, goes free. It should be endorsed, "Petition to the Queen," or to the "Lords Temporal and Spiritual in Parliament assembled," or to the "Knights, Citizens, and Burgesses in Parliament assembled," and addressed to any Cabinet Minister if to the Queen, or to any member of either House, if to Parliament. A letter should be written at the same time to the member of Parliament apprising him of the address or petition, giving, of course, the writer's name and address.

The most humble Petition of the Undersigned Members of the United Church of England and Ireland—

WE, the dutiful Subjects of your Majesty, are cordially attached to our Established Church; and humbly approach your Throne, to express our persuasion, that our Book of Common Prayer is not now as serviceable to the nation as it might be rendered; and to pray,

That your Majesty will graciously be pleased to consider what measures should be adopted to meet the exigency of the present time and occasion; and to make in the Book of Common Prayer, and the Statutes and Ordinances relating thereto, such alterations as the wisdom of Your Majesty may consider safest and best for strengthening and extending the influence of our Church, without any wise departing from the substance of its present confessions of faith.

Or it may run thus:—Your Majesty will be pleased to appoint Commissioners to consider what, &c.

And your Petitioners will ever pray for the welfare of your Majesty.

In petitioning the Lords, "*most* humble Petition, or "*most* humbly sheweth," is the proper wording.

It may be thought by some that a general petition would be best, but they do not duly consider the labour and expense of such—and even for that, the due exertion in each Parish would be necessary—and it is much easier, and will be more influential, by having separate local petitions forwarded. Some clergyman or layman must take the trouble. From twenty to forty names, written in a fair hand, would be quite sufficient.