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[The Booke of Common Prayer

Scottish Liturgies

Of the Reign of James Sixth

Printed by R. Clark

FOR

EDMONSTON & DOUGLAS, EDINBURGH.

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Scottish Liturgies of the Reign of James VI.

The Booke
OF
Common Prayer
AND
Administration of the Sacraments

WITH OTHER RITES AND CEREMONIES OF THE CHURCH OF SCOTLAND
AS IT WAS SETT DOWNE AT FIRST, BEFORE THE CHANGE
THEREOF MADE BY YE ARCHB. OF CANTERBURIE,
AND SENT BACK TO SCOTLAND

(From a MS. in the British Museum)

ALSO AN EARLIER DRAFT PREPARED BEFORE THE TROUBLES
CAUSED BY THE ARTICLES OF PERTH, 1618

(From a MS. in the Advocates' Library)

EDITED, WITH AN INTRODUCTION & NOTES,

BY THE

REV. GEORGE W. SPROTT, B.A.

EDINBURGH
EDMONSTON AND DOUGLAS

1871

P R E F A C E .



THE MS. of the principal Liturgy in this volume was discovered in the British Museum by the Rev. Alexander Irwin, and was described by him and partially printed in the *British Magazine* for 1845-6. The earlier draft, printed from the Wodrow MSS., has not been previously noticed, so far as I am aware.

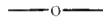
Their place in the history of the Church is stated in the Introduction, where the account of the liturgical movement thus begun, is continued till the publication of the Prayer Book of 1637, and letters shedding light upon the preparation of that Book are now printed for the first time. These documents contribute something to the history of an important period, and are fitted to correct some common misapprehensions. There are points connected with that history which are still doubtful; but among the MSS. in the great Libraries, there are probably papers, the publication of which may yet remove remaining difficulties.

I have had to make inquiries in various quarters, and to put friends to much trouble, and I have now to express my great obligations to those from whom I have received assistance. After examining the MS. in the Museum, I wrote to Mr. Irwin, who is now Precentor of Armagh Cathedral and Chaplain to the Archbishop, and from his most kind and obliging reply, I give a sentence or two:—"I had to give up

the idea of editing the interesting Liturgical relic, that seemed to have escaped the research of those who had inquired into the history of the Scotch Prayer Book. You are quite at liberty to make any use you please of the articles in the *British Magazine*. And I will send you the transcript I made of the MS., which may assist you in revising the work of the printers, or perhaps save you the trouble of getting a second copy completed." For his kind concurrence with my proposal to edit the Liturgy, I am much indebted to him; while the use of the transcript thus offered, and the articles in the *Magazine*, have been of the greatest service. I have also to express my great obligation to Dr. Hill Burton, who encouraged me to begin the work, for the interest he has taken in the prosecution of it, and for the great assistance he has rendered me in many ways. To my friends, the Rev. R. W. Mackersey, of the Caledonian Church, London, who took the copy of the MS. from which the Liturgy has been printed, and made researches for me in the Museum; and A. O. Brodie, Esq., Edinburgh, who copied for the press the MS. in the Advocates' Library, and gave me other assistance, I owe my warmest thanks. I am also much indebted to Dr. Grub, Aberdeen, and Mr. David Laing, Edinburgh, for the loan of books and other aid; to the officials of the British Museum, for a careful examination of the MS. in that Library; to the Librarian at Lambeth, for obliging answers to inquiries; and to Mr. Dickson of the Register House, and those in charge of the Advocates' Library.

May 1871.

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INTRODUCTION.



As an Introduction to the Liturgies for Scotland, drawn up in the reign of James the Sixth, and now printed for the first time, we purpose giving an account of the innovations and liturgical movements in the Scottish Church, from the beginning of the 17th century till the great outbreak in 1637.

After the Reformation, the Prayer Book of Edward the Sixth was used for a few years in public worship by the Church of Scotland, but was soon superseded by the Book of Common Order, or Knox's Liturgy. This was read on week days, and on Sundays by the "Readers," and also partially by the clergy, for nearly a century.

1601.] In 1601, along with other changes then contemplated, it was proposed to revise and amend the prayers in this book. In the General Assembly, which met at Burntisland on the 12th May of that year, King James being present, it was moved

"By sundry of the brethren, that there were sundry errors that merited to be corrected, in the vulgar translation of the Bible, and of the Psalms in metre; as also that there are sundry prayers in the Psalm Book which should be altered, in respect they are not convenient for the time. In the which heads the Assembly has concluded as follows:—

"*First*, Anent the translation of the Bible: That every one of the brethren who has best knowledge in the languages employ their travells in sundry parts of the vulgar translation in the Bible that needs to be mended, and to confer the same together at the Assembly.

"Anent the translation of the Psalms in metre: It is ordained that the same be revised by Mr. Robert Pont, minister at St.

Cuthbert's Kirk, and his travells to be revifed at the next Affembly.

“It is not thought good that the prayers already contained in the Pfalm Book be altered or deleted ; but if any brother would have any other prayers added, which are meet for the time, ordains the fame firft to be tried and allowed by the Affembly.”¹

Events, however, foon occurred which interfered with the free development of the Church.

1603.] In March 1603 James fucceeded to the throne of England. The Puritans of that kingdom expected him to redrefs their grievances, and many in Scotland hoped that he would reduce the Englifh Church into clofer conformity with the reft of the Reformed ;² but the Hampton Court conference put an end to thefe expectations, and it became evident that his plan of uniformity was to fuprefs Puritanifm in England, and to anglicife the Northern Church.

1604.] The crowns being united, James was anxious for a civil union of the two kingdoms, and as early as 1604 took meafures to effect it. Fearing oppofition from the Scottifh Church, then, as ever, the ftronghold of patriotifm and nationality, he put off the meeting of the General Affembly, which was to have been held at Aberdeen in July of that year, till the union fhould be concluded. As the Church had hitherto enjoyed the right of holding Affemblies annually, this was regarded as an encroachment on its liberties, and the Prefbytery of St. Andrews directed its representatives to appear at Aberdeen on the day appointed, and take a public proteft.

1605.] Another meeting of Affembly was appointed to be held at Aberdeen in July 1605, but the King again put it off till an uncertain day. Nineteen Commiffioners, however, attended, and, notwithstanding the royal prohibition, the Court was constituted, and Mr. John Forbes,³

¹ *Book of the Kirk*, Ban. Club ed., part iii. p. 970.

² Row's *Hift.*, pp. 220-1 ; Cald. *Hift.* vi. p. 731.

³ This eminent man was one of an illuftrious clerical connection. He was a fon of Forbes of Corfe, and a defcendant of Lord

minister at Alford, elected moderator. As their only object was to preserve the rights of the Church, they adjourned till September, without transacting any business. But the King construed their conduct and defence as rebellious; and Forbes, and five other members—John Welsh, Robert Dury, Andrew Duncan, Alexander Strachan, and John Sharp—after an imprisonment of fourteen months in Blackness, were banished to the Continent. Eight more who had been present at the Assembly were ordered to be “confined in barbarous parts” of Scotland.

1606.] In July 1606, at a meeting of the Scottish Parliament, the King was declared supreme over all persons and causes; and the temporalities of the bishops were partly restored, notwithstanding a protest against Episcopacy, signed by forty-two of the clergy, which was given in. In September the two Melvilles, with six leading clergymen of their party, and several who supported the King's measures, went to London by his orders, to have a conference with him on the affairs of the Church. On their arrival, he obliged the Melvilles and their friends to listen to a course of sermons by dignitaries of the English Church,

Forbes. Both he and his brother Patrick were deeply imbued with the principles of Andrew Melville, who was their relative. John became minister at Middleburgh and Delft, and died in exile. He wrote several learned works, and was greatly esteemed by the Reformed churches abroad. He had a son minister at Abercorn, who is much commended by Livingston, and another, who became Bishop of Caithness after the Restoration. His elder brother, Patrick, who had been educated under Melville, became Bishop of Aberdeen; “a gentleman,” says Bishop Burnet, “of quality and estate, but much more eminent by his learning and piety than his birth or fortune could make him.” Patrick's son, John, Professor of Divinity in Aberdeen, was one of the greatest and holiest divines that Scotland has ever produced. While his father was bishop he received Presbyterian ordination abroad, from his uncle and other presbyters, an incident which shows how the question of orders was then regarded, even by those who favoured Episcopacy as a form of presidency.

on the superiority of Bishops over Presbyters, the King's supremacy in ecclesiastical matters, the authority of Princes in convoking Synods, and on the want of any warrant in Scripture or antiquity for lay-elders.¹ This attempt at their conversion having failed, the King took other measures which were more effective. Andrew Melville,² because of some verses which he composed on the English Church, was sent to the Tower, James Melville was detained at Newcastle, and the others were not allowed to return to Scotland for a time. In December, while these eight leading churchmen were in England, six in exile on the Continent, and eight banished to remote parts of Scotland, James convoked an Assembly or Convention of the Church at Linlithgow.³ He intimated what commissioners were to be elected, and the Assembly thus constituted, agreed, in accordance with his instructions, to constant moderators of Presbyteries.

1609.] In 1609, Parliament restored consistorial jurisdiction to the prelates, and passed an Act empowering the King to regulate their apparel, as well as that of the rest of the clergy.

1610.] Accordingly, early in the following year, orders came from the court that the ordinary clergy were to wear black clothes, and in church black gowns; the Bishops and Doctors of Divinity (this degree being about to be revived) black cassocks to the knee, black gowns, and black craits about the neck. Gowns had been worn by the clergy from the time of the Reformation, though some

¹ Spottiswoode's *Hist.* 497.

² After several years' imprisonment he was permitted to go to France (1611), at the request of the Duke of Bouillon, who made him a Professor in the Protestant University of Sedan, where he died in 1622.

³ The six Assemblies held from 1606 to 1618 were declared unlawful by the Church in 1638 and 1639. At the Restoration the Covenanting Assemblies were themselves nullified, so far as the civil law could do it; while at the Revolution in 1688 they were ignored, and the Church went back for its constitution to 1592.

preferred cloaks. It was the vestments of the dignitaries, however, which the King had principally in view. In February a Court of High Commission, with arbitrary powers, was erected in each of the Archbishoprics of Glasgow and St. Andrews.

In June a General Assembly was held at Glasgow. The King had again named the Commissioners whom he wished sent by the Presbyteries, and money was provided for distribution amongst the members on other pretexts, but really, according to the general belief, to reward the supporters of the royal policy. At this meeting it was acknowledged that the right of calling Assemblies belonged to the Crown, and that if summoned otherwise they were illegal; the superiority of bishops was also recognised, and the powers of Presbyteries were, in a great measure, transferred to them. They were still, however, to be subject to the censure of the Assembly, and might be deprived by it, there being no idea of regarding the Episcopate as a different order. Of one hundred and forty members, only three objected to the decisions of this Assembly. By banishing and imprisoning those who took the lead in opposing his schemes, the King had in a great measure silenced opposition. And at that time, and for long after, the difference betwixt Presbytery and Episcopacy was not regarded as sufficient to justify division, but each party in turn submitted to a system which it did not prefer.¹ After the Glasgow Assembly three of the bishops,

¹ Thus, after 1638 four of the five bishops who remained in Scotland acquiesced in the return to Presbytery, and officiated as parish ministers, viz.—Lindsay, formerly Bishop of Dunkeld, at St. Madoes; Graham of Orkney, at . . . ; Abernethy of Caithness, at Jedburgh; and Fairley of Argyle, at Lasswade. Sectarianism did not take its rise in Scotland. It was foreign to the ideas of the Reformed Church, and if Presbyterianism has since been characterised by a divisive spirit, it is owing to the leaven of independency which was introduced into it in the days of the Commonwealth. Even after the restoration of Episcopacy, in 1661, the great majority of the resolutioners retained their

Spottifwoode, Lamb, and Hamilton, were called up to London by the King, where, without permission from the Church, they received Episcopal consecration on the 21st of October. They upheld the validity of their orders as presbyters, and were not re-ordained.¹ This would have been to unchurch the whole Reformation. Besides, by the 55th Canon of 1604, the Church of England had directed all its clergy to pray for the Church of Scotland, then Presbyterian, as a branch of Christ's Holy Catholic Church, and in England itself there were at that time many parish ministers from Scotland, France, and the Low Countries, who were in Presbyterian orders.² Returning to Scotland, the three bishops consecrated their brethren, without, of course, any thought of re-ordaining them or the clergy generally.

1612.] Parliament, in 1612, ratified the acts of the

parishes, and throughout a large part of the country presbyteries met much as before.

¹ The practice of raising laymen to the Episcopate by a single ordination was common in early times; but these cases were not the same as that of the Scotch bishops, who claimed to be in orders. In the line of bishops after 1661 the same thing was repeated. On account of the change that then took place in England, Sharp and Leighton were obliged, unwillingly, to submit to re-ordination; but they disapproved of it, and did not imitate it in the case of any whom they consecrated in Scotland. The second Scottish Episcopacy, like the first, thus rested on the recognition of the validity of Presbyterian orders.

² This was the case in England till 1660. [See testimonies on this point in the *Christian Observer* for November 1851; also, Burnet's *History of His Own Times*, vol. i. 314.] In Scotland, during the Second Episcopacy [1661 to 1688], a large proportion of the parochial clergy were in Presbyterian orders. This was the case also with the first clergy of the Scottish Episcopal Church who had been ordained more than twenty-seven years. They separated from the Establishment in 1688, chiefly on political grounds it is to be supposed, and officiated as Episcopal clergymen, though ordained by presbyteries.

Glasgow Assembly, and in doing so conferred upon the bishops some additional powers.

The government of the Church being thus changed, James turned his attention to its worship, which, as we have seen, the Assembly had already shown some desire to improve, in the days of greater freedom.

1614.] In March 1614, a royal proclamation was issued, ordering all ministers to celebrate the communion on Easter following. The Church had given up the observance of holy days, but Easter had in some parishes kept its ground as one of the seasons of the communion.¹ It was the easiest anniversary to begin with, and Calderwood says "the most part obeyed, but not all."

1615.] Next year proclamation was made, enjoining the celebration of the communion at Easter in all time coming, and soon after the project for the improvement of Knox's Liturgy was revived. Spottiswoode, Archbishop of Glasgow, was in London at the time of Archbishop Gladstones' death, which took place on the 2d of May. He returned to Scotland on the 10th of June, and was appointed Gladstones' successor in the See of St. Andrews in August. There is in his handwriting a paper, written in London at that time, and probably in consultation with the King, the contents of which are as follows:—

"Articles required for the service of the Church of Scotland. There is lacking in our Church a form of divine service; and, while every minister is left to the framing of public prayer by himself, both the people are neglected and their prayers prove often impertinent.

"A public Confession of Faith must be formed, agreeing, so near as can be, with the Confession of the English Church.

"An order for election of archbishops, and bishops, in times

¹ *Select Biog.* i. 94; Wodrow Soc. Cowper, Bishop of Galloway, writing in 1618 of the religious observance of Christmas, says, "I find no ecclesiastical law in all the books of our Assembly standing to the contrary."—*Works*, p. 9. He knew, of course, that there had been action in the matter, but he held that it did not rest on any law.

hereafter, must be established by law ; and, in the meanwhile, if his Majesty purpose the translation of any, by occasion of this vacancy of St. Andrews, the form used in the translating of bishops here, in England, should be kept.

“ A uniform order for electing of ministers, and their receiving.

“ The forms of marriage, baptism, and administration of the Holy Supper, must be in some points helped.

“ Confirmation is wanting in our Church, whereof the use for children is most profitable.

“ Canons and constitutions must be concluded and set forth, for keeping both the clergy and kirks in order.

“ These things must be advised, and agreed upon in a General Assembly of the clergy, which must be drawn to the form of the Convocation House here in England.”¹

1616.] In June 1616, James sent instructions to the University of St. Andrews, by Dr. Young,² Dean of Winchester, authorising the conferring of degrees in divinity. The same rites and ceremonies were to be used at the inauguration as in the English Universities ;³ hoods agreeable to the degree were to be worn, and none were to be hereafter made bishops except doctors of divinity. The revival of this academic honour had been suggested by Gladstones in 1607, for the encouragement of learning. It had the sanction of the First Book of Discipline and the early General Assemblies ; but though apparently acquiesced in by all parties in 1616, some years afterwards it was complained of, no doubt chiefly because of the source from which it came, and the system of which it was regarded as a part. Calderwood speaks of it as a “ novelty brought in without advice or consent of the Kirk ;”⁴ Row says, “ an

¹ *Orig. Letters relating to the Eccl. Aff. of Scot.* vol. ii. p. 445.

² A Scot, son of Sir Peter Young of Seeton, one of the King's preceptors.

³ “ Hovaeum Bruffium . . . libro, pileo, annulo, Theologici Doctoratûs ornamentis (Junius) donavit, amplexuque fraterno in Societatem Theologicam recepit, et SS. Theologiæ Doctores, creavit.”—Sydserf's *Life of Bishop William Forbes*, prefixed to vol. ii. of his works. Lib. of Anglo-Cath. Theol.

⁴ *Hist.* vii. 222.

hierarchiall doctōr is the prelate's eldest son and heir ;”¹ and the text “Be not ye called doctōrs” was quoted against it²—a text, one would suppose, equally fatal to the doctōrs of the Second Book of Discipline. Dr. Young also brought orders that the Univerfity was to obferve Chriftnas, Eaſter, Afcenſion Day, and Whitfunday ; and “That the ſame prayers be daily ſaid for the King, Queen, and their royal progeny, in all the colleges throughout the kingdom, which are uſed in the Church of England, together with the ſame confeſſion in the beginning of prayer, and that the Pſalms of David be read monthly.”³

On the 13th of Auguſt the Affembly met at Aberdeen, having been convoked by the King, to take meaſures againſt “the increaſe of Popery,” and to “procure a uniformity of religion” amongſt his ſubjects. The Earl of Montroſe repreſented his Majeſty, and the primate preſided. The firſt day was, according to the cuſtom of the Church, obſerved as a faſt, when Patrick Forbes⁴ of Corſe, miniſter of Keith, preached in the morning, Archbiſhop Spottifwoode, in the afternoon, and William Forbes⁵ in the evening. The 14th and 15th were occupied chiefly with Acts againſt the Roman Catholics.

On the 16th the Commiſſioner preſented the following “inſtructions,” among others, which the King had ſent “to be propoſed to the Affembly.”

“That a ſpecial canon be made, that all archbiſhops and biſhops in their viſitation, either by themſelves, or if they may not overtake the ſame, the miniſters of the pariſh, make all young children of ſix years old be preſented to them to give confeſſion

¹ *Hiſt.* p. 261.

² *Irenicum* of Dr. John Forbes of Corſe, p. 458, vol. i. Amſterdam edition of his works.

³ *Orig. Let.* vol. ii. p. 805-8.

⁴ See note, p. xi.

⁵ One of the miniſters of Aberdeen, afterwards Biſhop of Edinburgh, and author of *Confiderationes Modeſtæ*, etc. He was a man of immense learning and of the higheſt character, but was thought to concede too much to the Roman Catholics. He was deſcended from Forbes of Corſindae.

of their faith. . . . After which every two or three years they shall be examined, till they come to fourteen years of age. After sufficient growth of knowledge, they may be admitted to the Communion. . . .

“That a true and simple confession of faith be set down. . . .

“That a short and compendious catechism be made, which every kirk and family shall have for the instruction of their children and servants, whereof they shall give account before the communion, and every one be examined conform thereto.

“That all children and schools shall have and learn by heart the catechism intituled ‘God and the King,’ which already by Act of Council is ordained to be read and taught in all schools.

“That a liturgy be made, and form of divine service, which shall be read in every church, in common prayer, and before preaching every Sabbath by the reader, where there is one; and where there is none, by the minister before he conceive his own prayer, that the common people may learn it, and by custom serve God rightly.

“That the communion be celebrated four times each year in the burgh towns and twice in landward; and one of the times to be at Easter yearly. . . .

“That there be a uniformity of discipline; and to that effect the canons of the former Councils and Assemblies to be extracted; and where the same are defective, to be supplied by former canons and ecclesiastical meetings; for setting down whereof the Commissioners following are ordained to convene with the Bishops, in Edinburgh, the first day of December next to come, viz.—the Laird of Corfe, Mr. John Reid, Mr. George Hay, Doctor Philip, Mr. David Lindfay in Dundee, Mr. William Scott, Doctor Howie, Mr. John Mitchelson, Mr. Patrick Galloway, Mr. John Hall, Mr. Edward Hepburn, Dr. Abernethy, Mr. Robert Scott, Mr. William Birnie, Mr. William Erskine, or the most part of them.

“That every minister shall minister the sacrament of baptism whensoever it shall be required, under the pain of deposition; the godfather promising to instruct the infant in the faith.”¹

The Assembly, having heard these instructions, heartily

¹ *Orig. Let.* ii. 481-3. Calderwood, *Hist.* vii. 229-30.

thanked his Majesty, and passed Acts in accordance with them. A draft of a new Confession of Faith had been commenced in 1612, and was now presented. It had been drawn up by Messrs. John Hall and John Adamson, and had been approved by the King and the archbishops.¹ The Assembly functioned it as the doctrinal standard of the Church, and ordered it to be printed under the care of “the Bishop of Galloway, Dr. Howie, Mr. George Hay, the Laird of Corfe, and Mr. William Struthers.”

It was enjoined that children should be presented before the bishops, or the ministers of parishes, for examination, and to be commended to God in prayer ; and it was resolved that a catechism should be prepared for use in families, and in examinations before the communion. The Assembly

“Ordained Mr. Patrick Galloway, and Mr. John Hall, minister at Edinburgh, and Mr. John Adamson, minister at Liberton, to form the said catechism, and to have the same in readiness before the first day of October next to come, to the effect the same may be allowed, and printed with the King’s Majesty’s license ; the which catechism being so printed, it is statute and ordained, that no other hereafter be printed within this realm, nor used in families.” . . .

As to the Prayer Book, it was

“Ordained that a uniform order of Liturgy, or Divine Service, be set down to be read in all kirks, on the ordinary days of prayer, and every Sabbath day before the sermon, to the end the common people may be acquainted therewith, and by custom may learn to serve God rightly. And to this intent the Assembly has appointed the said Mr. Patrick Galloway, Mr. Peter Ewat, Mr. John Adamson, and Mr. William Erskine, minister at . . . , to revise the Book of Common Prayers contained in the Psalm Book, and to set down a common form of ordinary service to be used in

¹ *Orig. Let.* i. 293. Cal. vii. 226. The Confession is printed in Calderwood’s *History*, vii. 233. It is extremely Calvinistic, to use that word in its popular sense, much more so than the Confession of 1560, though the latter perhaps comes quite as near to Calvin’s Calvinism. ✓

all time hereafter ; which shall be used in all time of Common Prayers (in all kirks where there is exercise of Common Prayers) as likewise by the minister before the sermon where there is no reader.”¹

Such was the resolution authorising the preparation of the “Liturgy”—a “term” which, as Mr. Burton says, “had not previously been in use to express a form of prayer in Scotland.”

Acts were also passed as to the celebration of the communion and the administration of baptism, at the request of the parents or any faithful Christian at any time of day, without waiting for the hour of preaching. It was still understood, however, that baptism was only to be celebrated in church, not in private houses.

It was resolved that a Book of Canons, or summary of the laws of the Church, should be drawn up, and the Archbishop of Glasgow,² and Mr. William Struthers, minister at Edinburgh, had this task committed to them. A large commission was appointed, consisting of the Bishops and leading clergy, nearly as in the King’s list given above, to meet at Edinburgh on the 1st of December following, and *inter alia* to receive and revise the draft of the Canons. It was also added that they should have

“Power to receive the Books of Liturgy or Divine Service, allow and disallow thereof, as they shall think expedient, and the same being allowed, to cause publish the same in print, for the service within the Kirks of all the Kingdom.”³

This addition is said to have been made by Spottifwoode, who is blamed in consequence. If he did so, it must have been to supply an unintentional omission.

¹ Cald. *Hist.* viii. 105-6, and *Book of the Kirk*, iii. 1128.

² Mr. James Law became minister of Kirkliston in 1585, was made Bishop of Orkney in 1605, and having been Spottifwoode’s “old companion at football, and compresbyter, was by his influence admitted his successor at Glasgow.” He died in 1632.

³ Cald. viii. 111 ; and *Book of the Kirk*, iii. 1132.

From the record of the Assembly, and the royal Commissioner's letter to the King, it appears that these Acts were passed without opposition; and from the names of those to whom the drawing up of the Liturgy and catechism was entrusted,¹ it may be inferred, that the

¹ The Catechism was entrusted to Messrs. Galloway, Hall, and Adamson.

Patrick Galloway, who had formerly been minister at Perth, had suffered for his opposition to the King, and was at one time so puritanic, Calderwood says, that he "would not eat a Christmas pie." He was afterwards reconciled to the King, and became one of his chaplains, but he still opposed some of his measures. Wodrow says, he "took so many different turns in the various stages of his life . . . that it's hard to determine what class to put him down under." [MS. Glas. Univ.] He had been Moderator of the Assembly in 1590 and 1602. He had himself drawn up a catechism, which was reprinted in London in 1588. There is a copy of the reprint in the Library of the University of Edinburgh. It is described as having been "written by Mr. Patrick Galloway, and by him used in the family of the Scottish noblemen then resident at Newcastle." His son was raised to the peerage, with the title of Lord Dunkeld.

John Hall was one of the ministers of Edinburgh, and had been Moderator of the Burntisland Assembly in 1601. He had acquiesced in some of the King's measures, but he refused to preach on the festival days, and resigned his charge through unwillingness to "offend either the King or the godly." He was suspected, however, of stirring up the people to disobedience to the Articles of Perth, and in 1619 was banished from Edinburgh by the King.

John Adamson was son of the Provost of Perth, and nephew of Patrick Adamson, Archbishop of St. Andrews. He was translated from North Berwick to Liberton in 1609, and was made Principal of the University of Edinburgh in 1623. He was in early life sufficiently hostile to James's measures to have gained the confidence of the Melvilles and their friends. Indeed, he was related to some excellent men of that party, such as Mr. Patrick Simson, minister of Stirling, whose mother was Violet Adamson, sister of the Archbishop, and an ancestress, it may be added, of

desire for improvement in worship was at that time shared by all parties. Those selected were members of the Assembly, and had no doubt taken a special interest in the work committed to them. When the Acts of this Assembly were laid before the King, he expressed his general approval, but objected to the Act respecting Confirmation as "a mere hotchpotch,"¹ and ordered that in the new Canons it should be enjoined, that the Communion should be received kneeling, that both Sacraments, in cases of necessity, should be administered privately, that children should be confirmed by the Bishops, and that the

George Gillespie. In 1631, he was complained of for preaching in the Presbytery of Edinburgh that the Church of Rome was a true Church. He was an active member of the Assembly at Glasgow in 1638, and "furious enough in their cause, albeit many thought it was not from persuasion, but in policy, to eschew their wrath." [Guthry's *Mem.*, p. 54.] He was the author of an excellent Latin Catechism used in the University of Edinburgh. His death took place in 1652, and Leighton succeeded him in the office of Principal.

The Liturgical Committee consisted of Galloway, Adamson, Hewat, and Erskine.

Peter Hewat, Hewet, Howat, Hewart, Ewat, Ewart, or Ewartus, for in all these forms his name appears, was one of the ministers of Edinburgh, and in 1612 had a gift from James of the Abbacy of Croffraguel, which entitled him to a seat in Parliament, but we find him, notwithstanding, a sufferer on the popular side. He protested for the liberties of the Church in 1617, was deprived by the High Commission, and was confined first at Dundee, afterwards at Croffraguel. He died at Maybole in 1645.

William Erskine, minister at Denino, was one of the representatives of the Presbytery of St. Andrews who protested at Aberdeen in 1604 against the King's interference with the meeting of Assembly. He signed the Protest against Episcopacy laid before Parliament in 1606, and in after years suffered for refusing to obey the articles of Perth. John Livingston mentions him in his list of ministers whom he knew, who were "eminent for grace and gifts, for faithfulness and success."—*Sel. Biog.*, Wod. Soc., i. 305, 312.

¹ Spottifwoode's *Hist.* 5:8.

Church should keep the days set apart to commemorate the Redeemer's Incarnation, Death, Resurrection, Ascension, and the descent of the Holy Ghost. Spottiswoode represented to him the difficulty of inserting these articles among the Canons without the sanction of the Assembly,¹ and the subject was not pressed at that time. This order of the King, however, excited alarm, showing as it did that he wished to take the government of the Church completely into his own hands, and it probably delayed the preparation of the Canons, as the meeting in December to receive them (and the Liturgy) does not appear to have been held. Scott, minister of Cupar, who was one of the Commissioners appointed by the Assembly, says—

“The Book of the Canons we doubt was ever perfected by those to whom it was committed, or yet the revising of the Book of our Common Prayers, and setting down a common form of ordinary service, neither yet have we heard that those Commissioners ever met for the revising of their travells.”²

There can be no doubt, however, that the Liturgical Committee commenced operations immediately after the Assembly of 1616, probably with the view of having a draft ready for the meeting in December. Among the Wodrow papers in the Advocates' Library at Edinburgh, there is the MS. of a Liturgy, entitled

“A form of service to be used in all the Parish Churches of Scotland upon the Sabbath-day by the Readers, where there are any established, and where there are no Readers, by the Ministers themselves before they go to sermon.”

At the end, “Howat's Form of Prayer” is written by a different but contemporaneous hand. The title is almost in the words of the Aberdeen Act. That Act made no reference to new forms for the special services, and “Howat's form,” in strict accordance with this, makes provision only for Public Worship; the intention being that the forms for the Sacraments and Marriage in Knox's

¹ Spottiswoode's *Hist.* 529.

² *Apol. Narration*, p. 245; Wod. Soc.

Book should remain unchanged. In the prayer for Prince Charles allusion is made to his "young and tender years," while in that for the Prince Palatine, and the Princess Elizabeth, reference is made to their children. Charles was born in 1600, and the marriage of his sister to the Elector Palatine took place in 1613. There is another circumstance of much importance in fixing the date of this draft. In the following year, Hewat took an active part in resisting the King's further encroachments upon the liberty of the Church, and on the 12th of July was deprived, and banished from Edinburgh in consequence. It seems evident, therefore, that the Liturgical Committee, all the members of which, except Erskine, resided in or near Edinburgh, had made Hewat their convener, and that the draft bearing his name was completed by him in consultation with the others, in the end of 1616 or early in the following year, before there was any open rupture with the King.¹

1617.] At the beginning of this year, James announced his intention of visiting Scotland. He attributed it to a "faumon-like instinct" "to see the place of his breeding," but his chief object was to impose the five articles (which he had ordered to be inserted among the Canons) upon the Church. Before his visit, he ordered the Chapel Royal

¹ There is no notice of this MS., so far as we are aware, in any printed work. We came upon an account of it while reading the life of Dr. Howie in Wodrow's unpublished MSS., in the Library of Glasgow University, and were fortunate enough to find it among his collections in the Advocates' Library. Wodrow at first supposed Dr. Howie to have been the writer, but afterwards corrects this. He says he took the MS. to be an original copy, and as Hewat had died in the west of Scotland not so long before Wodrow's day, it had probably been among his papers. We print it as an appendix. It may not say much for the Liturgical taste of the Church at that time, but it is very devout, and is specially interesting, as regards the order of service, and as furnishing specimens of the style of prayers then used as supplementary to the Book of Common Order.

at Holyrood to be refitted, and an organ, stalls for choristers, and statues of the Apostles and Evangelists, to be placed in it. The "images" alarmed the populace, and several of the Bishops and Clergy wrote the King to dissuade him from carrying out this part of his plan. He was very angry, but yielded, not, he told them, for the ease of their minds, or to confirm them in their errors, but because the statues could not be got ready in time.¹ On the 13th of May, he re-entered Scotland, after nearly fourteen years' absence. On the 17th, the English Service was read in the Chapel Royal, "with singing of choristers, surplices, and playing on organs;" and on Whitfunday, June 8th, the Lord's Supper was administered after the English form, by an English clergyman, and was generally received kneeling. On the 17th of June, Parliament met. The King proposed that it should be enacted—

"That whatsoever conclusion was taken by His Majesty, with the advice of the Archbishops and Bishops, in matters of external polity, should have the power and strength of an ecclesiastical law."

As the Bishops objected that this took away the rights of Presbyters, he agreed to insert the additional clause—

"And a competent number of the Ministry."

Thus amended, his proposal was sanctioned by the Lords of the Articles. Such a law would have been fatal to the constitution of the General Assembly, and the alarm spread that it was intended to cover the introduction everywhere of the English ceremonies already begun at Holyrood. A Protest for the liberties of the Kirk was at once prepared, and signed by above fifty of the Clergy. The leaders in the movement were Hewat, Abbot of Crossraguel; Simson of Dalkeith, brother of Patrick, minister of Stirling, and Calderwood the historian. For the part they took, the two former were imprisoned, and the latter banished. The King, however, withdrew the Act, not because of the objections made to it, but on the ground

¹ *Orig. Let.*, ii. 497.

that he had power to regulate the external affairs of the Church without it.¹

On the 10th of July he had a conference at St. Andrews with some of the Bishops and Clergy on the five Articles, when he addressed them thus:—

“I mean not to do anything against Reason; and on the other part, my demands being just and religious, you must not think that I will be refused or resisted. It is a power innated, and a special prerogative which we that are Christian Kings have, to order and dispose of external things in the Policy of the Church, as we by advice of our Bishops shall find most fitting; and for your approving or disapproving, deceive not yourselves, I will never regard it, unless you bring me a reason which I cannot answer.”²

The Clergy were greatly perplexed, but they earnestly besought the King to call an Assembly to sanction the Articles. To this he agreed, on the assurance of Patrick Galloway, which Spottiswoode declined to give, that the ministers would consent to them;³ and in the beginning of August he returned to England.

The Assembly met at St. Andrews on the 25th of November, when a letter from the King was read, in which he told them to “conform to his desire, otherwise . . . he would use his own authority.”⁴ The Bishops were anxious to satisfy him, but a great part of the Clergy wished the whole Articles deferred, that they “might have leisure” to read “the Fathers and Councils” on the subject.⁵ With great difficulty, they were persuaded to pass two Acts with reference to the Communion.

The first permitted it to be administered to the sick, warning to be given to the minister

“At the least twenty hours before, and that there be six persons at least . . . present with the sick person to receive; who must

¹ Spottiswoode, *Hijl.* 533.

² Spottis. 534.

³ *Ibid.* 534. Although Galloway answered for the ministers at this time, he wrote to the King on the 5th November of this year, in strong terms against several of the Articles.—*Orig. Let.* ii. 511.

⁴ *Book of the Kirk*, part iii. 1140.

⁵ *Orig. Let.* ii. 520.

also provide a convenient place in his house, and all things necessary for the minister's reverent administration thereof, according to the order prescribed in the Church,"¹

It appears that after the Reformation the Communion had sometimes been given privately,² and some were not unfavourable to it, who objected to several of the other Articles. The second Act directed the minister in all celebrations, to give the elements out of his own hand to each communicant, saying with the giving of the Bread—

“Take, eat; this is the body of the Lord Jesus Christ, which was broken for you; do this in remembrance of Him; and that the minister exhort them to be thankful. And when he giveth the cup, Drink; this is the blood of Jesus Christ shed for you; do this in remembrance of Him, and that the minister exhort them to be thankful.”³

It was also ordered that a table should be prepared that the minister might give the Communion the “more commodiously;” evidently a table of such a size that each of the Communicants seated around it should be within reach of the minister. The King, on hearing the result of the Assembly, was enraged. On the 6th of December he wrote the Prelates that—

“He had come to that age, that he would not be content to be fed with broth, as one of their coat was wont to speak;” and that, “since their Scottish Church had so far contemned his clemency, they should now find what it was to draw the anger of a King upon them.”⁴

He also ordered them, on pain of his “highest displeasure,” to preach on the following Christmas, and he forbade the payment of stipend to “any of the rebellious Ministers, refusers of the said Articles;” but the execution of this order was stayed on Spottiswoode's intercession, “till their behaviour should be tried in the particular Synods.”⁵ On

¹ *Book of the Kirk*, part iii. 1141.

² *Lindsay's True Narrative*, p. 32.

³ *Book of the Kirk*, part iii. 1141.

⁴ *Orig. Let.* ii. 524.

⁵ *Spot. Hist.* 536.

the 11th of December he wrote again to Spottiswoode, directing that the two Acts passed by the Assembly should be suppressed, as they were "hedged and conceived in so ridiculous a manner."

As for the first, he could not guess what was meant by a convenient room—

"Seeing no room can be so convenient for a sick man (sworn to die) as his bed;" as for the second, "the minister's ease and commodious sitting on his tail had been more looked to, than that kneeling which for reverence he directly required."¹

1618.] In January of the following year, James issued a proclamation, ordering the people to abstain from work on certain holy days, that

"They might the better attend the holy exercises which he, by advice of the Bishops, would appoint to be kept at those times by the Church."²

On the 25th of August, the celebrated Assembly of Perth met in that city. Lord Binning³ and others were present as the King's Commissioners, and Spottiswoode took the chair. Patrick Forbes of Corse, then Bishop of Aberdeen, preached from Ezra vii. 23; and Spottiswoode from 1 Cor. xi. 16. A letter was read from the King, in which he said that he had "once fully resolved never to have called any more Assemblies," but that "he had suffered himself to be intreated by the Bishops for a new Convocation." He again referred to the "innate power" which he had from God in Church matters, and declared he would "content himself with nothing but with a simple and direct acceptance of the Articles in the form by him sent unto them."⁴ The Primate said that it was against his will that ever these novations were mentioned, but that his Majesty "would

¹ *Orig. Let.* ii. 525; Spot. 535.

² *Ibid.* 542.

³ Thomas Hamilton of Priestfield, King's Advocate, was created Lord Binning in 1613; Earl of Melrose in 1619; and in 1627 he gave up that title, and "changed his style to Haddington, not choosing to have his title from a Kirk living."—*Scot's Stag. State*, p. 69.

⁴ *Book of the Kirk*, iii. 1145-6.

be more glad of the assent of the Assembly” to them “than of all the gold of India.”¹ This assent was at last gained, the Archbishop “cutting short” the opposition, and “ordaining this proposition only to be voted, Whether the Assembly would obey his Majesty, in admitting the Articles proposed by his Majesty, or refuse them.”² Calderwood says, that the members were told by the royal Commissioners and Bishops at the final sitting, that “out of the house they should not go, till his Majesty was satisfied of his desire.”³ Forty-one, or, according to Calderwood, forty-five, ministers voted negative. The Assembly also ratified “the Catechism allowed at Aberdeen, and printed since with privilege,”⁴ and it had the Liturgy under consideration. In the business of the Privy Conference on Wednesday the 26th, it is mentioned, that

“The rest of that afternoon was spent in the devising of some overture for the restraining of Simony . . . ; as likewise the Commission for the planting of the Church of Edinburgh ; and the forming of the Book of Common Prayers ; and extracting of the Canons of the Church.”⁵

On the 21st of October 1618, the Acts of the Perth Assembly were ratified by the Privy Council, and among them one

“Giving Commission to certain persons therein mentioned, to revise the labours of those to whom Commission was given in the Assembly of Aberdeen for revising the Book of Common Prayers, and collecting the Canons of Church discipline, and as they find the same worthy to be allowed, to take order for approbation and publishing thereof.”

In the imperfect accounts of this Assembly which remain, the names of these Commissioners are not given.

From this time there was no meeting of the Assembly for twenty years, and we have to look to other sources for information as to the progress of the Liturgy. Still the main points of its history can be traced, and even minor

¹ *Book of the Kirk*, iii. 1147. ² *Orig. Let.* ii. 576.

³ *Hist.* vii. 321. ⁴ *Book of the Kirk*, iii. 1167. ⁵ *Ibid.* 1157.

details conjectured with a high degree of probability.

King James's measures in 1617, and the proceedings of the Perth Assembly changed the whole aspect of affairs, and split the Church into hostile parties. Many who favoured some of the five Articles objected wholly to the way in which they were forced on the Church. To one Article, that of kneeling at the Communion, the strongest objection was felt, and the change of posture had the effect of bringing the laity into action, and of placing a great part of the nation in direct opposition to the King. The people had been accustomed to kneel at the prayers in the Communion service,¹ but kneeling in the act of receiving they regarded as favouring of idolatry. In addition, there was a general alarm that the King was about to introduce all the ceremonies of the Church of England; and his claim of having a right to govern the Church, now openly avowed, was as openly resisted.

This state of feeling necessarily affected the movement for the revision of the Liturgy. It became characteristic of those who were hostile to the King's policy to defend the old form as it stood; and as the new version would have to make provision for carrying out the Acts of Perth, its progress was no doubt regarded with suspicion by many who had previously taken an interest in it. The Commission appointed by the Perth Assembly to revise the labours of the Liturgical Committee, would find that at least two of the number, Hewat and Erskine, could no longer act upon it, and thus the completion of the work must have devolved upon those who were prepared to submit to the royal policy. They made little use of the first draft, and they seem to have pursued their labours without communication with the opposite party; Scott of Cupar, as we have seen, though at the Assemblies of Aberdeen and

¹ Lindsay's *True Narrative of Perth Assembly*—"We were accustomed and still are to kneel at the thanksgiving," p. 47. See also his "Resolutions for kneeling," pp. 34, 65.

Perth, not being aware of the Liturgy having been "perfected."

It bears internal marks of having been completed soon after Perth Assembly, and this is confirmed by other evidence.

Charles the First, in his large declaration, says that the General Assembly held at Aberdeen in 1616

"Authorized some of the present Bishops, and divers others, to compile and frame a public form of Liturgy or Book of Common Prayer, which should first be presented to our Royal Father, and after his approbation, should be universally received throughout the kingdom. This book, in pursuance of that Act of Assembly, being by those who were deputed for that purpose framed, was, by the Lord Archbishop of St. Andrews that now liveth, sent up to our Royal Father, who not only carefully and punctually perused every particular passage of it himself, but had it also considerably advised with and revised by some of that kingdom here in England, in whose judgment he reposed singular trust and confidence; and after all his own and their observations, additions, expunctions, mutations, accommodations, he sent it back to those from whom he had received it, to be commended to that whole Church, being a Service Book in substance, frame, and composition, much about one with this very Service Book which we of late (1637) commended to them, and which undoubtedly then had been received in that Church if it had not pleased Almighty God that while these things were in doing, and before they could receive their much wished and desired period and consummation, to the invaluable loss, as of the whole Church of God, so particularly of that Church of Scotland, to translate our blessed Father from his temporal kingdoms to that which is eternal."¹

This statement was drawn up from information given in a paper which still exists among the Wodrow MSS., entitled "Instructions how the service came to be made, delivered to me by the King." This indorsation is in the handwriting of Dr. Balcanquhal. After mentioning King James's desire for a Liturgy, it goes on thus—

¹ Pp. 16, 17. The Large Declaration was written by Balcanquhal, Dean of Durham.

“It was enacted that a Book of Common Prayer should be framed ; and, by Act of Assembly, so many were trusted with it to draw it up, of whom I am sure Mr. Wm. Cowper, B. of Galloway, was one.

“Then a Book of Common Prayer was formed, and delivered to my Lord Archbishop of St. Andrews, which, after he had revised it, was sent up to King James, who did take the pains to peruse and consider it, and gave order to the Dean of Winchester to do the like, the same was returned to my Lord of St. Andrews, with his Majesty's directions what he would have to be changed, omitted, or added, to make it the more perfect.

“Before it could be brought *ad umbilicum*, God called that blessed King to glory.”¹

Fuller, the Church historian [1608-1661], says

“It was committed . . . principally to the Archbishop of St. Andrews, and to William Cooper, Bishop of Galloway, to draw up the order thereof.”²

In the Life of Spottiswoode, prefixed to his history, after a reference to the Act of Assembly 1616 for the drawing up of the Liturgy, it is said that

“Some of the most learned and grave among the rest (William Cowper, Bishop of Galloway, being designed the chief), were deputed to that work.”

This life was written by Duppa, Bishop of Winchester, a devoted adherent of Charles the First, and tutor to his son. He compiled it from materials furnished by “a reverend person” of the Scottish nation,³ whom Wodrow supposed to have been either Maxwell or Sydsfer,⁴ who took refuge in England in 1638. It has been supposed that these writers mistook the Bishop of Galloway for Patrick Galloway, one of the original committee ; but they had access to the best sources of information, and the truth of their statement is quite borne out by refem-

¹ Wod. MSS., fol. vol. lxvi., No. 36. The paper is printed in the Appendix to Baillie's *Letters*, vol. i. p. 443.

² Vol. iii. 396. Ed. 1840.

³ Pub. pref. Spot. *Hist.*

⁴ *Life of Spottiswoode*, Gor. Scot., vol. iv. 590.

blances between the new material in the Liturgy and Cowper's acknowledged works.¹

Though not one of the original committee, he was no doubt on the Commission appointed by the Assembly of 1618 to "revise their labours," and both from his own qualifications for the work, and from some of the others declining to act after the adoption of the Five Articles, the completion of it seems to have devolved mainly upon him. Cowper died on the 15th of February 1619, and there was a meeting of bishops and clergy at his house on some affairs of the Church shortly before.² In all likelihood the draft was completed about that time. There is a slight confirmation of this in a circumstance that occurred on the 13th April of that year. Hog, minister at Dyfart, having been summoned before the High Commission for refusing to keep the Perth Articles, and for praying against bishops, said that his prayer was in conformity with Knox's Liturgy. Spottiswoode replied

¹ William Cooper, Coupar, or Cowper, was born in Edinburgh 1565, and after spending some time in England, became minister at Bothkennar in 1587. He was translated to Perth in 1595. He signed the protestation against Episcopacy in 1606, and preached against it before Parliament. After taking a very leading part on that side, he "got more light," and became Bishop of Galloway in 1612. This exposed him to much censure, which he felt deeply, and which is said to have hastened his end. Beltrees' poem beginning, "Ane Tailzeour ance ane Cooper did beget," and ending "He was ane Tailzeour's son, and changed his coat," was by no means so bitter as the effusions of some of his old clerical friends. It was a time when such changes were very common. He was a man of devoted piety, and was most laborious in the work of the ministry. He was a most excellent and popular preacher, and as a theologian and devotional writer he held the foremost place. His style surpassed that of his contemporaries, and his published works are among the most valuable of that period. He has been justly spoken of as the Leighton of his time.

² *Life*, prefixed to Works, p. 7.

“That in a short time that Book of Discipline would be discharged, and ministers tied to set forms.”¹

There is, however, clearer evidence on this point. Spottiswoode went up to Court after the spring Synods of this year, and remained there for part of the summer. While he was in London, a license, dated June 30th, 1619, was granted by the King to Gilbert Dick, a bookseller in Edinburgh, to print the new prayer book for the space of nineteen years.² On the 10th of February 1618, Dick had received the royal license to print the two catechisms allowed by the Aberdeen Assembly, they having been by that time “formed and set down conform to the said Act.”³ And now his license was extended, and he received sole authority to print “as well the said Book of Common Prayers as the two foresaid Catechisms.” The revised Liturgy was undoubtedly meant, as the license begins by quoting the Act of the Aberdeen Assembly “That a Book of Common Prayer . . . should be formed and put in order by certain Commissioners appointed for that effect.” We infer, therefore, that the draft of the Liturgy was completed early in 1619 (the new catechism for examination before the communion being incorporated with it); that Spottiswoode carried it with him to London for final revision; and that in June it was expected that it would soon be ready for printing.⁴

The revision of the Liturgy in England by the King and the Scotsmen⁵ at his Court may not have been finished

¹ Cal. vii. 369. ² Reg. Sec. Sig. lxxxvii. 1617-19. fol. 227.

³ Reg. Sec. Sig. lxxxvii. 1617-19. fol. 67. Both licenses are printed in full in Lee's *Mem.* for Bib. Soc. App. 31-35.

⁴ The preparation at this time of “A Form and Manner of ordaining Ministers, and consecrating of Archbishops and Bishops, used in the Church of Scotland,” shows that the complete Liturgical equipment of the Church was then designed. For these forms, which were printed by authority in 1620, see *Miscel. Wood. Soc.* i. 597-615.

⁵ Collier says it was “reviewed by some Scotch bishops” at the

during Spottifwoode's visit to London, and some time may have elapsed before it was returned to him as finally approved by the King.

The excited state of Scotland, however, was the chief reason for the delay in printing the Liturgy and ordering its use in public worship, and a further obstacle was about to be interposed.

1621.] As the Articles of Perth were disregarded by many on the ground that they had not received legal sanction, James resolved to have them ratified at the meeting of Parliament which was to be held in July 1621. This was no easy matter, as many were prepared to vote against it. To carry the point, the Marquis of Hamilton, who was Royal Commissioner, declared to the assembled Estates, that "he would engage his honour, faith, and credit, upon that princely word which his Majesty passed him, that if they would receive these five articles at that time, his Highness would never burden them with any more ceremonies during his lifetime."¹ Spottifwoode says he assured them that "his Majesty should not in his day press any more change or alteration in matters of that kind without their own consents."² This qualification, however, is not mentioned by Melrose, who wrote to the King on the 26th of July as follows:—

"The Commissioner roughly inveighed against those who treasonably slandered your Majesty with intention to introduce all English ceremonies . . . assuring them, that if they would obey and confirm the Acts already made, your Majesty would never intend any future alteration."³

The ratification was accordingly carried, there being 78 votes for, and 51 against it.

The troubled state of the Church, and this promise given in the King's name, put a stop to the introduction of the

Court, but Dean Young of Winchester is mentioned above as the reviser, and with more probability.

¹ Cal. vii. 496.

² *Hist.* 542.

³ Dalrymple's *Mem. and Let. in the reign of James*, p. 126-7.

Liturgy. Years afterwards the older Bishops informed King Charles that

“The presenting thereof (the Liturgy) was deferred, in regard the Articles of Perth then introduced proved so unwelcome to the people, that they thought it not fit nor safe at that time to venture upon any further innovations.”¹

King Charles and Lord Clarendon state that James retained his purpose of introducing it, and that this design was stopped only by his death.² The promise of 1621 might have been explained as not applying to the Liturgy, seeing its preparation had been sanctioned by previous Assemblies; at the same time James knew that it was regarded as a pledge against any further change in his lifetime, and there is evidence that he was restrained by it. Bishop Hacket, in his *Life of Archbishop Williams*, relates that when Williams asked James to give Laud³ the See of St. David's, his Majesty said

“I keep Laud back . . . because I find he hath a restless spirit. . . . When three years since I had obtained of the Assembly of Perth to consent to five articles of order and decency, in correspondence with this Church of England, I gave them promise . . .

¹ Guthry, *Mem.* p. 16.

² King's Declaration, *ut supra*; also Preface to the Prayer Book of 1637. Clarendon says that James “exceedingly desired to introduce the English Liturgy, and that there had never been any thought in the time of King James . . . but of the English Liturgy.”—*Ibid.* pp. 63, 66. This shows that he was imperfectly acquainted with the subject; still James's wish for the English Liturgy may have made him lukewarm as to the Scottish draft.

³ Laud was born in 1573. He accompanied James in his visit to Scotland in 1617, and from that time took a keen interest in its church affairs. In 1621 he was made Bishop of St. David's. Charles promoted him to the See of Bath and Wells, and in 1628 to that of London. He accompanied Charles to Scotland in 1633, and was made Archbishop of Canterbury in that year. In 1641 he was thrown into the Tower, where he remained a prisoner. In January 1645 sentence was passed against him, and he was beheaded on Tower Hill.

that I would try their obedience no farther anent ecclesiastic affairs. . . . Yet this man hath pressed me to invite them to a nearer conjunction with the Liturgy and Canons of this nation ; but I sent him back again with the frivolous draught he had drawn. . . . For all this he feared not mine anger, but assaulted me again with another ill-fangled platform to make that stubborn Kirk floop more to the English pattern. But I durst not play fast and loose with my word. He knows not the stomach of that people ; but I ken the story of my grandmother, the Queen regent, that after she was inveigled to break her promise made to some mutineers at a Perth meeting, she never saw good day, but from thence, being much beloved before, was despised of all the people.”¹

This language could not have been used by the King at the time alleged, for Laud was presented to the see of St. David's on the 29th of June 1621 ; and no promise had been given by James, till that made by Hamilton in his name at the meeting of the Scottish Estates in the end of July thereafter. But probably Williams heard the substance of it from the King at a later period.

The King's death took place on the 27th of March 1625, in the fifty-ninth year of his age. This event put a stop for the time to ecclesiastical innovation ; the MS. of the Liturgy, which had been returned to Spottiswoode, remained in his hands, but no public notice of it was taken for above eight years, and it seems to have been almost forgotten by some of its early promoters.

King Charles, for the first four years of his reign, was too much embarrassed with foreign affairs to interfere much with the Church of Scotland.

1626.] In some respects he was more tolerant than his father. He permitted the clergy who had been ordained before 1618 to adhere to their old usages without practising Perth Articles. During these few years the two parties in the Church lived in comparative peace, and were gradually approaching each other ; but a worse storm than ever was about to break.

¹ Hacket's *Memorial of Archbishop Williams*, p. 64.

1628.] In 1628, Laud, having been made Bishop of London, became Charles's chief counsellor, and took the guidance of the ecclesiastical affairs of the Empire very much into his own hands.

1629.] In 1629, Charles revived the subject of the Liturgy.

“He reminded the Scotch Bishops of their duty, and ordered them to solicit the affair with the utmost application.”¹

His own account given in the declaration is as follows:—

“We, by the grace of God, succeeding to our royal father . . . resolved . . . to pursue that his pious and princely design for settling a public Liturgy in that our Kingdom of Scotland, it having been so happily achieved, facilitated, and almost perfected by him. To which purpose we caused the same Service Book transmitted by him to that Church to be remitted and sent back to us, that, after our perusal, and alterations if any should be found, either necessary or convenient, it might likewise receive our royal authority and approbation: We having received that Book, and after many serious consultations had with divers of our Bishops and clergy of that Kingdom, then here present with us, and after our advices by our letters and instructions to the rest at home, and after many humble advertisements and remonstrances made from them to us of the reasons of some alterations, which they did conceive would remove diverse difficulties, which otherwise they feared this Book would encounter with; we were contented that this Service Book should come out as now it is printed, being fully liked by them, and signed with their hands, and perused, approved, and published by our royal command and authority.”²

In the paper of instructions from which Balcanquhal compiled this narrative it is said—

“King Charles, shortly after his entry to the reign, heir not only to his father's crown but piety, urged the same with a most pious care and fatherly affection. This very book, *in statu quo* King James left it, was sent to His Ma:, and presented to His Ma: by myself (whether the same was done by the Bishop of Ross then, now Archbishop of Glasgow, I dare not confidently

¹ Collier, ii. 60.

² *Declaration*, pp. 17, 18.

aver, but I think he it was). His Majesty took great care of it, gave his royal judgment, and I returned home, and signified his Majesty pleasure to my Lord St. Andrews, and he to such of the clergy as he thought fit.

“There was during this time much pains taken by his Ma: here and my L. St. Andrews, and some others there, to have it so framed as we needed not to be ashamed of it when it should be seen to the Christian world, [and] with that prudent moderation that it might be done in that [way] which might occasion the least offence to weak ones there.

“In God’s mercy . . . that it was framed so as the . . . it, and put their hands to it which I shew to his Ma; and thereafter His Ma. gave his royal approbation, writ to the council for authorising of it, and to the B B. to be careful, in all prudent and convenient speed, to put it in practice, and that it should go to press, that this might be the sooner and better done.

“To facilitate the receiving of the Book of Common Prayer, a care was had besides to make it as perfect as could be, so likewise that howsoever it should come as near to this of England as could be, yet that it should be in something different, that our Church and Kingdom might not grumble as though we were a Church dependent from or subordinate to them.

“His Ma: prudent piety was such, that, tenderly caring for the peace of this Church, some things were kept in our Liturgy, which as yet our Church could not be urged with, and some things which the weakness of the greater part would except against; that the turbulent here might get no advantage by our Book to disquiet the Church; and that ours might the more [smoothly] be received, his Ma: in a gracious moderat . . . ned under his hand, dispensed with the B B. not . . . upon any but such as were willing . . . their flocks to do it.

“And yet [his Majesty’s] care and prudence was more, that when all was concluded, and the book ready for the press, to prepare men the better to receive it, he gave order to all Archbishops and B B., till our own should be printed and fully authorized, to cause read the English Service Book in their Cathedrals, to use it morning and evening in their own houses and colleges, as it had been used in his Ma: Chapel Royal in the year of God 1617. The B B. upon a remonstrance made to his Ma: that seeing their own was shortly to come forth desired that all should be continued

till their own were printed and fully authorized; to which his Ma: graciously accorded."

This paper, which we print in full, so far as it bears on the compilation of the Liturgy, appears to have been written for the information of Balcanquhal by Maxwell, who took refuge in England after the outbreak of 1637.¹

Laud, in his *History of his Troubles and Trial*, gives some further information on the subject.

"Dr. John Maxwell,"² he says, "the late Bishop of Ross, came to me from his Majesty. . . It was in the year 1629, in August or September. . . The cause of his coming was to speak with me about a Liturgy for Scotland. At his coming I was so extremely ill that I saw him not . . . After this, when I was able to sit up, he came to me again, and told me that it was his Majesty's pleasure, that I should receive instructions from some Bishops of Scotland concerning a Liturgy for that Church; and that he was employed from my Lord the Archbishop of St. Andrews, and other prelates there, about it. I told him I was clear of opinion, that if his Majesty would have a Liturgy settled there, it were best to take the English Liturgy without any variation, that so the same Service Book might be established in all his Majesty's dominions. Which I did then, and do still think would have been a great happiness to this state, and a great honour and safety to religion. To this he replied, that he was of a contrary opinion, and that not he only, but the Bishops of that Kingdom thought their countrymen would be much better satisfied if a Liturgy were framed by their own clergy, than to have the English Liturgy put upon them; yet he added, that it might be according to the form of our English Service Book. I answered to this, that if this were

¹ The editor of Baillie's Letters, who attributed it to the Earl of Stirling, is now satisfied that he could not have been the writer, and failing him, the personal references all point to Maxwell.

² Maxwell, son of Maxwell of Cavons in Nithsdale, was translated from Mortlach to Edinburgh in 1622: about 1628 he became the chief Scottish manager of Scottish Ecclesiastical affairs at Court; and in 1633 he was made Bishop of Ross. Guthrie says he was a man of great parts, but of unbounded ambition.—*Mem.* p. 14. Burnet says, "he was the unhappy instrument of that which brought all the troubles on Scotland."

the resolution of my brethren the Bishops of Scotland, I would not entertain so much as thoughts about it, till I might, by God's blessing have health and opportunity to wait upon his Majesty, and receive his further directions from himself.

“When I was able to go abroad, I came to his Majesty and represented all that had passed. His Majesty avowed the sending of Dr. Maxwell to me, and the message sent by him. But then he inclined to my opinion, to have the English service without any alteration to be established there. And in this condition I held that business for two or three years at least.”¹

While Charles, whose declaration, as has been said, “is throughout virtually a pleading of counsel,”² represents that the Scots, afraid of difficulties that the original draft would meet with, got it changed into the form printed in 1637, Laud here ignores the draft, though he was well acquainted with it. But, putting the different accounts together, it is apparent that two copies of the MS. as finished in James's time were taken up to London about 1629, one of them by Maxwell on this visit to the Court. This is confirmed by the prayer for the Royal Family in that now edited, which, in the recopying of the Liturgy for transmission south, had evidently been changed to suit the time. Charles's name is given instead of his father's, and there is a petition for the Queen, that God would “make her a happy mother of successful children.” Charles's eldest son was born May 29th, 1630, so that this petition was drawn up before that date. He had been married in 1625, but as all the evidence goes to show that he only revived the question of the Liturgy in 1629, the prayer was no doubt amended shortly before Maxwell went to London.

Maxwell probably presented the draft as embodying substantially the views of the Scottish Church; and it is evident that Laud had the chief hand in dissuading the King from accepting it. It was altogether too bare to

¹ Pp. 168-9, and iii. 427, Ang. Cat. Lib. ed.

² Burton's *Hist. of Scotland*, vi. 417.

fruit his views, and he recommended instead the English Liturgy without any change. The King acquiesced, and Laud, according to his own account, held "that business" in this condition for some years, *i.e.* till the King's visit to Scotland in 1633. Heylin, who gives the same account of Maxwell's proceedings in London in 1629, says, "On these terms it stood till this present year (1633), Laud standing hard for admitting the English Liturgy without alteration."¹ Maxwell returned to Scotland in November 1629, and "it was constantly reported" that "he brought down with him a letter from his Majesty" to the Primate, "To assemble such of the ministry as he pleased, at least the moderators of the Presbyteries at Edinburgh, July 27th, and to intimate that it was his Majesty's pleasure that the whole of the order of the English Kirk should be received here."²

No doubt he at least brought the intelligence that the draft of King James's time was not favourably received, and that the King, advised by Laud, wished the adoption of the English Liturgy. There is a letter bearing upon these rumours, of date January 28th, 1630, written by Struthers³

¹ *Life of Laud*, 236-7.

² *Historical Collections* from 1589 to 1641. See Wod. *Life of Spottiswoode*, Gordon's *Scotichronicon*, iii. p. 503. Wodrow sometimes refers to this MS. as the Edinburgh Collections, the supposition being that it was written by a "nonconform burgher" there.

³ *Mr. William Struthers* was translated from Glasgow to Edinburgh in 1614, and was made the first Dean of that diocese in 1633, shortly before his death. He was brother-in-law of David Dickson of Irvine. Principal Baillie mentions him and Mr. Cameron as "his very singular friends and excellent divines as our nation has bred," and Struthers left part of his library to Baillie. He was one of the most eloquent preachers of the time, and published several treatises and sermons. Calderwood says he was once so opposed to bishops that he could scarcely explain a chapter at meals without attacking them, that he threatened to flog his pupil, the Earl of Wigton, for calling one of them my lord, and that he swooned at the sight of the Bishop of Glasgow,

to the King's secretary,¹ in which he remonstrates against any further innovations. He says there

“Are surmises of further novations, of organs, liturgies, and such like;” that James had “made the Marquis of Hamilton promise in his Majesty's name to all the estates of this land, solemnly, in face of Parliament, that the Church should not be urged with any more novations;” that “the motion that is said to be made to his Majesty of these novations is made by and beside the knowledge and conscience of the Kirk of this land, who are highly displeas'd with that motion, and more, because it is alleged to have been in their name, who know nothing thereof but by report.”²

In this he may allude to the proposal to bring in the English Liturgy under cover of the Act of Assembly 1616. Struthers had been present at that Assembly, and had greatly applauded its proceedings, yet in 1617 he preached violently against the ceremonies of the Church of England. He was quite likely to have written in this strain, upon hearing that it was proposed to set aside the Scottish draft, and to introduce instead the whole English service. The letter,

and required a little whisky to bring him to his senses.—*Hist.* vii. 347. He continued to be strongly opposed to the English Liturgy, though submitting to the innovations already introduced.

¹ Sir William Alexander, afterwards Earl of Stirling, the poet, statesman, and owner of Nova Scotia, of which he received a grant from the King in 1621. He is supposed to have been the principal author of the version of the Psalms which was published as the translation of King James, though the letters written by Alexander from King Charles to Spottiswoode, urging the adoption of the new version out of regard to the memory of his father, lead one to think that James had more to do with it than is commonly supposed. These Psalms were first printed separately, and afterwards with the Liturgy of 1637. There are three volumes of Sir W. Alexander's letters, as Secretary of State, in MS., in the Register House and Signet Library, Edinburgh. It is to be hoped that the proposal to print them will be carried out. They contain valuable information, which has not yet been made much use of.

² Balfour, *Annals*, ii. 181; also Stev. *Hist.*, p. 118.

however, shows that he had understood the promise of Hamilton to have put a stop to any liturgical change, and that he was now opposed even to the revision of Knox, as likely to produce fresh troubles, though he highly approved of it in James's reign. Representing as he did the views of many conformists, his letter may have had some influence with the King.

1633.] In 1633, Charles came to Edinburgh to be crowned ; also, Clarendon says, to finish the important business of the Liturgy, for which end he was accompanied by Laud. The coronation took place on the 18th of June, Archbishop Spottiswoode officiating, and Parliament met on the following day. It was proposed to confirm all previous Acts respecting religion, and also to continue to the Sovereign the power of regulating the apparel of churchmen, which had been conferred upon King James. This last proposal met with much opposition, as it was feared that the King would introduce sacerdotal vestments. It was held to be carried by a majority, though this was questioned at the time, and remains doubtful.¹ Some of the clergy wished that "all ratification of former Acts of Parliament should be suspended," till there should be a meeting of Assembly "to compose the controversies of the Kirk," and pointed out the danger of innovations being brought in under colour of the Acts of Aberdeen Assembly 1616.²

¹ In accordance with this Act, Charles, in October 1633, wrote Ballantine, Bishop of Dunblane, and Dean of the Chapel Royal, to preach "in his whites," and also that copes should be used at the Lord's Supper in the said chapel. A warrant was also sent down directing the bishops to wear always "a rochet and sleeves" in church, and at meetings of the Privy Council and Session. They were also to have "a chymmer, that is a fatin or taffeta gown without lining or sleeves, to be worn over their whites at the time of their consecration." The inferior clergy were directed to preach in black gowns, but to wear surplices when reading the prayers, administering the sacraments, and burying the dead. See King's letters of October 6th and 18th, in Earl of Stirling's MSS. ; Stevenson's *Hist.* 144 ; Acts of Parl., v. 21.

² *Apologet. Nar.*, 336.

During this visit, Laud, in conference with some of the bishops and others of the clergy, brought forward the subject of the Liturgy. The older bishops, according to Guthrie,¹ explained how the introduction of it had been stopped in James's time, and said that

“They were not yet without some fear, that if it should be gone about, the consequence thereof might be very sad; but Bishop Maxwell, and with him Mr. Thomas Sydferf² (who was then but a candidate), and Mr. Mitchell,³ and others, pressed hard that it might, assuring that there was no kind of danger in it; whereupon Bishop Laud (who spoke as he would have it) moving the King to declare it to be his will that there should be a Liturgy in this Church, his Majesty commanded the bishops to go about the forming of it.”

Crawford,⁴ referring to a MS. supplement of Spottiswoode's history, mentions the names of Dr. Lindfay and Dr. Wedderburn, as also among those who pressed for a

¹ *Memoirs*, p. 16.

² One of the ministers of Edinburgh from 1611. In 1617 he signed the protestation for the liberties of the Kirk. He was made Dean of Edinburgh, January 1634, Bishop of Brechin, July 1635, and in the same year was translated to the See of Gallo-way. After the Restoration he was made Bishop of Orkney.

³ Mitchell was one of the ministers of Edinburgh, and after the Restoration Bishop of Aberdeen. In 1620, when minister of Garvoch, he was threatened with summary deprivation* for resistance to the Articles of Perth [Rec. Dio. Syn. St. And.], and so late as 1629 he refused to kneel at the Lord's Supper [Stev. *Hijl.* p. 115], but his views changed, and he was deposed by the Glasgow Assembly, 1638, for Arminianism and Popery. Row says, “Maxwell, Sydferf, and Mitchell, were never heard to utter any unfound heterodox doctrine . . . till (Bishop) Forbes came to Edinburgh.”—*Hijl.* 372.

⁴ *Lives of Chancellors*, etc., p. 175. Wedderburn appears, however, to have been at this time still in England. The MS. supplement of Spottiswoode's History, from which Crawford largely quotes, could not be traced by Wodrow, and nothing is now known of it so far as we can learn.

Liturgy. It is evident that the older bishops were opposed at this time to any change upon Knox's book. The excited state of the country, the general policy of Laud, and probably the disfavour with which he received their draft sent up in 1629, caused them to take up this position. Overruled in this, from the younger men supporting the views of Laud and the King, their next step was to oppose with the utmost earnestness the adoption of the English Prayer Book. If there was to be a new Liturgy, they held that it should be a Scottish one, such as had been contemplated in the previous reign. Clarendon says they objected to the English Liturgy on two grounds. First, there were defects in it which they wished remedied, such as the use of the old translation of the Bible, and the reading of lessons from the Apocrypha. The second reason was founded on the jealousy which had been long felt in Scotland, lest

“They should by degrees be reduced to be but as a province of England, and subject to their laws and government, which they would never submit to; nor would any man of honour, who loved the King best and respected England most, ever consent to bring that dishonour upon his country.”

In consequence of this, they said the Liturgy of the Church of England would be detested, while one with some desirable alterations would be accepted. This was “passionately and vehemently urged by the bishops,” and it had an effect upon the King, who up till this time had supported Laud's views of introducing the English Liturgy without any change. It is usually supposed that during this visit it was finally resolved that a new Liturgy, with some few variations from the English, should be drafted in Scotland, and transmitted to the King for his approval, and that of some of the English bishops.

Laud, however, refers to the final decision as having been arrived at by the King after his return from Scotland:—

“At his Majesty's return in the same year I was, by his special grace and favour, made Archbishop of Canterbury 19th September.

The debate about the Scottish Liturgy was pursued afresh, and at last it was resolved by the King, that some Scottish Bishops should draw up a Liturgy as near that of England as might be."¹

He also says—

"I wrote to the late Reverend Archbishop of St. Andrews, Sept. 30th, 1633, concerning the Liturgy, that whether that of England or another was resolved on, yet they should proceed circumspectly, because his Majesty had no intendment to do anything but that which was according to honor and justice."²

In October of this year the King sent down orders with regard to the University of St. Andrews, in which he enjoined that "the service there read shall be the English Liturgy unto such time as another be made and published by authority in that Church."³ At the same time, in his instructions regarding the Chapel Royal, he directed the English Service to be read "till some course be taken for making one that may fit the custom and constitution of that Church."

In a letter to the Archbishops and Bishops, of the same date as other letters on Scottish Ecclesiastical affairs, October 1633, after urging them to go before their people "in the way of prayer," he says—

"Our express will and pleasure, therefore, is that every of you, the Archbishops and Bishops, carry yourselves with the gravity and devotion that befits your place and calling, and particularly that you have in your several dwelling-houses prayers twice every day for your families, and be present yourselves . . . and we think it very requisite until such time as you will consider of and agree upon a fit and full Liturgy, and form of Divine Service for that Church, that every one of you respectively do use in your several oratories the Liturgy of the Church of England, by use of which as you shall perform due service to God, so shall you also come to be better acquainted with the forms of that Church, which will in due time produce good effects for our service in both Kingdoms."⁴

¹ *Troubles and Tryal*, p. 75.

² *Ibid.* p. 169.

³ Earl of Stirling's Letters, MSS., Signet Library, pp. 836-8.

⁴ *Ibid.* pp. 836-8.

The facts seem to be that at this time the King wished the Scottish Church either to accept the English Liturgy or draw up a Service of its own, while Laud was still doing what he could to carry the English form, and the Scottish Bishops were putting the matter off and trying to gain time.

1634.] It was on the 13th May of the following year that the King finally gave orders to the Scottish Bishops to decide as to the form of the Liturgy, and proceed with it, as appears from the following letter addressed to the whole Bishops by him :—

“ Right Reverend—We, tendering the good and peace of that Church by having good and decent order and discipline observed therein, whereby religion and God’s worship may increase, and considering that there is nothing more defective in that Church than the want of a Book of Common Prayer, and uniform service to be kept in all the Churches thereof, and the want of Canons for the uniformity of the same : We are hereby pleased to authorize you as the representative body of that Church, and do hereby will and require you, to condescend upon a form of Church Service to be used therein, and to set down Canons for the uniformity of the discipline thereof, to be kept as well in the Colleges, Universities, and their own private families, as in the whole Churches throughout that Kingdom, wherein expecting your great care and diligence as you will tender the good of that Church and our service.¹

Greenwich, 13th May 1634.

In a MS. of that period, which gives “an account of papers intercepted betwixt Archbishop Laud and the Scotch Bishops,” reference is made to one “entitled Memoirs for my Lord B. of Ross, of matters to be proponed to his Majesty and my Lord Cant. his G.” This is said to be

“All written and subscribed by the Archbishop of St. Andrews, Aug. 8, 1634; of the same date, and subjoined with the first draft of the Book of Canons sent up to be corrected. . . In the

¹ Earl of Stirling’s MSS., p. 1005.

first direction they give an account anent the Liturgy, the Canons, and the Psalms."¹

It thus appears that, in reply to the King's order, Maxwell was sent up to Court in August, that he carried with him the first draft of the Canons, the preparation of which had been begun in James's reign, and that he was authorised to give explanations as to the Liturgy.

The King was satisfied with what had been done, as he wrote to Spottiswoode soon after as follows—

“Right Reverend—We are well pleased, and count it acceptable service that you are so careful, according to our command, to have a Book of Common Prayer and a Book of Canons established in the Church of that our native Kingdom. . . . As we give you hearty thanks for this care, so we are hereby pleased to encourage you to the continuance and perfecting of both. And for the Book of Common Prayer, it is our express will and pleasure that you cause frame it with all convenient diligence, and that as near as can be to this of England, and till you have framed your own, that as before we commanded, you do twice a-day service in your own private family according to this of England; and that you cause the same to be done in your Cathedral Churches on all holydays and in all public Assemblies; and that in our name you command all our Bishops and Colleges within your Province to do the same, and if they disobey that you certify us, as you will be answerable for the same; in all which we expect your loyal obedience for advancement of God's glory, the good of our service and honour of that Church, as you may be confident of our princely care to advance all your pious and good designs.”

Hampton Court, Oct. 20th, 1634.”

Maxwell, on his return to Scotland about this time, carried back with him the draft of the Book of Canons

¹ Baillie's *Let.* vol. i. p. 429, app. The MS. is in the possession of the editor, Dr. Laing.

² Earl of Stirling's MSS. p. 1056. This letter is followed by another of the same date, and in nearly the same words, though rather sharper, to the Archbishop of Glasgow. The order to have family worship, etc., according to the English Prayer Book, was remonstrated against by the Scottish Bishops, and was not pressed.

with important alterations, made by Laud and Juxon,¹ Bishop of London, who had this warrant from the King to make what changes they thought proper :—

“Canterbury. I would have you and the Bishop of London peruse the Canons which are sent from the Bishops of Scotland, and to your best skill see that they be well fitted for Church government, and as near as conveniently may be to the Canons of the Church of England. And to that end you, or either of you, may alter what you shall find fitting; and this shall be your warrant.”²

Laud states that the draft was “not sent,” but “brought” and “delivered” to him by the Bishop of Ross, that it was “written on one side only,” that it was corrected and added to by him and the Bishop of London, and “delivered . . . back” to the Bishop who brought it, for submission to the Church of Scotland.³

In a warrant from the King to Laud, which will be given under the year 1636, reference is made to a Prayer Book for Scotland, “signed by him at Hampton Court, Sept. 28, 1634.” If this date be correct, it seems that, besides the instructions given in the letter, that the new Prayer Book was to be “as near as can be to that of England,” the changes that the King approved were at this time written into an English Prayer Book as a guide or rule to the Scottish Bishops. This is the only reference we know

¹ Juxon was made Bishop of London in 1633 on Laud’s advancement to the See of Canterbury, and was made Lord Treasurer in March 1635. He owed his promotion to Laud, who was much attached to him. Of a mild disposition and moderate in his opinions, he was a general favourite. He was with Charles the First during his trial, and attended him on the scaffold. During the Commonwealth, he lived on his own estate, and was, it is said, a great hunter, keeping the best pack of hounds in England. At the Restoration he was made Archbishop of Canterbury.

² Prynne’s *Hid. Works of Darknes*, p. 152. The warrant has no date.

³ *History of Troubles and Tryal*, 98; and vol. iii. p. 318, Ang. Cat. Lib.

of to this book, and we must therefore speak of it with some uncertainty.

1635.] Early in the following year a new copy of the Canons was written out by Spottiswoode, in accordance with the alterations made in London,¹ and a draft of the Liturgy was prepared. These were approved at a meeting of some Bishops which was held in the beginning of April, and Maxwell was sent up to Court with them, and the following letter to Laud :—

“May it please your Grace—We have put our brother the Bishop of Ross to the pains of a wet [new] journey, for aiding the Liturgy and Canons of the Church, and as we have found your Grace’s favour, both to our Church in general, and ourselves in diverse particulars, for which we are your Grace’s debtors, so we are to entreat the continuance thereof in this and our common affairs. We all wish a full conformity in the Churches, but your Grace knoweth that this must be the work of time. We have made, blessed be God, a further progress, than all have here expected in many years, by his Majesty’s favour, and your Grace’s help ; and hope still to go farther, if it shall please God to continue your Grace in health and life, for which we pray continually. And so, remitting all things to our Brother’s relation, we take our leave.

Your Grace’s affectionate brothers and servants,

ST. ANDREWS. GLASGOW. JO. B. of Moray.
AD. B. of Dunblane. THO. BRECHIN.²

April 2, 1635.

In the “papers intercepted betwixt Archbishop Laud and the Scotch Bishops,” there was one

“Entitled Memoirs for my Lord B. R., all written and subscribed by the B. of St. Andrews’ hand, but without a date, which begins thus—‘My Lord Canterbury desired to be informed,’ and then goes on. . . . In the 2 (article he shows) anent the Liturgy, that

¹ *Troubles and Tryal*, iii. 320.—Ang. Cat. Lib.

² Prynne’s *Hid. Works*, p. 150. The word “wet” is in some versions “long ;” but the copy in the State Paper Office has “new,” which is no doubt correct.

they had done all that was possible. In the 4 anent the Canons to get a warrant for the printing.”¹

From other references to contemporary events, it is evident that this was a paper of instructions, which Maxwell carried with him on his visit to London in April 1635.

The Book of Canons was then regarded as ready for printing, and the King having examined it, confirmed and authorized it at Greenwich, 23d May 1635.²

The draft of the Liturgy Maxwell carried with him was such, that the Scottish Bishops make a sort of apology to Laud for its not being more like the English, and they instruct him to explain “that they had done all that was possible,” which perhaps means that they could come no nearer the book signed by the King in September.

Laud, after stating that the Scots Bishops prevailed with his Majesty to have a Liturgy of their own, “notwithstanding all he could do or say to the contrary” adds—

“Then his Majesty commanded me to give the Bishops of Scotland my best assistance in this way and work. I delayed as much as I could with my obedience, and when nothing would serve, but it must go on, I confess I was then very serious, and gave them the best help I could.”³

Heylin seems to represent that it was at this time, and in answer to the letter which Maxwell brought, that he took the matter in hand. He had done so, perhaps, in September of the previous year, but at this time, he, and those who acted with him, made “corrections” on the draft that had been sent up, and “instructions” were given as to its completion. Laud states that the “Bishop of London was joined with him in all the view and consideration which he had . . . upon the Service Book,”⁴ by the King’s command, so that he at least took part in these corrections

¹ Baillie’s *Let.* vol. i. 429, app.

² Warrant prefixed to the Book of Canons.

³ *Troubles and Tryal*, p. 169 ; iii. 428.—Ang. Cat. Lib.

⁴ *Ibid.* p. 99 ; iii. 319.

and instructions, which appear, from the following royal letter to “the Scottish Clergy,” to have been then deemed final :—

“ We have seen and approved the Liturgy sent by you to us with the Book of Canons, the form and manner of making and consecrating of Bishops, Presbyters, and Deacons, with these corrections and instructions which we have signed and sent unto you. Therefore being very desirous that they be all printed, and with all convenient diligence received and practised in the Church of that our ancient kingdom for God’s service and the good and beauty of that Church, we command that all be forthwith printed, and by these presents give power unto all whom it doth or may concern for doing of the same, whom we do hereby fully authorize to that purpose; and our further will and command is, that immediately after they are printed you make them all to be used in the Church, for doing whereof these presents shall be your warrant. Likewise, seeing the Psalms in metre done by our dear Father of blessed memory are now approved by you, it is our express will and pleasure, that you cause likewise print them, and make them to be generally received, and used, together with the said Liturgy, throughout the whole kingdom, and that in such volumes as you shall think most fit for the service of the Church; for the better and more speedy effecting of which, we have by our letters required our Privy Council to give unto you (if need be) that strength and authority you shall find necessary herein.”¹

Greenwich, May 1635.

Patrick Forbes of Corfe, Bishop of Aberdeen, had died on the 28th March, and during Maxwell’s stay in London the King decided to give the vacant Bishopric to Bellenden,²

¹ Earl of Stirling’s MSS., p. 1166.

² Adam Bellenden or Ballantyne had been formerly minister of Falkirk, and a vehement opponent of Episcopacy. He was appointed to the Bishopric of Dunblane in 1616. At his deposition by the Glasgow Assembly in 1638, “the moderator said, Mr. Patrick Simson said to me, he never liked Mr. William Coupar, and Mr. Adam Ballantyne, for they were too violent against Bishops without any light, or good reasons, and therefore he feared that they should never be constant.”

Bishop of Dunblane, and Dean of the Chapel Royal, and to appoint Dr. Wedderburn¹ to his preferments. Laud had received authority from Charles, after his return from Scotland in 1633, to correspond with Bellenden on the regulation of worship in the Chapel Royal, and he had written him in the interval several letters showing dissatisfaction with him both as to doctrine and ritual.² From the post he held, he was the person to take a leading part in connection with the new Liturgy, but "proceeding negligently in this affair," says Collier, "Laud thought it necessary to provide another better disposed."³ Baillie also mentions that Bellenden was "removed from the Chapel Royal to Aberdeen, as one who did not favour well enough Canterbury's new ways."⁴ This may account for his removal, but the appointment of Wedderburn seems to have been suggested by Spottiswoode. In the instructions which he gave Maxwell on this visit to London, he is to recommend "that Wedderburn be brought to the Chapel."⁵

Wedderburn, who had been Professor of Divinity in St. Andrews, had left for England in 1626, and, according to Baillie, "was fugitive from our Church discipline for his Arminian lectures to his scholars" there. He says that he received promotion through Laud's influence, and that he was sent back by him to Scotland to "weave out the web which he began at St. Andrews."⁶ Laud says he

"was recommended unto me, as a man that had very good parts and learning in him. He lived long with Mr. Isaac Casaubon, who was not like to teach him any Popery. . . . I wished him

¹ Wedderburn was born at Dundee, studied at Oxford, was Professor of Divinity in St. Andrews before 1626, Prebend. of Ely in that year, Rector of Compton, Hants, 1637, and of Mildenhall, Suffolk, 1628.—(Lib. of Ang. Cath. Theol., Laud's Works, iii. p. 374.) He was Prebend. of Whitechurch in Diocese of Wells, 1631; was appointed to Dunblane in 1635, Con. February 11, 1636.

² Printed in Dalrym. Col., and App. to Bail. *Let.* vol. i.

³ *Hist.* viii. 112. ⁴ *Let.* vol. i. pp. 161-2. ⁵ *Ibid.* 430.

⁶ *Canterburian's Self-Conviction*, p. 11, *sup.* p. 42.

very well for his worth sake, and did what I could for him to enable him to live. But sure if my 'intentions were so deep' as they are after said to be, he could be no fit instrument for me, he being a mere scholar, and a bookman."¹

Laud refers to him as having returned to Scotland, and also to the state of the Liturgy, in a letter addressed to Maxwell on the 19th of September of this year.

"My very good Lord—My Lord Stirling is not yet come, but I have acquainted his Majesty in what forwardness your Liturgy there is, and with what approbation it is like to come forth. And by the King's command I have sent for Young, the printer, the better to prepare him to make ready a black letter, and to bethink himself to send to his servants at Edinburgh, that so, against the Lord Stirling's coming, all things might be in the better readiness, which is all the service I can do till his Lordship come.

"I am very glad your Canons are also in so good a readiness, and that the true meaning of that one Canon remains still under the curtain. I hope you will take care that it may be fully printed and passed with the rest : It will be of great use for the settling of the Church.

"I thank you for your care of Dr. Wedderburn ; he is very able to do service, and will certainly do it if you can keep up his heart. I was in good hope he had been consecrated, as well as my Lord of Brechin, but I perceive he is not ; what the reason is [I know] not, but 'tis a thousand pities that these uncertainties abide with him. I pray commend my love to him, and tell him I would not have him stick at any thing, for the King will not leave him long at Dunblane, after he hath once settled the chapel right, which I see will settle apace if he keep his footing. . . . The next passage in your letter is only an expression of an apprehension which you [have for your over]throw, and that if they can bring you into disgrace with the King, [they will find easier passage] to damnify the Church. I pray trouble not yourself with these [conceits, but s]erve God and the King, and leave the rest to their protection. It may be such [a fear were] fitter for me, and perhaps I have juster cause of apprehension, would I give

¹ *Troubles and Tryal*, 134 ; and iii. 375, Ang. Cat. Lib.

way to [such thoughts]. In the next passage you are more confident, hold you there, and let no man stagger [you in the ser]vice of God and the King. . . . W. CANT.

“Croyden, Sept. 19th, 1635.

“To the Right. Revd. Father in God, my very good Lord and Brother, the Lord Bishop of Ross at Edinburgh, these.”¹

The Liturgy, or portions of it, were thus nearly ready for the printers in September; Maxwell, not without misgivings, having amended it in accordance with the alterations and instructions approved by the King in May. The printing of it was commenced very soon after. “I know,” says Baillie, that “much of it was printed in Edinburgh before Yule was a year,”²—*i.e.* before December 25, 1635. This is confirmed by a letter written to Maxwell by Juxon, early in the following year, in which he says—

“My very good Lord—Upon the receipt of your former letters I p[re]fently repaired to my Lord Grace of Canterbury, and got a dispatch of what you desired to have explained in your Common Prayer Book; and I hope ere this, it hath found the way to Edinburgh, that your p[re]s stand not still. . . . With your letter of the 6th of this month, I received your Book of Canons, which perchance at first will make more noise than all the cannons in Edinburgh Castle. . . .”³ GUL. LONDON.

“17 Feby. 1635 [1635-6].”

Towards the end of the year Maxwell had written up for “explanations of some things which perhaps were Laud’s additions or alterations”⁴ to the Liturgy. It had been proposed, no doubt, that the Liturgy and the Book of Canons should be published at the same time; but this reference to London was the beginning of a long delay, in

¹ Wodrow MSS., and printed in App. to Baillie’s *Let.* i. 436.

² *Let.* i. 4.

³ Wodrow MSS. Printed in Dal. Col., and more correctly in App. to Baillie’s *Let.* i. 438.

⁴ *Troubles and Tryal*, 112.

the case of the former, while the publication of the latter was proceeded with at once.

1636.] The Book of Canons received the King's sanction in May 1635. The printing of them was delayed for a time for the sake of the Liturgy. On the 1st of December, Laud wrote to Spottiswoode, that the King was "very much displeas'd" to hear that Bellenden, Bishop of Aberdeen, had allowed a fast to be kept in his diocese on a Sunday, at a time when his Majesty was

"Settling that Church against all things that were defective in it, and against the continuance of all unwarrantable customs unknown to and opposed by the ancient Church of Christ."

He adds—

"His Majesty's will and pleasure is, that if the Canons be not already printed, as I presume they are not, that you make a Canon purposely against this unworthy custom, and see it printed with the rest, and that you write a short letter to the Bishop of Aberdeen, to let him see how far he hath overshot himself, which letter you may send with those of mine if you so please. . . ." ¹

A Canon (No. 14) to this effect was added accordingly, and the book was printed by Edward Raban at Aberdeen in January 1636. A copy was sent to Juxon, and, among others, one to the Earl of Stirling, who acknowledges it thus, writing to the Bishop of Ross:—

"I thank you very heartily for your Book of the Canons, which I received yesternight. I was present in the morning when my Lord of Canterbury delivered the book to the King, which, as soon as his Majesty had read some part of it, he delivered unto me, and I was glad to hear him so well pleas'd therewith. I find some errors in the printer by mistaking or reversing of letters, and therefore have the more care in looking to that in printing of the Service Book, for Young, the printer, is the greatest knave that ever I dealt with; and therefore trust nothing to him or his servants but what of necessity you must. . . ." ²

"Whitehall, 17th of Feby. 1636."

¹ Rushworth and Wod. *Life of Spot.* Gord. Scot. iii. 531.

² Bail. *Let.* (from Wod. MSS.) i. 439. The Scottish Canons

However acceptable the Canons may have been at Court, they caused much dissatisfaction in Scotland, from the alleged Romish character of some of them, from their tying the clergy to a Liturgy not yet fully formed, and from their being imposed by the King on his own authority.

Wedderburn about this time began to take the leading part in Scotland in connection with the Liturgy, and this led to a change of plans—the destruction of the edition which was partially printed—a closer imitation of the English Liturgy, and, at the same time, to some departures from it, in an opposite direction, certainly, from what was wished in Scotland.

Heylin says that he “followed instructions which he carried with him,” but he was himself learned in Liturgies, and was responsible for some of the later rectifications. The following letter to him from Laud sheds much light on the progress of affairs :—

“ . . . By these last letters of yours, I find that you are consecrated ; God give you joy. And whereas you desire a copy of our Book of Ordination, I have here sent you one. And I have acquainted his Majesty with the two great reasons that you give, why the Book which you had in King James’s time is short and insufficient. As, first, that the order of Deacons is made but as a lay office, at least, as that book may be understood. And secondly, that in the admission to priesthood, the very essential words of conferring orders are left out. At which his Majesty was much troubled, as he had great cause, and concerning which he hath commanded me to write, that either you do admit of our Book of Ordination, or else that you amend your own in these two gross oversights, or anything else, if in more it be to be corrected, and then see the Book reprinted. I pray fail not to acquaint my Lord of St. Andrews and my Lord Rofs with this express command of His Majesty.¹

have been reprinted with Laud’s Works in the Library of Ang. Cat. Theol., vol. v. part ii. p. 583.

¹ The form of ordination printed in 1620 has no office for the diaconate, but there may have been a fuller edition a year or two later, of which no trace remains. What Laud calls the “essen-

“I received likewise from you at the same time certain notes to be considered of, that all, or at least so many of them as his Majesty should approve, might be made use of in your Liturgy which is now printing. And though my business hath of late lain very heavy upon me, yet I presently acquainted his Majesty with what you had written. After this I and Bishop Wren¹ (my Lord Treasurer being now otherwise busied), by his Majesty’s appointment, sat down seriously and considered of them all, and then I tendered them again to the King without our animadversions upon them, and his Majesty had the patience to weigh and consider them all again. This done, so many of them as his Majesty approved, I have written into a service book of ours, and sent you the Book with his Majesty’s hand to it, to warrant all your alterations made therein. So, in the printing of your Liturgy, you are to follow the book which my Lord Ross brought, and the additions which are made to the book I now send. But if you find the book of my Lord Rosses and this to differ in anything that is material, then you are to follow this later book I now send, as expressing some things more fully.

“And now that your Lordship sees all of your animadversions, which the King approved written into this book, I shall not need

tial words of conferring orders”—“Receive the Holy Ghost,” etc., were never used in the Eastern Church, and not till the thirteenth century in the Western, though employed by our Lord at the institution of the office of Presbyter. The English ordinal is itself supposed to have been essentially defective as an Episcopal service till 1661-2, when it was amended; but this was a century too late. The Scottish Book of Ordination was amended, in accordance with Wedderburn’s suggestions, and printed in 1636, but no copy is known to exist.

¹ Bishop of Norwich. Dr. John Cofin, also connected with Norwich, was believed by the Scots to “be one of the main penmen” of “Laud’s Liturgy.”—*Canterburian’s Self-Con.*, p. 102. See also Fuller’s *Church History*, and his “Appeal of injured innocence,” a controversy with Heylin on this and other subjects. It is evident that Cofin had to do with the Service Book, and that it was very much through his influence, that in 1661-2 so many of its peculiarities were transferred to the English Prayer Book.

to write largely to you, what the reasons were why all of yours were not admitted, for your judgment and modesty is such, that you will easily conceive some reason was apprehended for it. Yet, because it is necessary that you know somewhat more distinctly, I shall here give you a particular account of some things which are of most moment, and which otherwise perhaps might breed a doubtfulness in you.

“And first, I thought you could not have doubted but that the magnificat, &c., was to be printed according to the Translation of King James, for that was named once for all. And that translation is to be followed in the Epistles and Gospels, as well as in the Psalms. Where I pray observe in the title-page of the Psalms in the Book I now send, an alteration which I think my Lord Rofs's book had not. And if you have not printed those Psalms, with a colon in the middle of every verse, as it is with ours ordinarily in the English, it is impossible those Psalms should ever be well sung to the organ. And if this error be run into, it must be mended by a painful way, by a pen for all such books as the Chapel Royal useth, and then by one of them, the next impression of your Liturgy may be mended wholly.

“Secondly, in the Creed of St. Athanasius, we can agree to no more emendations, no not according to our best Greek copies, than you shall find amended in this book.

“Thirdly, though the Bishops there were willed to consider of the holydays, yet it was never intended, but that the office appointed for every of them should be kept in the Liturgy, and the consideration was only to be of the observation of them.¹

Fourthly, for the sentences at the offertory. We admit of all yours, but we think withal that diverse which are in our Book would be retained together with yours. As namely, the 2d, 4th, 6th, 7, 8, 9, 10, 13, 14, 15.

“Fifthly, I would have every Prayer or other action throughout the whole Communion named in the Rubric before it, that it

¹ “We heard then (Christmas 1635) that the Bishop of Edinburgh, chiefly, had obtained that we should be quit of the surplice, crofs, Apocrypha, Saints' days, and some other trash of the English Liturgy; but since that time they say that Canterbury sent down to our Chancellor a long writ of additions which, nill he will he, behoved to be put in.”—Bail. *Let.* i. 4.

may be known to the people what it is, as I have begun to do in the Prayer of Consecration, and in the Memorial or Prayer of Oblation. *Fac similitur.*

“Sixthly, We do fully approve the collect of consecration and oblation should precede, and the Lord’s Prayer follow next, and be said before the Communion, in that order which you have expressed ; but for the Invitation, Confession, Absolution, Sentences, Preface, and Doxology, we think they stand best as they are now placed in our Liturgy, and as for the Prayer of humble access to the holy communion, that will stand very well next before the participation.

“Seventhly, I have ordered a rubric in the margin of this book, according as you desire, to direct him that celebrates when to take the sacrament into his hand—namely, to take and break, and lay hands on the chalice, as he speaks the words. For certainly the practice of the Church of England therein is very right. And for the objection that we should not do it, till we express our warrant so to do, which you conceive is in the words, *Do this, &c.* I answer—1. That those words, *Do this, &c.*, are rather our warrant for the participation, or communication, than the consecration ; 2. That our repeating what Christ did is our warrant to do the same, being thereto commanded ; 3. That the whole action is *actus continuus*, and therefore though in our saying (*Do this*) follows after, yet it doth, and must be intended to that which we did before, and comes last to seal and confirm our warrant for doing so. And so it is in the other sacrament of baptism, where we take the child first, and baptise it, and then afterwards we say, *We receive this child, &c.* Which in *actu continuo* must needs relate to the preceding act, for the child was actually received into the Church by the very act of baptism itself. And this is but our declaration of that reception.

“And whereas you write, that much more might have been done if the times would have borne it ; I make no doubt but there might have been a fuller addition. But, God be thanked, this will do very well, and I hope breed up a great deal of devout and religious piety in that Kingdom. Yet I pray for my farther satisfaction, at your best leisure, draw up all those particulars, which you think might make the Liturgy perfect, whether the times will bear them or not, and send them safe to me, and I will not fail to give you my judgment of them, and perhaps put some of them to further use, at least in my own particular.

“One thing more, and then I have done. In his Majesty’s authorising of the notes in this book, prefixed at the beginning of it, though *he leave a liberty to my Lords the Archbishops of St. Andrews and Brethren the Bishops who are upon the place, upon apparent reasons to vary some things ; yet you must know, and inform them, that his Majesty having viewed all these additions, hopes there will be no need of change of any thing, and will be best pleased with little or rather no alteration.* So, wishing all prosperity to that Church, and a happy finishing to your Liturgy, and health to my brethren the Bishops, I leave you to the grace of God, and rest, your Lordship’s very loving friend and brother,¹

“W. CANT.

“Lambeth, April 20, 1636.”

In the last paragraph of this letter reference is made to the King’s warrant for the additions and alterations thus made. Prynne found a copy of it in Laud’s chambers in a duplicate of the corrected English Prayer Book sent down to Scotland at this time. It ran thus :—

“Charles R. I gave the Archbishop of Canterbury command to make the alterations expressed in this Book, and to fit a Liturgy for the Church of Scotland. And wheresoever they shall differ from another Book signed by us at Hampton Court, Sept. 28, 1634, our pleasure is, to have these followed rather than the former, unless the Archbishop of St. Andrews, and his brethren who are upon the place, shall see apparent reason to the contrary. At Whitehall, April 19th, 1636.”²

Prynne suspected this to be a forgery, “Charles R. being not the King’s own hand ;” but it is evident that it was a copy of the original, which went to Scotland. The words, as to the liberty granted to the bishops, which they were not expected to take advantage of, are quoted from it. There is no other reference, however, as we have said above, so far as we are aware, to the Book for Scotland, signed by the King in September 1634. If the date be correct, it seems, taken in connection with other facts, to

¹ Prynne’s *Hid. Works*, pp. 152-4.

² *Ibid.* p. 156.

show that Maxwell received a finished book to guide the Scottish compilers, who were directed by the King's letter of October 20, 1634, to follow "as near as can be this of England;" that they fell short of it in their draft of April 1635, and apologized accordingly; that the King and his advisers then gave way and consented to this, with some emendations; that afterwards in 1636 they took courage, cancelled an edition partially printed, and went back to and beyond the book of 1634.

The date and the conjecture may both be wrong, but it is evident that the Scottish Prayer Book was virtually settled in April 1636 by Laud and Wren writing into an English Liturgy the few changes suggested in Scotland, which they were willing to admit, and such other alterations, mostly in an opposite direction, as seemed good to them.

A Catechism, to go along with the Liturgy, had been prepared, authorized by James and the General Assembly of Perth, printed, and to some extent brought into use; but with one dash of the pen it was consigned to oblivion. "This Catechism (that of the English Prayer Book) must be retained in your Liturgy, and no other admitted in your several parishes."¹ Though almost forbidden to do so, the Scots modified Laud's and Wren's rubric as to the position of the presbyter in celebrating the communion.

In October they received the following further and final instructions from His Majesty: one of them imposing, for the first time, chapters from the Apocrypha.

"Charles R.

"That you advert, that the proclamation for authorizing the Service Book, it derogate nothing from our prerogative royal.

"That in the Calendar you keep such Catholic Saints as are in the English, that you pester it not with too many, but such as you infer of the peculiar Saints of that our Kingdom, that they be of the most approved, and hereto have regard to those of the blood royal, and such holy Bishops in every see most renowned. But in no case omit St. George and Patrick.

¹ Note in the Book of April 1636.

“That in your Book of Orders, in giving Orders to Presbyters, you keep the words of the English Book without change; Receive the Holy Ghost, etc.

“That you insert amongst the lessons ordinarily to be read in the service out of the Book of Wisdom, the 1, 2, 3, 4, 5, and 6 chapters, and out of the Book of Ecclesiasticus, the 1, 2, 5, 8, 35, and 49 chapters.

“That every Bishop, within his own family, twice a-day cause the service to be done. And that all Archbishops and Bishops make all Universities and Colleges within their dioceses to use daily twice a-day the service.

“That the Preface to the Book of Common Prayer signed by our hand, and the Proclamation authorising the same, be printed and inserted in the Book of Common Prayer.

“Given at Newmarket, the 18th day of Octr. 1636, and of our reign the 11.”¹

On the same day, he wrote to the Scottish Privy Council, requiring them to command by open proclamation all his subjects to conform to the new Liturgy, as being the only form which he would allow in public worship; and on the 20th of December following, the Council passed an Act in accordance with the King's missive.

1637.] Copies of the Liturgy were issued from the press in April 1637,² the last being the fourth or fifth draft. There was that of the original Committee in 1617; that

¹ Prynne's *Hid. Works*, 156.

² See receipt of “price of the Liturgies which are given into the Chapel Royal,” *Bail. Let.* vol. i. 441. Baillie says, “It is now perceived by the leaves and sheets of that book which was given out ashort the shops of Edinburgh to cover spice and tobacco, one edition at least was destroyed.—*Let.* i. 32. This was the portion printed before Christmas 1635. See above, p. lvi. Young had printed an edition in London in the end of 1636. Baillie, writing on the 29th of January 1637, before the Scottish edition was published, says, “My Lord Treasurer brought home a copy of our Scottish Service printed at London, which fundry has perused.”—*Let.* i. p. 4. He alludes to this edition again, p. 17. Hall, in his *Reliquiæ Liturgicæ*, vol. i. p. xxix., shows that there were two editions.

approved by King James a year or two later, and sent up to Charles in 1629; the book referred to as signed by the King, September 28, 1634; the draft taken to London by Maxwell, and approved with corrections, May 1635, partly printed towards the end of that year, but then destroyed; and lastly, that of Laud and Wren, written into an English Prayer Book, April 1636.

The Book, as finally adopted, was mainly the work of Laud and English Divines of his school, while only a portion of the Scottish Bishops concurred in it, and that not without much pressure. Though Maxwell's account of its compilation is vague and wholly apologetic, he shows that it was for English reasons the English Prayer Book was so closely followed, some things being retained, which it was known would be objected to by the great majority of the Scots, rather than that any advantage should be given to the "turbulent" Puritans of England. Clarendon says that the whole business was managed secretly, and it appears, from a letter written by Laud in the following year, that a number of the Bishops had not even seen it.

Writing to the Earl of Traquair, he says—

"Whereas you write that some Bishops speak plainly, that if their opinions had been craved, they would have advised the amending of something; truly for that, and in that way, I would with all my heart they had seen it. And why my Lord of St. Andrews, and they which were trusted by the King, did not discreetly acquaint every Bishop with it, considering that every Bishop must be used (sic) in their several dioceses, I know no reason; and sure I am there was no prohibition upon them. And since I hear from others that some exception is taken, because there is more in that Liturgy, in some few particulars, than is in the Liturgy in England, why did they not then admit the Liturgy of England without more ado? But by their refusal of that, and their dislike of this, 'tis more than manifest they would have neither, perhaps none at all, were they left to themselves."¹

One or two Scottish suggestions were allowed, such as

¹ Prynne's *Hid. Works*, p. 169.

some sentences of Scripture, and the use of Presbyter for Priest; and a partial concession was made to their views as regards the Apocrypha. This was the foundation for the representations, that the Book differed from the English to suit Scottish prejudices, and for remarks upon it like that of Leslie, Bishop of Raphoe—

Hic liber ad pacem paratus, bella paravit,
Hinc mala; non hic.¹

But nearly all the alterations were of a different character, and can scarcely fail to make the impression, that Laud and his school took advantage of the Scottish wish for a separate Liturgy, to prepare a version of the English Prayer Book, amended as far as possible in accordance with their own views.

It was substantially a revision of the English Prayer Book, in a ritualistic direction; though this is less observed now than it was at the time, not a few of the emendations of Laud's Book having been incorporated with the English Liturgy, through Cofin's influence at the revision in 1661-2.

The reading of the new Liturgy in St. Giles's, Edinburgh, on the 23d of July, was the signal for a popular outbreak which ended in the great rebellion.

The idea that this originated in opposition to read prayers is without foundation. Knox's Liturgy had been read in St. Giles's, and joined in devoutly on the morning of the outbreak. Up till that time the reading of prayers had been universal in the Church of Scotland as in other Reformed Churches, and the Presbyterians of Scotland and England, though zealous for the liberty of free prayer, had never objected to an imposed Liturgy as a part of public worship. As we have seen, the whole Church wished for an improvement on Knox's book, till opposition was roused by the events of 1617 and 1618. James's attempts to rule the Church were resisted, and some of his measures were objected to on their own merits. Patriotic feelings also

¹ In the loose leaf of a copy belonging to Mr. Leslie of Warthill.

entered into the dispute. The Scots looked to the Continent for ecclesiastical models rather than to England, and they feared that their nationality would be swamped by submission to English Church usages. These troubles made the Church less liturgically disposed towards the end of James's reign than it had been before, and though the great body of the popular party held by Knox, the extreme left began to adopt some Brownist tenets, a tendency which after events developed till Scottish Episcopalians in the matter of liturgical worship went below the earlier Presbyterian practice, and Presbyterians occupied the position of the Sectaries, omitting the use of the Creed, the Lord's Prayer, and Gloria Patri, though they had threatened with deposition the first who began these omissions.

In the early years of Charles's reign, many had become reconciled to Perth Articles, who were afterwards leading men among the Covenanters. Though the Bishops were afraid to venture with further changes, had Charles in 1629 sanctioned the Liturgy drawn up in his father's reign, it would probably not have been much objected to. Lord Clarendon supposes that the adoption of even the English Liturgy in 1633 would not have raised much commotion. This is very doubtful, still the great objection to the Book of 1637 was its departure from the English Liturgy in an alleged Romish direction. The Scots objected to the way in which it was imposed; "the most part" even "of those ministers that were Episcopal in their judgment," thinking this "a very sad matter."¹ They objected also to its entire exclusion of free prayer, still the great grievance was its alleged Romish character—"the addition of sundry more Popish rites which the English wants." Row tells us that these objections were at first made rather by the laity than the clergy, many of whom were neutral for a time, waiting to see how events would turn. There was no doubt a panic among the populace about the new "Mass-book," still it was the question of doctrine as affected by the Canons and

¹ Guthrie's *Mem.* p. 18.

the Liturgy, and the fear of a design to undermine the Protestant religion, of which this was thought the first step, that led men like Baillie, Ramfay, and Rolloc, who had been selected for a bishopric, to swell the ranks of the Covenant. Their fears were somewhat exaggerated; still the rubric as to the Baptismal water, the direction to have the holy table at the uppermost part of the chancel, not in the English Book, the commendation of wafer bread, the retaining of the word *corporal* for a fair linen cloth, the attitude of the officiating minister, and other changes in the Communion Service, were certainly fitted to startle the most Protestant Church in Christendom.

The common belief that it was the prayer of invocation in the Communion Service which gave most offence is a mistake. Such a prayer is primitive and Eastern, but not Roman; it is thought essential by the Church of Scotland, and to this day the want of it in the English Prayer Book is spoken of among us as a very serious defect. It is also to be remembered, that in the Book of 1637, "that they may be unto us the body and blood," is the phrase used, where the present Scots Episcopal Office has "that they may become the body and blood." The formula to be used at the delivery was complained of, from the omission of the words, which had been put into the English Prayer Book at the second review, for the purpose of guarding against the doctrine of transubstantiation. Laud states that this change was suggested by Wedderburn, as the addition in his opinion might be thought to favour a Zwinglian doctrine of the Sacrament. Still more offensive was the rubric as to the position of the officiating minister. The Scottish Bishops had ventured to modify the draft sent them by Laud thus:—

In the Book as published.

Then the Presbyter standing up shall say the Prayer of Consecration as followeth. But then, during the time of consecration, he shall stand at such a part of

In Laud's and Wren's draft.

Then the Presbyter standing up shall say the Prayer of Consecration as followeth. But then, during the time of consecration, the Presbyter which consecrates

the holy table where he may
with the more ease and decency
use both his hands.

shall stand in the midst before
the altar, that he may with the
more ease use both his hands,
which he cannot so conveniently
do standing at the north side of
it.¹

Though modified, the design of it was understood. Baillie says, the practice of Wren, who was in the habit at consecration of turning his "back to the people," did "declare their intention."² Up till this time in England generally, and always in Scotland, the minister had freedom to use both his hands, by following the primitive custom of standing behind the Communion table, which was placed betwixt him and the congregation.³ And the change, with others of a similar tendency, led the Scots to think that Popery was to be brought back again.

There were, however, other elements of opposition to the Prayer Book besides the religious one.

Some, who cared little for the religious question, embraced the opportunity of resisting arbitrary government in the interests of civil liberty.

With the great mass of the people there was another

¹ Prynne, 160, and copy in Lambeth Library. Prynne found a duplicate of the Prayer Book for Scotland in Laud's chambers, with the additions in his own handwriting, and has given a minute account of it. This book was long in the public Library at Norwich, but has disappeared. Copies of it were taken, of which there is one in the Library at Lambeth, and another at Armagh. A full account of the Lambeth copy is given in the *British Magazine* for April, May, and June, 1847, and that of Armagh is described in the *Irish Ecclesiastical Journal* for February 1840, by Mr. Irwin. Kirkton saw the original copy sent to Scotland, with the corrections written into an English Prayer Book by Laud, but nothing is now known of it.

² *Canterburian's Self-Con.*, p. 109.

³ The change made in Laud's time of putting the Communion table against the chancel wall arose from the preference of "mediæval tradition" to "really ancient Christianity." Bunsen.

element of opposition which was very powerful—the feeling of patriotism. The imposition of the Book “was thought no other than a subjection to England.” This awakened an outburst of national feeling, such as had not been known since Bannockburn, and the covenant became a new form of fighting out the old national battle.

There was still another motive which brought to the front many of the most powerful classes in the kingdom, whom religion, patriotism, and liberty might have failed to move. King Charles, in 1633, had placed the stipends of the clergy on a satisfactory footing for the first time since the Reformation, an Act for which the Scottish clergy have reason to thank him till this day, but which was very unpopular with those landowners who had previously appropriated to their own use the tithes due the clergy. It was also known that Charles had other ecclesiastical designs in view, such as rebuilding the Cathedrals of St. Andrews and Iona, and worse still, that he intended to recover for the Church some of the lands which had been seized by the laity. Hence avaricious fears were awakened, and this, with the jealousy of the high position occupied by the Bishops, was, in the King’s own opinion, the chief cause of the insurrection. Historians have generally taken the same view, so far at least as the action of many of the great landowners was concerned; who, as has been said, “became Protestants to get the Church property, and became Covenanters to keep it.”

The Liturgy now printed for the first time is the draft completed in the reign of James, sent up to London in 1629 (if not earlier), as will appear from the notes, and rejected by Charles and his advisers. It is printed from a MS. in the British Museum—probably one of the two copies which were carried to London and given to the King. It

“Consists of 84 pages of a small quarto size very neatly written. It was once bound, for the edges are sprinkled or stained. And in the binding of it the margin has been cut down so much that in several pages the upper line of writing has been partially, in

some instances altogether, destroyed. . . . A great many inter-lineations and corrections are made in the manuscript, in a handwriting quite different from that of the person who wrote the text of it.”¹

Most of these corrections are in a Calvinistic direction, and were probably written by the Bishop who presented the second copy, which we think this to be.² A few of the corrections show a different spirit, and were possibly made by Laud on reading it over. It is now bound up with a copy of the Liturgy of 1637.

It is a cross betwixt the English Liturgy and that of Knox. The morning service for week-days is virtually a Presbyterian revision of the morning service in the English Liturgy, and harmonises with the Puritan excep-

¹ Irwin, *Brit. Mag.* July 1845, p. 30. Wharton, in his preface to Laud's *Troubles and Tryal*, written in 1693-4, says, “This Latin translation of the Scotch Liturgy” (executed by Heylin), “as also the English original copy of the first draught of it, are now in my hands; and shall one, or both of them, be hereafter (God willing) published in the collection of Memorials.” The first English draught here referred to may have been that which Maxwell took to London in 1635. Fuller, in his *Church History*, speaking of the Scottish Liturgy, says, “In the reign of King Charles the project was resumed, but whether the same book or no, God knoweth.” Heylin animadvertes upon this: “If so, if ‘God only know whether it was the same or no,’ how dares he tell us that it was not? And if it was the same (as it may be for aught he knoweth), with what conscience can he charge the making of it upon Bishop Laud?”—*App. of Injured Innocence*, 591. Heylin is careful not to say that it was the same as that of James's reign.

² The writer of the Instructions believes the second copy was given to the King by “the Bishop of Ross then, now Archbishop of Glasgow.” This was Patrick Lindsay, a prelate who discharged his duties “with mildness and moderation.” [Scott's *Faith*]. He was not very favourable to the Liturgy of 1637. The spelling of the notes shows them to have been written by a Scotman.

tions and emendations suggested at the Hampton Court conference, and afterwards at Savoy. These portions of the English service were originally of Calvinistic origin. There are a few threads of connection between the MS. and the Prayer Book of 1637; and, singularly enough, through that channel a few of its suggestions found their way into the English Prayer Book at the revision of 1661-2.

In the special services no great change is made upon Knox's Liturgy, but, as was suggested in 1615, they are "in some points helped."

It is not of great value as a Liturgy, and one can understand Charles and his advisers, when they resolved to change the worship of the Church, wishing for something better; but their overdoing ended in undoing.

We conclude with the remark, that the true history of this and the other drafts of the Scottish Liturgy is fitted in some respects to serve the purpose of an Irenicum; showing as they do, that those who at that time defended Presbytery were not opposed to Liturgies, while those who preferred Prelacy would have been content with very simple forms. Nor is it to be forgotten, that Laud wished the English Prayer Book unchanged to be introduced into Scotland; that the Book which bears his name, in one of its chief characteristics, corresponds with Scottish usages; and that a number of its alterations have since 1662 formed part of the English Liturgy.

THE
Booke of Common Prayer

AND

Administration of the Sacraments

WITH OTHER RITES AND CEREMONIES

OF THE

Church of Scotland

AS IT WAS SETT DOWNE AT FIRST
BEFORE THE CHANGE THEREOF
MADE BY YE ARCHB. OF CANTERBURIE AND
SENT BACK TO SCOTLAND

NOTE.

The short notes printed at the foot of the following pages bear only upon the text, date, and authorship of the Liturgy : others are reserved for the end.

G. W. S.

The Table and Kalender

SHEWING THE ORDER TO BE KEPT IN THE READING
OF PSALMES AND BOOK'S OF SCRIPTUR AT MORNING
AND EVENING PRAYER THROUGHOUT THE YEARE.

The order for reading of the Psalmes.

THE booke of psalmes shall be reade through once everie moneth ; and because some moneths be longer than others, to make them even there shalbe appointed to everie month threttie dayes. And because Januar and March have but one day more, and februar which is placed betwixt them hath onlie xxviii dayes, there shalbe takin from each of the faide moneths of Januar and March one day : And so the psalmes to be reade in februarie must beginne the last day of Januar and end the first of March.

And whereas Maij, July, August, October, and December have each of them xxxi dayes, the samyn psalmes shalbe reade the last day of the faide moneths which were reade the day before : So as the booke of psalmes may begin againe the first day of the next moneth ensuing.

AT MORNING AND EVENING PRAYER.

MORNING PRAYER.	EVENING PRAYER.
1. I. II. III. IIII. V.	VI. VII. VIII.
2. IX. X. XI.	XII. XIII. XIII.
3. XV. XVI. XVII.	XVIII.
4. XIX. XX. XXI.	XXII. XXIII.
5. XXIII. XXV. XXVI.	XXVII. XXVIII. XXIX.
6. XXX. XXXI.	XXXII. XXXIII. XXXIII.
7. XXXV. XXXVI.	XXXVII.
8. XXXVIII. XXXIX. XL.	XLI. XLII. XLIII.
9. XLIII. XLV. XLVI.	XLVII. XLVIII. XLIX.
10. L. LI. LII.	LIII. LIII. LV.
11. LVI. LVII. LVIII.	LIX. LX. LXI.
12. LXII. LXIII. LXIII.	LXV. LXVI. LXVII.
13. LXVIII.	LXIX. LXX.
14. LXXI. LXXII.	LXXIII. LXXIII.
15. LXXV. LXXVI. LXXVII.	LXXVIII.
16. LXXIX. LXXX. LXXXI.	LXXXII. LXXXIII.
	LXXXIII. LXXXV.
17. LXXXVI. LXXXVII.	LXXXIX.
LXXXVIII.	
18. XC. XCI. XCII.	XCIII. XCIII.
19. XCV. XCVI. XCVII.	XCVIII. XCIX. C. CI.
20. CII. CIII.	CIII.
21. CV.	CVI.
22. CVII.	CVIII. CIX.
23. CX. CXI. CXII. CXIII.	CXIII. CXV.
24. CXVI. CXVII. CXVIII.	CXIX. inde iii. oct.
25. Inde v. oct.	Inde iii. oct.
26. Inde v. oct.	Inde iii. oct.
27. CXX. CXXI. CXXII.	CXXVI. CXXVII. 128, 129,
CXXIII. 124, 125.	130, 131.
28. CXXXII. CXXXIII. 134,	CXXXVI. CXXXVII.
135.	CXXXVIII.
29. CXXXIX. CXL. CXLI.	CXLII. CXLIII.
30. CXLIII. CXLV.	CXLVII. CXLVIII. CXLIX.
CXLVI.	CL.

¹ A line cut off in the binding, such as Pfalms to be read.

The Order for Reading the rest of Holie Scripture.



IT is appointed that the old testament shalbe reade through everie yeare once, except certaine bookes and chapturs, which making leffe for edification are left to the privat reading of families.

The new testament is appoynted to be reade orderlie over thrice everie yeare, except the Apocalypse, out of which there be only certaine chaptours appoynted to be reade.

To know what chaptours of the old and new testament shalbe reade everie day at morning and evening prayer, ye shall looke upone the day of the moneth in the Calender prefixed, and there ye shall find the fame.

And whereas our church hath ordained certaine dayes¹ to be kept for commemoration of some speciall benefits, the psalmes and leffones appoynted in the Calender must be omitted for these times, and the other proper scripture appoynted to be reade on them, is to be used.

¹ These days were appointed to be kept by the General Affsembly of Perth in 1618.

[JANUARIE HATH]¹ XXXI DAYES.

			MORNING PRAYER.		EVENING PRAYER.	
1	a	. .	Genes. 1	Math. 1	Genes. 2	Romans 1
2	b	. .	3	2	4	2
3	c	. .	5	3	6	3
4	d	. .	7	4	8	4
5	e	. .	9	5	10	5
6	f	. .	11	6	12	6
7	g	. .	13	7	14	7
8	a	. .	15	8	16	8
9	b	. .	17	9	18	9
10	c	. .	19	10	20	10
11	d	. .	21	11	22	11
12	e	. .	23	12	24	12
13	f	. .	25	13	26	13
14	g	. .	27	14	28	14
15	a	. .	29	15	30	15
16	b	. .	31	16	32	16
17	c	. .	33	17	34	1st Cor. 1
18	d	. .	35	18	36	2
19	e	. .	37	19	38	3
20	f	. .	39	20	40	4
21	g	. .	41	21	42	5
22	a	. .	43	22	44	6
23	b	. .	45	23	46	7
24	c	. .	47	24	48	8
25	d	. .	49	25	50	9
26	e	. .	Exod. 1	26	Exod. 2	10
27	f	. .	3	27	4	11
28	g	. .	5	28	6	12
29	a	. .	7	Mark. 1	8	13
30	b	. .	9	2	10	14
31	c	. .	11	3	12	15

¹ Cut off in the binding.

FEBRUARIE HATH XXVIII DAYES.

			MORNING PRAYER.		EVENING PRAYER.	
1	d	. .	Exod 13	Mark 4	Exod. 14	1 Cor. 16
2	e	. .	15	5	16	2 Cor. 1
3	f	. .	17	6	18	2
4	g	. .	19	7	20	3
5	a	. .	21	8	22	4
6	b	. .	23	9	24	5
7	c	. .	31	10	32	6
8	d	. .	33	11	34	7
9	e	. .	35	12		8
10	f	. .	Levit. 19	13	20	9
11	g	. .	26	14	Numb. 11	10
12	a	. .	Numb. 12	15	13	11
13	b	. .	14	16	15	12
14	c	. .	16	Luke 1	17	13
15	d	. .	20	2	21	Gal. 1
16	e	. .	22	3	23	2
17	f	. .	24	4	25	3
18	g	. .	Deut. 1.	5	Deut. 2	4
19	a	. .	3	6	4	5
20	b	. .	5	7	6	6
21	c	. .	7	8	8	Ephes. 1
22	d	. .	9	9	10	2
23	e	. .	11	10	12	3
24	f	. .	13	11	14	4
25	g	. .	15	12	16	5
26	a	. .	17	13	18	6
27	b	. .	19	14	20	Phil. 1
28	c	. .	21	15	22	2

[MARCH HATH XXXI DAYES.]¹

			MORNING PRAYER.		EVENING PRAYER.	
1	d	. .	Deut. 23	Luke 16	Deut. 24	Phil. 3
2	e	. .	25	17	26	4
3	f	. .	27	18	28	Col. 1
4	g	. .	29	19	30	2
5	a	. .	31	20	32	3
6	b	. .	33	21	34	4
7	c	. .	Josh. 1	22	Jos. 2	1 Thes. 1
8	d	. .	3	23	4	2
9	e	. .	5	24	6	3
10	f	. .	7	John 1	8	4
11	g	. .	9	2	10	5
12	a	. .	11	3	12	2 Thes. 1
13	b	. .	13	4	14	2
14	c	. .	15	5	16	3
15	d	. .	17	6	18	1 Tim. 1, 2
16	e	. .	19	7	20	3, 4
17	f	. .	21	8	22	5
18	g	. .	23	9	24	6
19	a	. .	Judg. 1	10	Judg. 2	2 Tim. 1
20	b	. .	3	11	4	2
21	c	. .	5	12	6	3, 4
22	d	. .	7	13	8	Titus 1, 2,
23	e	. .	9	14	10	3. Philemon
24	f	. .	11	15	12	Heb. 1
25	g	. .	13	16	14	2
26	a	. .	15	17	16	3
27	b	. .	17	18	18	4
28	c	. .	19	19	20	5
29	d	. .	21	20	Ruth 1	6
30	e	. .	Ruth 2	21	3	7
31	f	. .	4	Act. 1	1 Sam. 1	8

¹ Cut off.

[APRIL HATH XXX DAYES.]¹

			MORNING PRAYER.		EVENING PRAYER.	
1	g	. .	1 Sam. 2	Acts 2	1 Sam. 3	Hebr. 9
2	a	. .	4	3	5	10
3	b	. .	6	4	7	11
4	c	. .	8	5	9	12
5	d	. .	10	6	11	13
6	e	. .	12	7	13	Jam. 1
7	f	. .	14	8	15	2
8	g	. .	16	9	17	3, 4
9	a	. .	18	10	19	5
10	b	. .	20	11	21	1 Pet. 1
11	c	. .	22	12	23	2
12	d	. .	24	13	25	3
13	e	. .	26	14	27	4, 5
14	f	. .	28	15	29	2 Pet. 1
15	g	. .	30	16	31	2
16	a	. .	2 Sam. 1	17	2 Sam. 2	3
17	b	. .	3	18	4	1 Joh. 1, 2
18	c	. .	5	19	6	3
19	d	. .	7	20	8	4
20	e	. .	9	21	10	5
21	f	. .	11	22	12	2 Joh. 3 Joh.
22	g	. .	13	23	14	Jude
23	a	. .	15	24	16	Revel. 1
24	b	. .	17	25	18	2
25	c	. .	19	26	20	3
26	d	. .	21	27	22	18
27	e	. .	23	28	24	19
28	f	. .	1 King. 1	Rom. 1	1 Kings 2	20
29	g	. .	3	2	4	21
30	a	. .	5	3	6	22

¹ Cut off.

[MAY HATH XXXI DAYES.]¹

			MORNING PRAYER.		EVENING PRAYER.		
1	b	.	1 King.	7 Math.	1	1 King. 8	Rom. 1
2	c	.		9	2	10	2
3	d	.		11	3	12	3
4	e	.		13	4	14	4
5	f	.		15	5	16	5
6	g	.		17	6	18	6
7	a	.		19	7	20	7
8	b	.		21	8	22	8
9	c	.	2 Kin.	1	9	2 King. 2	9
10	d	.		3	10	4	10
11	e	.		5	11	6	11
12	f	.		7	12	8	12
13	g	.		9	13	10	13
14	a	.		11	14	12	14
15	b	.		13	15	14	15
16	c	.		15	16	16	16
17	d	.		17	17	18	1 Cor. 1
18	e	.		19	18	20	2
19	f	.		21	19	22	3
20	g	.		23	20	24	4
21	a	.		25	21	Ezra 1	5
22	b	.	Ezra	3	22	4	6
23	c	.		5	23	6	7
24	d	.		7	24	9	8
25	e	.	10 to the 20 v.		25	Neh. 1	9
26	f	.	Neh.	2	26	4	10
27	g	.		5	27	6	11
28	a	.		7	28	8	12
29	b	.		9	Mark 1	13	13
30	c	.	Esth.	1	2	Esth. 2	14
31	d	.		3	3	4	15

¹ Cut off.

[JUNE HATH XXX DAYES.]¹

			MORNING PRAYER.		EVENING PRAYER.					
1	e	.	Efth.	5	Mark	4	Efth.	6	1 Cor.	16
2	f	.		7		5		8	2 Cor.	1
3	g	.		9		6		10		2
4	a	.	Job	1		7	Job	2		3
5	b	.		3		8		4		4
6	c	.		5		9		6		5
7	d	.		7		10		8		6
8	e	.		9		11		10		7
9	f	.		11		12		12		8
10	g	.		13		13		14		9
11	a	.		15		14		16		10
12	b	.		17		15		18		11
13	c	.		19		16		20		12
14	d	.		21	Luke	1		22		13
15	e	.		23		2		24	Gal.	1
16	f	.		25		3		26		2
17	g	.		27		4		28		3
18	a	.		29		5		30		4
19	b	.		31		6		32		5
20	c	.		33		7		34		6
21	d	.		35		8		36	Eph.	1
22	e	.		37		9		38		2
23	f	.		39		10		40		3
24	g	.		41		11		42		4
25	a	.	Prov.	1		12	Prov.	2		5
26	b	.		3		13		4		6
27	c	.		5		14		6	Phil.	1
28	d	.		7		15		8		2
29	e	.		9		16		10		3
30	f	.		11		17		12		4

¹ Cut off.

[JULY HATH XXXI DAYES.]¹

			MORNING PRAYER.		EVENING PRAYER.	
1	g	. .	Prov. 13	Luke 18	Prov. 14	Col. 1
2	a	. .	15	19	16	2
3	b	. .	17	20	18	3
4	c	. .	19	21	20	4
5	d	. .	21	22	22	1 Thefs. 1
6	e	. .	23	23	24	2
7	f	. .	25	24	26	3
8	g	. .	27	John 1	28	4
9	a	. .	29	2	30	5
10	b	. .	31	3	Eccle. 1	2 Thefs. 1
11	c	. .	Eccle. 2	4	3	2
12	d	. .	4	5	5	3
13	e	. .	6	6	7	1 Tim. 1
14	f	. .	8	7	9	2
15	g	. .	10	8	11	3
16	a	. .	12	9	Efay. 1	4
17	b	. .	Efay. 2	10	3	5
18	c	. .	4	11	5	6
19	d	. .	6	12	7	2 Tim. 1
20	e	. .	8	13	9	2
21	f	. .	10	14	11	3
22	g	. .	12	15	13	4
23	a	. .	14	16	15	Tit. 1, 2,
24	b	. .	16	17	17	3. Philemon
25	c	. .	18	18	19	Heb. 1
26	d	. .	20	19	21	2
27	e	. .	22	20	23	3
28	f	. .	24	21	25	4
29	g	. .	26	Acts 1	27	5
30	a	. .	28	2	29	6
31	b	. .	30	3	31	7

¹ Cut off.

[AUGUST HATH XXXI DAYES.]¹

			MORNING PRAYER.		EVENING PRAYER.	
1	c	.	Efay. 32	Acts 4	Efay. 33	Heb. 8
2	d	.	34	5	35	9
3	e	.	36	6	37	10
4	f	.	38	7	39	11
5	g	.	40	8	41	12
6	a	.	42	9	43	13
7	b	.	44	10	45	Jam. 1
8	c	.	46	11	47	2
9	d	.	48	12	49	3, 4
10	e	.	50	13	51	5
11	f	.	52	14	53	1 Pet. 1
12	g	.	54	15	55	2
13	a	.	56	16	57	3
14	b	.	58	17	59	4, 5
15	c	.	60	18	61	2 Pet. 1
16	d	.	62	19	63	2
17	e	.	64	20	65	3
18	f	.	66	21	Jer. 1	1 John 1, 2
19	g	.	Jer. 2	22	3	3
20	a	.	4	23	5	4
21	b	.	6	24	7	5
22	c	.	8	25	9	2 Joh. 3 John
23	d	.	10	26	11	Jude
24	e	.	12	27	13	Revel. 1
25	f	.	14	28	15	2
26	g	.	16	Rom. 1	17	3
27	a	.	18	2	19	18
28	b	.	20	3	21	19
29	c	.	22	4	23	20
30	d	.	24	5	25	21
31	e	.	26	6	27	22

¹ Cut off.

[SEPTEMBER HATH XXX DAYES.] ¹

			MORNING PRAYER.			EVENING PRAYER.				
1	f	.	Jer.	28	Math.	1	Jer.	29	Rom.	1
2	g	.		30		2		31		2
3	a	.		32		3		33		3
4	b	.		34		4		35		4
5	c	.		36		5		37		5
6	d	.		38		6		39		6
7	e	.		40		7		41		7
8	f	.		42		8		43		8
9	g	.		44		9		45		9
10	a	.		46		10		47		10
11	b	.		48		11		49		11
12	c	.		50		12		51		12
13	d	.		52		13	Lam.	1		13
14	e	.	Lam.	2		14		3		14
15	f	.		4		15		5		15
16	g	.	Ezech.	2		16	Ezech.	3		16
17	a	.		6		17		7	1 Cor.	1
18	b	.		13		18		14		2
19	c	.		18		19		33		3
20	d	.		34		20	Dan.	1		4
21	e	.	Dan.	2		21		3		5
22	f	.		4		22		5		6
23	g	.		6		23		7		7
24	a	.		8		24		9		8
25	b	.		10		25		11		9
26	c	.		12		26	Hos.	1		10
27	d	.	Hos.	2		27		3		11
28	e	.		4		28		5		12
29	f	.		6	Mark	1		7		13
30	g	.		8		2		9		14

¹ Cut off.

[OCTOBER HATH XXXI DAYES.]

			MORNING PRAYER.		EVENING PRAYER.	
1	a	. .	Hos. 10	Mark 3	Hos. 11	1 Cor. 15
2	b	. .	12	4	13	16
3	c	. .	14	5	Joel 1	2 Cor. 1
4	d	. .	Joel 2	6	3	2
5	e	. .	Amos 1	7	Amos 2	3
6	f	. .	3	8	4	4
7	g	. .	5	9	6	5
8	a	. .	7	10	8	6
9	b	. .	9	11	Obad. 1	7
10	c	. .	Jonah 1	12	Jonah 2	8
11	d	. .	3	13	4	9
12	e	. .	Micah 1	14	Micah 2	10
13	f	. .	3	15	4	11
14	g	. .	5	16	6	12
15	a	. .	7	Luke 1	Nah. 1	13
16	b	. .	Nah. 2	2	3	Gal. 1
17	c	. .	4	3	5	2
18	d	. .	Hab. 1	4	Hab. 2	3
19	e	. .	3	5	Zeph. 1	4
20	f	. .	Zeph. 2	6	3	5
21	g	. .	Hagge. 1	7	Hagge. 2	6
22	a	. .	Zecha. 1	8	Zecha. 2	Ephes. 1
23	b	. .	3	9	4	2
24	c	. .	5	10	6	3
25	d	. .	7	11	8	4
26	e	. .	9	12	10	5
27	f	. .	11	13	12	6
28	g	. .	13	14	14	Phil. 1
29	a	. .	Mal. 1	15	Mal. 2	2
30	b	. .	3	16	4	3
31	c	. .	Gen. 1	17	Gen. 2	4

¹ Cut off.

[NOVEMBER HATH XXX DAYES.]¹

			MORNING PRAYER.			EVENING PRAYER.		
1	d	. .	Gen. 3	Luke 18	Gen. 4	Col. 1		
2	e	. .	5	19	6	2		
3	f	. .	7	20	8	3		
4	g	. .	9	21	10	4		
5	a	. .	11	22	12	1 Thes. 1		
6	b	. .	13	23	14	2		
7	c	. .	15	24	16	3		
8	d	. .	17	John 1	18	4		
9	e	. .	19	2	20	5		
10	f	. .	21	3	22	2 Thes. 1		
11	g	. .	23	4	24	2		
12	a	. .	25	5	26	3		
13	b	. .	27	6	28	1 Tim. 1		
14	c	. .	29	7	30	2		
15	d	. .	31	8	32	3		
16	e	. .	33	9	34	4		
17	f	. .	35	10	36	5		
18	g	. .	37	11	38	6		
19	a	. .	39	12	40	2 Tim. 1		
20	b	. .	41	13	42	2		
21	c	. .	43	14	44	3, 4		
22	d	. .	45	15	46	Tit. 1, 2		
23	e	. .	47	16	48	3 Phil.		
24	f	. .	49	17	50	Heb. 1		
25	g	. .	Exod. 1	18	Exod. 2	2		
26	a	. .	3	19	4	3		
27	b	. .	5	20	6	4		
28	c	. .	7	21	8	5		
29	d	. .	9	Acts 1	10	6		
30	e	. .	11	2	12	7		

¹ Cut off.

[DECEMBER HATH XXXI DAYES.] ¹

			MORNING PRAYER.			EVENING PRAYER.		
1	f	. .	Exod. 13	Acts 3	Exod. 14	Heb.	8	
2	g	. .	15	4	16		9	
3	a	. .	17	5	18		10	
4	b	. .	19	6	20		11	
5	c	. .	21	7	22		12	
6	d	. .	23	8	24		13	
7	e	. .	31	9	32	Jam.	1	
8	f	. .	33	10	34		2	
9	g	. .	35	11	Levit. 18		3, 4	
10	a	. .	Levit. 19	12	20		5	
11	b	. .	26	13	Num. 11	1 Peter	1	
12	c	. .	Num. 12	14	13		2	
13	d	. .	14	15	15		3	
14	e	. .	16	16	17		4, 5	
15	f	. .	20	17	21	2 Peter	1	
16	g	. .	22	18	23		2	
17	a	. .	24	19	25		3	
18	b	. .	Deut. 1	20	Deut. 2	1 John 1, 2		
19	c	. .	3	21	4		3	
20	d	. .	5	22	6		4	
21	e	. .	7	23	8		5	
22	f	. .	9	24	10	2 Jo. 3 Jo.		
23	g	. .	11	25	12	Jude.		
24	a	. .	13	26	14	Rev.	1	
25	b	. .	15	27	16		2	
26	c	. .	17	28	18		3	
27	d	. .	19	Rom. 1	20		18	
28	e	. .	21	2	22		19	
29	f	. .	23	3	24		20	
30	g	. .	25	4	26		21	
31	a	. .	27	5	28		22	

¹ Cut off.

[]¹ READE IN THE DAYES
 APPOINTED BY THE CHURCH AT MORNING AND
 EVENING PRAYER.

*The 25 of December for commemoration of the nativitie
 of our Lord.*

MORNING.	EVENING.
Efay. 9 : Luke 2.	Efay. 7 : Titus 3.
Pfal. 19, 45, 85.	Pfal. 89: 110: 132.

*Friday before Easter for the memorie of our Lordes
 passion.*

MORNING.	EVENING.
Gen. 22 Luke 23.	Efay 53 : Heb. 10.
Pfal : 22 : 51.	Pfal. 25, 26, 27.

Easter day for memorie of the Lord's resurrection.

MORNING.	EVENING.
Zachar. 9. Joh. 20.	Exod. 13. Coll. 3.
Pfal. 2, 57 : 3.	Pfal. 113, 114, 118.

The day of our Lord's Ascension.

MORNING.	EVENING.
Denter. 10. Act 1.	2 King : 2 Mark 16.
Pfal. 8, 15, 21.	Pfal. 24 : 48 : 108.

*Whitfouday in memorie of the descending of the holy
 Ghost.*

MORNING.	EVENING.
Act : 2.	John : 14.
Pfal. 45, 68.	Pfal. 104, 145.

¹ Cut off. Proper Lessons and Pfalmes to be.

THE ORDER FOR
Morning and Evening [Prayer]¹

DAYLIE THROUGHOUT THE YEARE.



At the beginning both of Morning and Evening Prayer, the minister shall reade with a loud voice some one of these sentences of Scripture that follow, and then shall say that which is written after the saide sentences.

~~AT what tyme so euer a synner doth repent him of his synne from the bottome of his heart, I will put all his wickednesse out of my remembrance, sayeth the Lord.²~~

Psal. 51. The sacrifices of God are a broken spirit, a broken and contrite heart, O God, thou wilt not despise.

Psal. 143. Enter not into judgement with thy seruante, O Lord, for in thy sight shall no living man be justified.

Prov. 28. He that hideth his synnes shall not prosper, but whoso confesseth and forsaketh them shall haue mercie.

DEARLIE beloved brethren, the Scripture moveth us in sundrie places to acknowledge and confesse our manifold synnes and wickednesse, and that

¹ Cut off.

² *Sic.*

we should not difsemble nor cloake them before the face of Almighty God our heavenly father, but ^{penitent}² confesse them with a humble ~~lowly~~ and obedient heart, to the end that we may obtaine forgiveness of the same by his infinit goodnesse and mercie. And although we ought at all tymes humbly to acknowledge our synnes before God, yet ought we most chieflie so to do when we assemble and meete together to render thanks for the great benefits that we have received at his hands to fet furth [his most wortheie praise, to hear his most holy word and to aske]³ those things that be requisite and necessarie alweill for the body as the soule; wherefore I pray and beseech you als many as be heere present to accompany me with a pure heart and humble voice unto the throne of the heavenlie grace, saying after me,

A generall confession to be said of the whole Congregation
after the Minister kneeling.

ALmighty and most mercifull father, we have erred and strayed from thy wayes like lost sheepe, we have followed too much the devises and desires of our owne hearts, we have offended against thy holy lawes, we have left undone that which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us: but thou, O Lord, have mercye upon us miserable offenders; spare thou them, O God, which confesse their faults; restore thou them that be peni-

¹ The headings of the pages are not in the MS.

² *Sic.*

³ Cut off.

tent, according to thy promifes declared unto mankynde in Chrift Jefus our Lord, and grant, O moft mercifull father for his fake, that we may heerafter live a godlie righteous and fober life to the glorie of thy holy name. Amen.

*declaration of the*¹

The abfolution or remiffion of fynnes, to be pronounced by the Minifter alone.

ALMIGHTIE God, the Father of our Lord Jefus Chrift, which defireth not the death of a fynner, but rather that he may turne from his wickedneffe and live, and hath given power and commandement to his minifters to declare and pronounce to his people being penitent the abfolution and remiffion of their fynnes, he pardoneth and abfolveth all them which truelie repent, and unfaynedly believe his holy gofpell; wherefore we befeech him to grant us true repentance and his holy fpirit, that thofe things may pleafe him which we doe at this prefent, and that the reft of our lyfe heirefter may be pure and holy, fo that at the laft we may come to his eternall joy through Jefus Chrift our Lord. Amen.

Then fhall he fay the Lord's prayer.

OUR father which art in heaven, hallowed be thy name; thy kingdome come; thy will be done in earth, as it is in heaven; Giue us this day our daylie bread; and forgiue us our trespaffes as we forgiue them that trespaffe againft us; and leade us not

¹ "Declaration of the" is in a different hand.

into temptation, but delyuer us from evill ; for thine is the kingdom, the power, and the glorie for euer, Amen.

Then shall be faide or fung this pſalme following.

- Pſal. 95. **O** COME let us ſing unto the Lord ; let us mack a joyfull noyfe to the rock of our ſalvatioun.
2. Let us come before his prefence with thankſgiving, and make a joyfull noiſe to him with pſalmes.
3. For the Lord is a great God, and a great King aboute all Gods.
4. In his hand are the deepe places of the earth, the ſtrength of the hills is his alſo.
5. The ſea is his and he made it, and his hands formed the dry land.
6. O come let us worſhip and bow doune, let us kneele before the Lord our Macker.
7. For he is our God, and we are the people of his paſture, and the ſheepe of his hand ; to day if ye will heare his voice,
18. [Harden not your heart as in the]¹ provocation, and as in the day of temptation in the wilderneſſe,
9. When your fathers tempted me, proved me, and ſaw my works fourtie yeare long was I grieved with this generation and ſaid,
10. It is a people that doe erre in their heart and they have not known my wayes,
11. Unto whom I ſware in my wraith, that they ſhould not enter into my reſt.

¹ Cut off.

Then shall he reade the pſalmes appoynted for the morning of that day. At the end whereof he ſhall ſay

Glorie be to the Father, and to the Sonne, and to the Holy Ghoſt, as it was in the beginning, is now, and ſhalbe, world without end.

After this he ſhall reade two chapters, the firſt of the old teſtament, the ſecond of the new, as is appoynted in the table, and after eache chapter a part of a pſalme is to be ſung, ×¹
a Befoie euerie chapter he ſhall ſay, the firſt, ſecond chapter, and ſo furth of ſuch and ſuch a booke ; and at the end of euerie chapter, heer ends ſuch a chapter of ſuch a booke.

Then ſhall the Creede or beliefe be ſaid, the Miniſter or Reader and people ſtanding.

I BELEEU in God the Father Almighty, maker of heauen and earth, And in Jeſus Chriſt his only ſonne our Lord, who was conceived by the holy Ghoſt, borne of the Virgine Marie ; ſuffered under Pontius Pilate ; was crucified, dyed, and buried ; he deſcended into hell ; the third day he roſe againe from death ; he aſcended into heaven ; and ſitteth at the right hand of God the father Almighty ; from thence ſhall he come to judge the quick and the dead ; I beleue in the holy Ghoſt ; the holy Church univerſall ; the coñmunion of Sanctis, the forgivenesse of ſynnes ; the ryſing againe of the body ; and life everlaſting. Amen.

¹ The mark × and the letter *a* in the margin perhaps refer to the fact that the Pſalms to be ſung are not indicated.

*We hold it necessary yt upon the Sundayes
ye ten commandments of ye law be distinctly*
After this, these prayers following shalbe reade, the
*read by ye minr*¹

whole congregatioune devoutlie kneeling.

ALMIGHTIE God unto whom all heartes be open,
all defires knowne, and from whom no secrets
are hid, cleanse the thoughts of our hearts, by the in-
spiration of thy holy Spirit, that we may perfitelie love
the, and worthily magnifye thy holy name through
Jefus Christ our Lord. Amen.

O ETERNALL and most mercifull God who hath
kept us from the fears and dangers of this
night, and hath brought us safelie to the beginning of
this day, defend us in the same with thy mightie
power; And grant that this day we fall into no
synne, neither runne into any kynde of danger, But
that all our doings may be ordered by thy governance
to doe alwayes that which is righteous in thy sight,
through Jefus Christ our Lord. Amen.

A PRAYER FOR THE KING'S MAJESTIE.

O LORD our heavenly father, high and mightie,
King of Kings, Lord of Lords, the only ruler of
princes, who doeth from thy throne behold all the
dwellars upon earth, most heartily we beseech the with

¹ The interlineation is by the same hand as that which elsewhere has made corrections. The reading of the law is provided for farther on in the Sunday service, where the same words are used as here, "We hold it necessary," etc.

[thy favour to behold our most gracious]¹ fovereigne Lord King Charles,² and so replenish him with the grace of thy holy Spirit, that he may alwayes inclyne to thy will, and walk in thy wayes; endue him plentifully with heavenly gifts, grant him in health and wealth long to liue, strengthen him that he may vanquish and overcome all his enemies, And finally after this lyfe he may attaine everlasting joy and felicitie, through Iesus Christ our Lord. Amen.

A PRAYER FOR THE QUEENE.³

ALMIGHTIE God wee beseech the to bleffe our gracious Queen and endue her with thy holy spirit, give her to prosper with all happinesse, and mack her a happie mother of succesfull children, to the increase of thy glorie, the comfort of his Ma^{tie}, the joy of her owne heart, the safetie of the state, and the preservation of the Church and true religion amongst us, And this lyfe ended, grant her, O God, to liue with the in thy kingdome for ever, through Iesus Christ our lord. Amen.

A PRAYER FOR THE PRINCE ELECTOR PALATINE
HIS LADY AND THEIR POSTERITIE.

~~**W**E beseech the likewise, O God, who has promised to be a father of thine elect and of their feede, to bleffe with thy mercies the prince Elector Palatine,~~

¹ Cut off.

² The name of the reigning fovereign must have been substituted for that of his father in the original draft.

³ This prayer must have been written before the Queen had any children, and was in all likelihood added in 1629, when the Liturgy was sent to London.

~~his ladye and their noble progenie; Enrich them with thy grace, preserve them by thy power, leade them safe out of all their troubles, and bring them in end to thine everlasting kingdome, through Jesus Christ our Lord. Amen.¹~~

A PRAYER FOR THE WHOLE ESTATE OF CHRIST'S
CHURCH.

BE pleased also, most mercifull father, to looke with pitie and compassion upon thy whole church militant on earth, and all the members thereof, Reduceing such as be ignorant from the miserable captivitie of blindnesse and errour wherein they are kept to ye pure understanding and knowledge of thy trueth; confirming them that are already called to the profession of the same, and perfiteing the worke of thy grace in everie one in whom the samyn is begunne: To this effect increase, we beseech the, the number of labourers in thy harvest, And grant that these whom thou hast placed Bishops and Ministers in thy Church may both in there life and doctrine be found faithfull, setting only before their eyes thy glorie, that so by their travels all thy poore sheepe which wander and go astray may be gathered and brought home to thy fold; Raife them up, O God, that are fallin from the, strengthen and encourage such as are weake, Giue

¹ The mark of erasure across the prayer for the Elector was probably made in England. It was objected to Laud, "that political motives had caused him to omit the names of the Prince Elector Palatine and the Lady Elizabeth his wife after 1632" in the English Prayer Book.—Proctor on the *Book of Com. Prayer*, p. 242.

health to those that are in sicknesse, reliefe to such as are ony wayes distressed, patience and constancie to them that are persecuted for the testimonie of thy trueth, safetie to them that are in dangers by sea or travelling other wise in their []¹ in forrow, especiallie to such as are troubled in conscience for their finnes; finally, thou that art the God of grace and knowest what is most needfull for everie one, and hast abundance to supplie the necessity of all, vouchsafe unto all thy faints wherefoever, these graces and gifts which thou knowes to be most expedient for them, for his sake who is the Mediator of grace Jesus Christ our Lord. Amen.

Or this,

ALMIGHTIE and ever-living God, who by thy holy Apostle hast taught us to make our prayers and supplications, and to giue thanks for all men; wee humbly beseech thee most mercifully to receive these our prayers which we offer unto thy divyne Majestie; Beseeching thee to inspire continually thy univervall church with the spirit of truth, unities, and concord; And grant that all they who doe confesse thy holy name may agree in the truth of thy holy word, and live in unities and godly love. We beseech thee also to saue and defend all Christian Kings, Princes, and Governours, And specially thy fervand Charles our King, that under him we may be godly and quietlie governed, and grant unto his whole counsell, and to all that be put in authoritie under him, that they may

¹ Cut off.

truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of true religion and vertue; Give grace, O heavenly father, to all Bishops, pastors, and ministers that they may both by their life and doctrine set forth thy true and lively word and rightly and duely administer thy holy sacraments; And to all thy people giue thy heavenly grace, and specially to this congregation here present that with meeke hearte and due reverence they may heare and receave thy holy word, truly serving thee in righteousness and holynes all the days of their life; And we most humble beseech thee of thy goodness, O Lord, to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickness, or any other adversitie; Grant this, O father, for Jesus Christs sake our only mediator and advocat. Amen.

THE grace of our Lord Jesus Christ, and the love of God, with the fellowship of the holy Ghost be with us all evermore. Amen.

ANE ORDER FOR
Evening Prayer

THROUGHOUT THE YEARE.



The Minister or Reader shall say

COME let us worship and fall doune before the Lord our maker, let us try our wayes, confesse and forfake our finnes, and lift up our hearts and hands to God in the heavens, saying

O LORD God, father everlasting and full of pittie, we acknowledge and confesse that we be not worthy to lift up our eyes to heaven, much lesse to present ourselves before thy majestie with confidence, that thou wilt heare our prayers, and grant our requests if we consider our own deservings; for our consciences doe accuse us, and our finnes witnesse against us, and we know that thou art ane upright judge, who doeth not justifie sinners and wicked men, but punisheth the faults of all fuche as transgresse thy commandements; yit, most mercifull father, sith it hath pleased thee to command us to call upon thee in all our [troubles and adversties, promising even then to help ^{Ps. 50.}

us]¹ when we feele our felves as it were swallowed up
 of death and desperation ; we utterly renunce all
 worldlie confidence and flye to thy soveraigne bountie
 as to our only flay and refuge. Beseeching thee
 not to call to remembrance our manifold fynnes and
 wickednesse whereby wee continually provock thy
 wraith and indignation against us ; neither our negligence
 and unkindnesse who have neither worthily esteemed,
 nor in our lives sufficiently expressed the sweete
 comfort of thy Gospell revealed unto us ; but rather
 to accept the obedience and death of thy sonne
 Jesus Christ who by offering up his bodie in sacrifice
 once for all hath made a sufficient recompense for all
 our finnes ; Have mercie therefore upon us, o lord,
 and forgiue us our offences ; Teach us by thy holy
 spirit that wee may rightlie weigh them, and earnestly
 repent us of the same ; And so much the rather, o
 lord, because that the reprobate and such as thou hast
 forsaken cannot praise thee nor call upon thy name,
 but the repenting hert, the sorrowfull mynde, the
 conscience oppressed, hungry and thirsting for thy
 grace, shall ever fet furth thy praise and glory ; And
 albeit we be but wormes and dust, yet thou art our
 Creator and we be the worke of thine hands, yea
 thou art our father, and we thy children, thou art our
 shepheard and we thy flock, thou art our redeemer and
 wee thy people whom thou hes bought, thou art our
 God and wee thine inheritance ; Correct us not therefore
 in thine anger, o Lord, neither according to our
 defervings punish us, but mercifullie chastise us with

¹ Cut off.

a fatherly affection, that all the world may know that at what tyme foever a finner doeth repent him of his synne frome the bottome of his heart, thou wilt put away his wickednesse out of thy remembrance, as thou hast promised by thy holy prophet, and sealed up the same to us by the blood of Iesus, in whose name &c. Ezech. 1[8].

Then shall he reade the Pfalmes appoynted for the evening prayer of that day, concluding the same with Glorie be to the father, &c.

Afterwards the chaptors of the old and new Testaments set doune in the Table shalbe reade, And after ye first chaptour the song called (Magnificat) and after the second, the song of Simeon called (Nunc dimittis) is to be fung.

And the Beliefe rehearsed, I believe in God, &c. he shall desire the congregation to pray.

O GOD, from whom all holy desires, all good counsailes and all iust workes doe proceede, giue unto thy seruaunts that peace which the world cannot giue, that both our hearts may be set to obey thy commandements, and also that by the wee being defended from the feare of our enemies may passe our tyme in rest and quietnesse through the merits of Christ Iesus our Saviour Amen.¹ *And forasmuch as thou hast appoynted the night for rest as the day for labour, Lighten our darknesse we beseeche the, O Lord, and by thy great mercie defend us from all perrills and dangers of this night; Sanctifie the rest of the same unto us, that we by it may be made fitter for the*

¹ In the MS. the Amen is erased, and the line that follows is written by a different hand. It is taken from Calvin's Evening Prayer.

labour of the next day; And fo both night¹ and day being fpent according to thy will, we may be prepared for that great day of thine which hath no night fucceeding. Grant this, O Lord, for the loue of thy only fonne our Saviour Jefus Chrift. Amen.

After thefe petitions, let the prayer for the Kings Matie be read, as in the Morning Prayer, and the reft of the prayers that follow unto the end.

Thus endeth the morning and evening prayers throughout the whole yeare.

It is alwayes to be underftoode, that albeit two pfalmes be only named to be fung at ye morning and evening prayer, the Minifter or Reader may change the fame with other pfalmes, as he fall find occafion.

As lykewife the confeffions and prayers formerly ufed in our church and afterwards fubjoynd² may upon occafions be read, fo as the order prefcribed be not neglected.

In the commemoration of the Nativitie, paffion, refurrection, and afcenfion of our Saviour, as alfo of the defcending of the holy Ghoft; let thefe prayers be ufed after the ordinary are read, and before the bleffing.

A PRAYER ON THE DAY OF THE NATIVITIE.

ALMIGHTIE God, who hath given us thy only begotten fonne to tack our nature upon him and to be borne of the blessed Virgine Marie; Grant that we being regenerat, and made thy children by adoption and grace may dailie be renued by thy

¹ Thefe marks in the MS. are probably meant to fhew that the fentence fhould be omitted.

² In the fervice for Sundays. The words "formerly ufed" were meant to apply after this Liturgy fhould be authorized.

holy Spirit through the same our Lord Jesus Christ who liueth and reigneth with the and with the holy Ghost world without end. Amen.

On the day that our Saviours passion is remembered, let this prayer be read.

*Leave rourne for it.*¹

ALMIGHTIE and most mercifull God who of thy great and unspeakable loue to mankinde didst give thy sonne and our Saviour Jesus Christ to suffer the most bitter and ignominious death of the crosse for us, most humbly we beseech thee to accept his death for a satisfaction and recompence for all our finnes; And grant that wee may heerby learne to hate and forsake all iniquitie, and carefully giue ourselues from this tyme forward to the practise of true holinesse, following him who is left us for ane example in humilitie, patience, and all the other vertues, that so at length we may be made partakers of those everlasting joyes which are purchased to us by his death and bloody passion: And for as muche as thou hast said in thy word, that thou willest not the death of a sinner, bot rather that he should be converted and liue, we humbly entreat thy matie even for thy sonnes sake to have mercie upon all Jewis, Turks, heretiques and other infidels, and take from them all ignorance, hardnesse of heart, wilfull contempt of thy word, and so fetch them home to thy flock, that they may be saved amongst the remnant of thy true Israelites, and be made one fold under one shepheard Jesus Christ our

¹ In a different hand.

Lord who liueth with the and w^t the holy Ghoſt world without end. Amen.

On the day of the refurrection let this be ſaid after the ordinary prayers.

ALMIGHTY God who hath given thy ſonne to die for our finnes and riſe againe for our righteouſnes, Giue us we beſeech []¹ always to remember this thy moſt ineſtimable mercie, and daylie to endeavour our ſelves to follow the example of thy bliſſed ſonne, his moſt holy life, fleeing the things which be contrarie to thy will, and doing thoſe things which be agreeable to the ſamyn through Jeſus Chriſt our Lord. Amen.

On the day of Aſcenſion let this prayer after the ordinary be uſed.

ALMIGHTIE God who haſt exalted thy only ſonne Jeſus Chriſt, and haſt given him a name aboue all names in heaven and earth and under the earth, vouchſafe wee beſeech thee the continuance of thy favour, and never leave us till by thy mercie we be exalted unto the ſame place whither he is gone before *who beleeve* us; And in the meane while Grant that we [^] aſcend *Jeſus Chriſt to have aſcended unto ye heavens may alſo* thither both in heart and mynde, and ~~ſe-our dwelling~~ *that we dwell*² may ~~be~~ continually with him who liueth and reigneth with thee and the holy Spirit now and euir. Amen.

¹ Cut off.

² The words interlined are in a different hand, the emendation making the prayer more like the Engliſh Colleſt.

On Whitfunday let this be faid after the ordinary prayers.

EVERLASTING God which as upon this day didst send thy holy Ghost to illuminate the hearts of thy Apostles and servands, Grant we beseech thee that by the light of the same Spirit we may be guided in thy trueth, having right judgement in all things, and rejoyfing evermore in his holy comfort through the mercie of Christ Jesus our Saviour, who liveth and reigneth with thee in the unitie of the same Spirit, one God, world without end. Amen.

ADVERTISEMENT TOUCHING THE ORDER OF COMMON
PRAYER TO BE OBSERVED EVERIE SUNDAY
THROUGHOUT THE YEARE.

Because the people are used to meete more frequently on those dayes, we hold it necessarie, that besydes the ordinary Scriptures which are reade, the ten commandments of the law be distinctly read by the Minister immediatlie after the believe is faid, And that the people be brought so farre as may be done to this custome, that after everie commandment they ask mercie of God for their transgression of the same, in this manner :—

Minister.

God spake these words and faid, I am the Lord thy God ; thou shalt have none other gods but me.

People.

Lord have mercie upon us, and inclyne our hearts to keepe this law.

Minifter.

Thou fhalt not mack to thy felfe any graven image, nor the likeneffe of any thing that is in heaven aboue or in the earth beneath, or in the water under the earth, thou fhalt not bow doune to them nor worship them, for I the Lord thy God am a jealous God, and vifits the finnes of the fathers upon the children unto the third and fourth generation of them that hate mee, and fhewis mercie unto thousands of them that loue mee and keep my commandements.

People.

Lord have mercie upon us, and inclyne our hearts to keepe this law.

Minifter.

Thou fhalt not tack the name of the Lord thy God in vaine, for the Lord will not hold him guiltleffe that taketh his name in vaine.

People.

Lord have mercie upon us, and incline our hearts to keepe this law.

Minifter.

Remember that thou keepe holy the Sabbath day, fixe dayes fhalt thou labour and doe all that thou haft to doe, but the feaventh is the Sabbath of the Lord thy God, in it thou fhalt doe no maner of worke thou nor thy fonne, nor thy daughter, thy manservand nor thy mayd fervand, thy cattell, nor the franger that is within thy gates; for in fixe dayes the Lord made heaven and earth, the fea, and all that in them is, and refted the feaventh day and hallowed it.

People.

Lord have mercie upon us, and inclyne our hearts
to keepe this law.

Minister.

Honour thy father and thy mother, that thy dayes
may be long in the land which the Lord thy God
hath given thee.

People.

Lord have mercie upon us, and inclyne our hearts
to keepe this law.

Minister.

Thou shalt doe na murther.

People.

Lord have mercie upon us, and inclyne our hearts
to keepe this law.

Minister.

Thou shalt not commit adulterie.

People.

Lord have mercie upon us, and inclyne our hearts
to keepe this law.

Minister.

Thou shalt not steale.

People.

Lord have mercie upon us, and inclyne our hearts
to keepe this law.

Minister.

Thou shalt not beare false witnesse against thy
neighbour.

People.

Lord have mercie upon us, and inclyne our hearts
to keepe this law.

Minister.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servand, nor his mayde, nor his oxen nor his asse, nor any thing that is thy neighbours.

People.

Lord have mercie upon us, and write all these thy lawes in our hearts wee beseech thee.

[]¹ also that in place of the first confession appoynted to be reade on other dayes, one of these confessions following, wherewith the people is accustomed, to be used.

Rom. ² **O** ETERNALL God, and most mercifull father, we
 Psal. confesse and acknowledge heere before thy
 Psal. 3. divine maiestie that we are miserable finners, con-
 Gal. ceaved and borne in sinne and iniquitie, so that in us
 by nature there is no goodnesse, for the flesh evermore
 Rom. rebelleth against the spirit whereby wee continually
 Jer. 3. transgresse thy holy precepts and commandements,
 Isay. 2. and so doe purchase to ourselves through thy iust
 judgement death and damnation: Notwithstanding, o
 Col. 3, 2. heavenly father, forasmuch as thou hast given us
 Rom. 6. grace to be displeas'd w^t ourselves for the finnes that
 wee have comitted against thee and doe unfaynedly
 Eph. 4. repent us of the samyn, we most humbly beseech thee
 1 Pet. 2. for Iesus Christ thy sonnes sake, to shew thy mercie
 upon us, to forgiue us all our finnes, and to increase

¹ Cut off. The loss of these words makes it doubtful whether the exclusive use of the old prayers was required on Sundays or not.

² The number of some of the chapters is cut off.

thy holy Spirit in us, that we acknowledging from the bottom of our hearts our owne unrighteousnesse, may from hencefoorth not only mortify our finfull lustes and affections, but also bring furth such fruits as may be agreeable to thy most blessed will : not for the worthinesse of our workes, but for the merits of thy dearlie beloved sonne Jesus Christ our only saviour, whom thou hast alreadie givin ane oblation and offering for our finnes, and for whose sake we are certainly persuaded that thou wilt deny us nothing that we shall aske in his name according to thy will, for thy holy Spirit doeth assure our consciences that thou art our mercifull father, and so lovest us thy children through him, that nothing is able to remove thy heavenly grace and favour from us ; To thee therefore, o father, with the sonne and the holy Ghost be all honour and glory, world without end. Amen.

Rom. 5.

Heb. 9.

Eph. 2.

Joh. 14.

Math. 7.

Jam. 1.

Joh. 3.

Rom. 8.

Rom. 8.

Rom. 8.

[A confession of sins to be used before sermon.]¹

TRUETH it is, o Lord, that we are unworthy to come to thy godly presence by reason of our manifold finnes and wickednesse, much lesse are wee worthy to receive any grace or mercy at thy hands, if thou should deale with us according to our deservings : for wee have sinned, o Lord, against thee, and we have offended thy godly and divine maiestie ; if thou should begynne to reckone with us even from our first conception in our mothers wombe thou canst find nothing at all in us but occasion of death and eternall damnation ; for trueth it is that first wee were

¹ Cut off. We give the title as it is in Knox's Liturgy.

conceived in finne, and in iniquitie was every one of us borne of our mother, All the dayes of our lyfe wee have fo still continued in finne and wickednesse that rather wee have given ourfelves to follow the corruption of this our flefhly nature then otherwise with that earnest care and diligence to ferve and worship thee our God as it becommeth us. And therefore if thou shouldst enter into judgement with us, juſt occaſione haſt thou not only to puniſh theſe our wretched and mortall bodies, but alſo to puniſh us both in body and foule eternally, if thou ſhouldſt handle us according to the rigour of thy juſtice: Bot yit, o Lord, as on the one part we acknowledge our owne finnes and offences, together with the fearfull judgements of the, our God, that juſtly by reaſone thereof thou mayſt poure upon us, ſo alſo on the other part wee acknowledge thee to be a mercifull God, a loving and a favourable father to all them that unfaynedly turne unto thee; Wherefore, o Lord, we thy people and the workmanſhip of thine owne hands moſt humbly beſeech thee for Chryſt thy ſonnes ſake to ſhow thy mercie upon us, and forgive us all our offences, impute not unto us the finnes of our youth, neither yit receive thou a reckoning of us for the iniquitie of our old age, but as thou [haſt ſhewed thyſelf merciful to all them that]¹ have truly called unto thee, ſo ſhew the like mercy and favour unto us thy poore ſervands: Indue our hearts, o God, with ſuch a true and perſite acknowledging of our finnes that wee may poure forth before thee the unfayned fighs and fobs of our troubled hearts

¹ Cut off.

and afflicted consciences for our offences cōmitted against thee : In flame our hearts with such a zeale and fervency towards thy glory, that all the dayes of our life our only studie, travell, and labour may be to serve and worship thee our God in spirit, in trueth, and veritie, as thou requirest of us ; And that this may be the better performed of us, preserve us from all impediments and stayes that in any wise may hinder or stop us in the same, but in speciall, o Lord, preserve us from the craft of Satan, from the snares of ye world, and from the naughtie lusts and affections of the flesh : make thy good Spirit, o God, once to take such full possession and dwelling in our hearts that not only all the actions of our life, bot also the words of our mouthis and the least thought and cogitation of our myndis may be guided thereby ; and finally grant that all the time of our lyfe may be so spent in thy true feare and obedience that altogether wee may end the same in the sanctification and honouring of thy blessed name through Jesus Christ our Lord, To whom with thee and the holy Ghost be all honour and glory for now and euer. Amen.

Likewise at the discretion of the Minister or Reader the prayer following may be used at the end of the publick service.¹

HONOUR and praise be giuen unto the, o Lord God Almightye, most deare father of heaven for all thy mercies and loveing kindnesse shewed unto us in that it hath pleased thy gracious goodnesse freely and of

¹ Bishop Cowper, in his Seven Days' Conference, in which he gives a description of public worship in his time, speaks of the concluding prayer in the Sunday service as a thanksgiving.

thine owne accord to elect and choose us to [salvation before]¹ the beginning of the world ; and even lyke continuall thanks be given to thee for creating us after thine owne image ; for redeeming us with the pretious blood of thy deare Sonne when wee were utterly lost ; for sanctifying us with thy holy Spirit, in the revelation and knowledge of thyne holy word ; for helping and succouring us in all our needs and necessities ; for saving us from all dangers of body and foule ; for comforting us so fatherly in all our tribulations and persecutions ; for spairing us so long and giving us so large a tyme of repentance ; These benefits, o most mercifull father, lyke as we acknowledge to have received them of thyne only goodnesse, Even so wee beseech thee for thy deare sonne Christ Jesus sake to graunt us always thine holy Spirit whereby we may continually grow in thankfulnesse towards thee, to be led into all trueth and comforted in all our adversities ; O Lord strengthen our faith, kindle it more in fervency and loue towards thee and our neighbours for thy sake ; Suffer us not, most deare father, to receive thy word any more in vaine : but graunt us alwayes the assistance of thy grace and holy Spirit, that in heart, word, and deed wee may sanctifie and doe worship to thy name : Help to amplify and encrease thy kingdom, that whatsoever thou sends we may be heartily weill content with thy good pleasure and will : Let us not lacke the thing, o father, without wch we cannot serve thee, but blisse thou so all the works of our hands that we may have sufficient and not to be

¹ Cut off.

chargeable bot rather helpfull to others : Be mercifull, o Lord, to our offences, and seeing our debt is great which thou hast forgiven us in Jefus Christ, make us to love thee and our neighbours so much the more : Be thou our father, our capitane, and defender in all tentations, hold thou us up by thy mercifull hand, that we may be delyvered from all inconveniences, and end our lyves in the fanctifying and honouring of thy most holy name through Jefus Christ our Lord and only Saviour [So be it. Let thy mighty hand]¹ and outstretched arm, o Lord, be still our defence, thy mercie and loveing kindnesse in Jefus Christ thy deare Sonne our Salvation ; thy true and holy word our instruction ; thy grace and holy Spirit our comfort and confollation unto the end and in the end. Amen.

O Lord increafe our faith, &c.

It was the ancient custome of our church uppon the Sundayes at Afternoone to sing the 119 psalme, which we think best to be still retayned in use, by singing a section of the same before fermon and ane other after ; And when it is ended, let the same be begun of new againe.

A prayer against tempests of wind and rayne if the tyme require to be said after the ordinarie prayers.

O LORD our God who hath threatened in thy law to consume the frutes of the earth with stormy winds, blasting, and mildew, when as men forsake thy commandements, most justlie may thou bring upon us these and all others thy plagues which for our iniquities we have worthily deserved ; yit for thy

¹ Cut off.

Christ's sake wee intreate thee to be mercifull unto us, and receave us in thy favour, sending us such weather as thereby we may receave the frutes of the earth in due seafon, and learne both by thy punishment to amend our liues and for thy clemencie to give thee praife and glorie through Jefus Christ our Lord. Amen.

For raine if the tyme require.

O GOD our heavenly father, who by thy sonne Jefus Christ hast promised to all them that seeke thy kingdome and the righteoufnesse thereof, everie thing that is necessarie for their bodily sustenance; send us, wee beseech thee in this our necessity such moderat rayne and showers that we may receive the fruits of the earth to our comfort, and to thy honour, through Jefus Christ our Lord. Amen.

In time of dearth and famyn.

O GOD our heavenly father, whose gift it is that the rayne doeth fall, the earth is fruteful, beafts increase, and fishes doe multiply; behold wee beseech thee the afflictions of thy people, and grant that this scarcitie and dearth (which wee doe now most justly suffer for our iniquities) may through thy goodnesse be mercifully turned unto cheapnes and plenty, for the loue of Jefus Christ our Lord. Amen.

In time of any common plague or sicknesse.

ALmighty God, who delytes not in the death of synners, nor doeth afflict the children of men willingly, we confesse that by our finnes wee have provoked thee to draw this thy sword against us,

whereby we are confumed in thine anger; But we entreate thee, o Lord, in thy wraith to remember mercie; and as in the tyme of thy fervand David, when thou didst flay with the plague of pestilence three score and ten thousand yit remembering thy mercie, thou saved the rest; Have pitie upon us miserable fynners, that now are visited with great sicknesse and mortalitie, that like as thou didst then command thine angell to cease from punishing any more, so it may now please thee to withdraw from us this plague and grievous sicknesse, through Jesus Christ our Lord. Amen.

In tyme of warre.

O ALMIGHTIE God, King of all Kings and Governour of [all things, whose power no creature is able]¹ to resist, to whom it belongeth justly to punish fynners, and to be mercifull to them that truly repent; faue and deliver us wee humbly beseech thee from the hands of our enemies, abate their pride, assuadge their malice, and confound their devyces, that wee being armed by thy defence may be preserved evermore from all perrils to glorifie thee who art the only giver of all victorie, through the merits of thy only sonne Jesus Christ our Lord. Amen.

In tyme of perfection of the truth.

ALMIGHTY God, wee have justly deserued that thou shouldest scourge us with the rodd of men and delyver us into the hands of enemies; and now

¹ Cut off.

wee see the scourge prepared for us before our eyes, for they that hate us have conspired together to take away our liues, and which is dearer then our life to bereave us of the comfortable light of thy glorious Gospell: They have said that there is no helpe in God for us, and haue lifted up their voice to blaspheme thy eternall trueth; But, O Lord, thou art our buckler, our Glory, and the lifter up of our heads. It matters not what becomes of us, but let not the enemy reproach thy name in us, neither let them be ashamed that put their trust in thee; Arise, o God, and let not the rage of man turne unto thy praise; Remember not against us our former iniquities, for wee are brought verie low; feare is upon us on everie fyde; And there is no strength in us, but thou, O God of our salvation, help us for the glorie of thy name, delyver us, and purge away our sinnes for thy name's sake; Wherefore should the heathen say where is there God: make thy selfe knowne, O Lord, amongst them in our fight by avenging the bloode of thy seruands which they have shed: Let the singing of the prisioners come before thee; According to the greatnes of thy power preferue those that are appoynted to die; and render to thine enemies seven fold in their bosoms: According to the reproach wherewith they have reproached thee, so wee thy people and sheepe of thy pasture shall giue thee thanks for ever, through Iesus Christ our Lord. Amen.

In tyme of haruest.

○ GOD our heavenly father, who by thy gracious providence hast made the earth to bring forth

her fruits for our use in this thy appoynted tyme, wee most humblie befeech thee to bliffe this seafon, and make it faire and temperat, that the blifings which thou hast sent being collected and gathered in for the comfort of thy creatures wee may have the greater occasion to praise thy blifed name, and declare thy kindness towards us in Jefus Christ our Lord. Amen.

FORMES OF THANKSGIVEINGS
AFTER BENEFITES RECEIVED.

A Thankfgiveing for rayne.

O GOD our heavenly father, who by thy glorious providence doest cause the former and latter rayne to descend upon the earth, that it may bring forth fruite for the use of man, wee giue thee humble thanks that it hath pleased thee in our greatest necessities to fend us at the last a joyfull rayne upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thine unworthy serbands and to the glorie of thine holy name through thy mercies in Jefus Christ our Lord. Amen.

A thankfgiveing for faire weather.

O LORD God, who hast justly humbled us by thy late plague of [immoderate rain and waters, and in thy mercy hast relieved and]¹ comforted our foules by this seafonable and blessed change of weather, wee praise and glorifie thine holy name for this thy mercie, and will alwayes declare thy loving

¹ Cut off.

kindneffe from generation to generation through Jefus Chrift our Lord. Amen.

A Thankfgiveing for Plenty.

○ MOST mercifull father, who of thy gracious goodneffe haft hard the devout prayers of thy church, and turned our dearth and fcarfitie into cheapnefs and plentie, wee giue thee humble thanks for this thy fpeciall bountie, Befeeching thee to continue this thy lovingkindneffe unto us, that our land may yeeld us her frutes of increafe, to thy glory and our comfort, through Jefus Chrift our Lord. Amen.

A Thankfgiveing for peace and victorie.

○ ALMIGHTIE God, who art a ftrong tower of defence unto thy fervands againft the face of their enemies, we yeeld the praife and thanks for our delyverance from thofe great and apparent dangers wherewith wee were compaffed; we acknowledge it thy goodneffe, that wee were not delyvered ouer as a prey unto them, Befeeching thee ftill to continue fuch thy mercies toward us, that all the world may know that thou art our Saviour and mightie delyverer through Jefus Chrift our Lord. Amen.

A Thankfgiveing for deliuerance from the plague.

○ LORD God, who haft wounded us for our finnes and confumed us for our tranfgreffions by thy late heavy and dreadful vifitation, and now in the midft of judgement remembring mercy haft redeemed our foules from the jawes of death, wee offer unto thy fatherly goodneffe our felves our foules and bodies

which thou hast delyvered, [to be a living sacrifice unto thee always]¹ praifing and magnifying thy mercies in the midft of the congregatioun, through Jefus Chrift our Lord. Amen.

Or this,

WEE humblie acknowledge before thee, O moft mercifull father, that all the punishments which are threatened in thy Law might juftlie have fallen upon us by reason of our manifold tranfgreffions and hardneffe of heart, yet fith it hath pleased thee of thy tender mercie upon our weake and unworthy humiliation to affuage the noyfome peftilence where-with lately we have bene sore afflicted, and to reftore the voice of joy and health into our dwellings, Wee offer unto thy divine Ma^{tie} the sacrifice of praife and thankfgiveing, lauding and magnifying thy glorious name for fuch thy prefervatioune and providence over us, through Jefus Chrift our Lord. Amen.

Ane neceffarie advertifement for this tyme.

IN all our prayers and thankfgiveings it is to be remembered that the duties of Christians affembled is to fay Amen at the end of every of them, alswell to declare their attention, as to witnefs the affection and confent of their hearts unto all the feryyce, that is performed to God in his fanctuarie: That this was a custome obferved by Chryftians in the primitive church, and in the Apostles owne dayes appears by

¹ Cut off.

that which Sanct Paul hath, 1 Cor : 14 : 16, where commanding church service to be done in a language that people may understand, he subjoynes this reason from ane inconvenient, If prayer and praise be not made in a language knowne that the hearers [may understand, how] ¹ shall he that is in the place of the unlearned say Amen, at the giving of thanks, seeing he knowes not what thou sayest? Now praised be God, the Lord speaks unto his people in their owne language, they heare and understand the prayers and praises which are made in the church; why then shall they omitt this christian duetie to say Amen to them? neither is it enough in their hearts to think, or with a secret and whispering voice to utter it, for the Apostle tells them their part is to say *Amen*: As in the singing of psalmes both heart and mouth is concurring, psal. 9, 1, so should we both in heart and mouth testify by this publick declaratioun that wee have our part in all the prayers and praises which are sent up unto God, and that we allow and subscribe unto the samyn: And wee nothing doubt but all that feare God and professe his trueth with us will hereafter carefully observe the same.

¹ Cut off.

THE MINISTRATION OF BAPTISME TO BE USED IN THE CHURCH.

It is most convenient that Baptisme should not be ministered but upon Sundayes and other dayes when most number of people may come together, alswell for that the congregation there present may testifye the receiving of them that be newlie baptised unto the number of Christ's church, As also because that in the baptisme of infants every man present may be put in remembrance of his owne profession made to God in his baptisme: neverthelesse, if necessitie so require, the minister is not to refuse baptisme at any tyme or in any place, according to the Ecclesiastical lawes¹

~~late ordinance of the Church~~ made concerning the same. When there are children to be baptised the parents shall give knowledge to the minister over night or in the mornynge who ^{or} being presented by the fathers² and Godfathers, the minister shall demand of them this question

Minister.

DOE you present this childe to be baptised, earnestly desiring that he may be received in the fellowship of Chryst's mysticall bodie, which is his church, and be marked with the mark of Christians, that is Baptisme.

Parent's Answer.

Yea, it is our desire.

Then shall the minister say

DEARLY beloved, forasmuch as all men be conceived and borne in synne, and that our

¹ "Late ordinance of the Church." Private baptism was allowed by the Perth Assembly in 1618, and the words erased had been copied from the first draft apparently, and were corrected in 1629.

² It is "the Father and Godfather" in the Book of Common order, but in 1616 the Assembly enacted that "baptism shall no ways be denied to any infant when either the parents of the infant, or any faithful Christian in place of the parents shall require the same."

Saviour Christ fayth, none can enter into the Kingdome of God, except he be regenerat, and borne anew of watter and of the holy Ghost, let us beseech God the father in the name of our Lord Jesus Christ that of his bounteous mercy he will graunt to this chyld that thing which by nature he cannot have, that he may be baptized with water and the holy Ghost, and received into Christ's holy church and be made a lively member of the same.

Then shall the Minister say,

Let us pray.

ALMIGHTIE and everlasting God the ayde of all that neede, the help of all that flee to thee for succour, the life of them that [believe, and the resurrection of the dead]¹ wee beseech thee for thy infinit mercies sake that thou wilt mercifully looke upon this chyld, sanctifie him, and wash him with the holy Ghost, that he being delyvered from thy wraith may be received into the arke of Christ's Church, and being steadfast in faith, joyfull through hope, and rooted in charity, he may so passe the waves of this troublesome world that finally he may come to the land of everlasting life, their to reigne with thee, world without end, through Jesus Christ our Lord. Amen.

Then shall the Minister say

DEARLY beloved, wee reade in the Gospell written by Sanct Marke in the tenth chapter, that at a certaine tyme they brought young children to Christ that he should touch them, and his disciples rebuked

¹ Cut off.

those that brought them ; But when Jesus saw it, hee was much displeas'd, and said unto them, suffer the little children to come unto me and forbid them not, for of such is the kingdome of God, verely I say unto you, whosoever shall not receive the kingdome of God as a little childe, he shall not enter therein ; And he tooke them up in his armes, put his hands upon them and blessed them : By which words our Saviour hath declared, that it is his will, children be brought unto him, seeing he blameth those that wold have debarred them from him, and exhorteth all men to follow their innocency, embracing them in his armes and blissing them, And that wee therefore are not to doubt that he will likewise favourablie receive this present infant embracing him with the armes of his mercy, and give unto him the blissing of eternall lyfe, and make him partaker of his everlasting kingdome ; Therefor wee being thus perswaded of the goodwill of God towards this infant declared by his sonne, and nothing doubting but that he favourably accepts this worke of ours in baptizing him, ought, with our humble thanks for the grace wherewith he hath vouchsafed us and our children, to pray him earnestly that he would be pleas'd to give his holy Spirit unto this infant, that he may be borne againe, and made heire of everlasting salvioun, through the same our Lord Jesus Christ who liveth and reigneth with the father and holy Spirit for ever. Amen.

Then shall the Minister speake unto the father
and Godfathers as followeth.

DEARLIE beloved, as you have brought this
infant heere to be baptized, pray that our Lord

Jefus Chrift would vouchfafe to receive him, remitting him all his finnes and giving him the kingdome of heaven; And have alfo heard that our Lord Jefus Chrift hath in his Gofpell promifed to graunt all thefe things which we have prayed for, and for his part will moft furely keepe and performe all that he hath promifed, fo is this infant faithfully to promife by you that are his fureties that he will forfake the devill, and all his works, and constantly believe God's holy word, and obediently keepe all his commandementes [untill he come of age to take it upon himfelf.]¹

Then fhall the Minifter demand the father and Godfathers the queftions following.

Minifter.

in name of
this child.²

DOE you forfake the devill and all his works, the vaine pompe and glorie of the world, with all covetous defires of the fame, and the carnall defires of the flefh, fo that you will not follow, nor be lead by them, but promife to the contrarie to follow the Lord your God, and ferve him according to his will?

Answer.

I forfake them all, and will ferve the Lord all my dayes, as he fhall enable me by his grace.

Minifter.

DOE yee believe in God the father almightie, maker of heaven and earth? And in Jefus

¹ In a different handwriting. Thefe words were not introduced into the Englifh Prayer Book till 1662.

² "Written by the fame hand which made the preceding correction."—Irwin. Inferted in Englifh Prayer Book in 1662.

Christ his only begotten Sonne our Lord? And that he was conceived by the Holy Ghost; borne of the Virgine Mary; that he suffered under Pontius Pilat, was crucified, dead and buried; that he descended into hell; And also did rise againe the third day; that hee ascended up to heaven; and sitteth at the right hand of God the father almightie; And from thence shall come againe to judge the quick and the dead? And doe you beleeve in the holy Ghost? the holy Catholick Church, the Communion of Sancts, the remission of synnes, the resurrection of the body, and after death life everlasting?

Anfwere.

All this I steadfastlie beleeve.

Minister.

WILL you that this infant be baptized in this faith and for yo^r owne parts promise to bring up this chylde in the knowledge of the same, if the Lord shall prolong his life?

Anfwere.

It is our desire, and we doe promise our diligence in the same.

Then the Minister shall say,

Lett us pray.

O LORD our mercifull God, who of thine infinit love hast made a covenant with us in thy deare sonne our blessed Savio^r. Jesus Christ wherein thou hast promised both to be our God and the God and father of our children, Wee humbly entreat the good Lord to performe this thy promise towards us, Give us thy grace that wee our selves who are

baptized in thy name may walk before thee as a people that have bound up a covenant with the most holy God. And as to this infant, wee pray thee for Iesus Christ's sake to receive him into the number of thy children. Wash away all his finnes by the blood of Iesus; mortifie the power of synning sinne into him; Sanctifie him with thy holy Spirit that he may become a new creature; finally grant that the thing wee now doe on earth according to thine ordinance may be ratified in heaven as thou hast promised unto us in Iesus Christ our Lord. Amen.

Then the Minister shall require the name of the childe and pouring watter on his forehead say,

N. I baptize thee in the name of the father and of the Sonne and of the holy Ghost. Amen.

Then shall the Minister say,

BELOVED brethren seeing this chylde is now grafted in the bodie of Christ's Congregation, let us give thanks unto God for his mercies towards him and with one accord make our prayers to Almighty God that he may leade the rest of his lyfe according to this beginning.

WEE yeeld thee heartie thanks, most mercifull father, that it hath pleased thee to receive this chylde for thy owne by adoption, and to incorporate him into thine holy congregation; And now wee humbly beseech thee, that as we have in thy name baptized him with watter, so thou wilt be gratiously

pleased to []¹ thy holy Spirit, that fo this baptifme may become to him the Laiver of regeneration and hee through thy grace forfaking the devill, the world, and the flefh may ferve thee all his dayes in holineffe of life : Bleffe (*ſic*) wee beſeech thee, O Lord, with remiffion of his finnes, defend him from the malice of the devill, arme him againſt his temptations ; guide him fafelie through all the difficulties of this life, and bring him in the end to everlaſting joy through Jeſus Chriſt our Lord, To whom with thee and thy holy Spirit be all honour and glory for ever and ever. Amen.

Laſt of all the Miniſter ſhall read this exhortation to the father and Godfathers.

FORASMUCH as this chylde hath promiſed by you to forſake the devill and all his workes, to beleve in God and to ſerve him ; you muſt remember that it is your part and duetie to ſee this infant taught ſo ſone as he ſhalbe able to learne what a ſolemne vow, promiſe, and profeſſion he hath made by you. And that he may know theſe things the better, you ſhall call upon him to hear ſermons, and chiefly provide that he may learne the Creed, the lord's prayer, and the ten commandements in the English tongue and all other things which a Chriſtian man ought to know and beleve to his ſoules health ; you ſhall alſo have care that this chylde may be virtuously brought to leade a godly and chriſtian life, and follow the example of our Saviour being made lyke

¹ Cut off—to baptize or to ſanctify him with.

unto him, that as he died and raife againe for us, fo should wee who are baptized dye from finne, mortifying continually our corrupt affections, and rife againe unto righteoufneffe by a daylie proceeding in all vertue and godlineffe of living.

THE ORDER OF CONFIRMATION

OR LAYING ON OF HANDS UPON THE CHILDREN
BAPTIZED BEFORE THEY BE ADMITTED
TO THE HOLY COMMUNION.

Because it is meete that children when they are come to the years of difcretion, and hath learned what their fathers and Godfathers promised for them in Baptifme, should with there owne mouth and confent oppinly before the church ratifie and confirme the fame; [^] The minister of every parish is carefully to looke that they be taught the Articles of the faith, the Lord's prayer, and ten commandements, And that they can anfwere to fuch questions of this fhort catechifme as the Bifhop to whom they fhall be prefented, or fuch as he fhall appoint fhall by his difcretion oppofe them in.

[^]
and alfo
promife.
(*Sic.*)

Question.¹

Who made man ?

Anfwere.

God.

Question.

Are there any moe Gods then one ?

¹ This is the Catechifm which had been prepared by the Committee appointed for the purpofe at the Affembly of Aberdeen in 1616. It had been ratified by the Perth Affembly, and printed, *cum privilegio*, by Gilbert Dick in 1619. See Notes at the end of the Liturgy.

Anfuere.

Non but one God in three perfones, Father Sonne and holy Ghoft.

Question.

To what end did God mak him ?

Anfuere.

To serve him.

Question.

In what eftate made he him ?

Anfuere.

Perfitelie hollie in bodie and foule.

Question.

How loft man that good eftate ?

Anfuere.

By breaking the commandement of God in eating of the forbiddin tree.

Question.

What punifhment deferved man by breaking the commandement ?

Anfuere.

Death of bodie and foule to him and his pofteritie.

Question.

What then is our eftate now in Adam ?

Anfuere.

Every way miserable, as being under fynne and under wraith.

Question.

How are we delyvered from this miferie ?

Anfuere.

By the free mercie of God in Jefus Christ.

Question.

What a person is Christ Jesus ?

Answer.

Verie God and verie man in one persone.

Question.

Why call you him verie God ?

Answer.

Because he is the eternall sonne of God, of one and the same nature with the father and the holy Spirit.

Question.

Why call ye him verie man ?

Answer.

Because he tooke upon him our nature and became like unto us in all things, fynne except.

Question.

What hath he done to save us ?

Answer.

He died for our finnes, and rose for our righteousness.

Question.

Are all men saved by him ?

Answer.

No ; but onlie they who have true faith.

Question.

What is fayth ?

Answer.

To know and be assured that Christ is my Saviour.

Question.

Rehearse the articles of faith.

Anfuere.

I beleeve in God, &c.

Question.

How doeth God worke this faith in our hearts?

Anfuere.

By his holy Spirit through the word and sacra-
ments.

Question.

What call yee the word?

Anfuere.

The holy Scripture of the old and new Testa-
ment.

Question.

What call yee a sacrament?

Anfuere.

A visibible signe and seale of invisable grace.

Question.

How many Sacraments are they?

Anfuere.

Two; Baptifme and the Lord's Supper.

Question.

What is the benefite of Baptifme?

Anfuere.

It sealeth up my washing from synne in the blood
of Christ, and my entrie into the church.

Question.

What benefite receive yee in the Lord's Supper?

Anfuere.

My spirituall nourishment by the bodie and blood
of Christ.

Question.

How doe wee eate his bodie and drink his blood ?

Anfuere.

By beleeving affuredly that his bodye was broken and his bloode shedde for me.

Question.

What dutie owe we to God for these his mercies ?

Anfuere.

We ought to obey him according to his commands.

Question.

Rehearfe the commandements ?

Anfuere.

Hearken and tak heede Ifraell, &c.

Question.

What is the fumme of these commandements ?

Anfuere.

To love my God with all my heart, foule, and strength and my neighbour as my selff.

Question.

Is anie man able to keepe these commandements ?

Anfuere.

Not, because fynne abides in us so long as we live.

Question.

Yet ought we not to stryve to keepe them ?

Anfuere.

Doubtles, for otherwise there is neither faith nor love of God in us.

Question.

What must we doe then when we breake the commandements ?

Anfuere.

Wee must turne to God by unfayned repentance and prayer.

Question.

What call yee Repentance ?

Anfuere.

Ane unfayned forrow for my bygane finnes, and a constant purpose to amend my life.

Question.

To whom should wee pray ?

Anfuere.

To God only in the name of Christ his Sonne.

Question.

How should yee pray ?

Anfuere.

As Christ hath taught us.

Question.

Rehearfe the Lord's prayer.

Anfuere.

Our father which art, &c.

Question.

How are yee assured that God will heare your prayers ?

Anfuere.

Because he hath promised to graunt me what soever I shall aske according to his will.

Question.

What is your duetie when God hath heard your prayers?

Anfuere.

To praise and give him thanks.

Question.

What looke yee shalbe your estate after this life?

Anfuere.

When the wicked shalbe cast in hell, I shall receave Life everlasting through Jesus Christ, To whom be praise and glory for ever. Amen.

The Bishop having examined the children by himselfe, or such as he shall appoynt, and finding them able to answer the speciall poynts of the forsaide Catechisme, shall lay his hand upon everie child severally, saying

DEFEND, O Lord, this child with thy heavenly grace, that he may continue thine for ever, And increase daylie the gifts of thy holy Spirit upon him till he come unto thine everlasting kingdome. Amen.

Then shall the Bishop say

[Let us pray.]¹

ALMIGHTIE and ever living God, who maketh us both to will and to doe these things that be good and acceptable to thy Matie, wee make our humble supplications unto thee for these children upon whome we have laid our hands, that it may please thee ever to protect them, and let thy holy

¹ Cut off.

Spirit ever be with them, and so leade them in the knowledge and obedience of thy word that in the end they may obtaine everlasting life through our Lord Jesus Christ, who with thee and the holy Ghost liveth and reigneth one God world without end. Amen.

Then the Bishop shall blisse the children, faying thus

THE blissing of God Almightye the father the Sonne and the holy Ghost be upon you and remaine with you for ever. Amen.

The minister of everie parish shall be diligent in teaching the Catechisme, and none be admitted to the holy communion untill such tyme as he can say the Catechisme and be cōfirmed.

THE ORDER FOR
ADMINISTRATION OF THE LORD'S SUPPER
OR HOLY COMMUNION.

So many as intend to be partakers of the holy communion, shall receive there tokins from the minister the night before.

And if any of these be ane 'oppin and notorious evill liver, so that the congregation by him is offended, or hath done any wrong to his neighbours by word or deed, the Minister having knowledge thereof, shall call him and advertise him ~~not to~~ yt in any wise he not to come to presume ~~unto~~¹ the Lord's table untill he hath openly de-

¹ "The words 'not to' are erased, and over them is written, by a more modern hand, 'yt in any wise he.' The word 'unto' is erased by the same modern hand, and over it is written, 'not to come to.' In our Book of Common Prayer previous to the year 1625 the expreffion used was, 'presume to the Lord's table.' After that date the words 'come to' were inserted. The correction here made in the MS. tends to confirm the view which I have taken of the date at which it was originally written, and subsequently revived."—Irwin, *Brit. Mag.*

clared himself to have truly repented, and amended his former naughty life, that the congregation may be thereby satisfied which before was offended. And that he hath recompensed the parties unto whom he hath done wrong, or at least declare himself in full purpose so to doe all soone as conveniently he may.

The same order the minister shall use with those betwix whom

he perceiveth malice and hatred to reigne, ^{not} ~~neight~~ suffering them to be partakers of the Lord's holy table until he know them to be reconciled; And if one of the parties so at variance shall be content to forgive from the bottom of his heart all that the other hath ~~transgressed~~ trespassed against him, and to make amends for that he himself hath offended, And the other party will not be persuaded to a godly unitie, but remaine still in his frowardnesse and malice, The minister in that case ought to admitt the penitent person to the holy communion and not him that is obstinat.

The table whereat the cōmunion is to be received being covered with a white linnen cloath shall stand in that part of the church which the minister findeth most convenient. And also soone as the minister enters into the pulpit, such as attend upon the ministrations shall present the elements covered, And set them

^{table} upon the ~~same~~, for besides that by the word and prayer they are sanctified to the holy use whereunto God hath appointed them, the doctrine of Christ's death will affect and move the people the more easily when they see those holy signes which represent Christ crucified unto us.

After sermon is ended the minister shall come doune from the pulpit to the Table, and standing at the fyde thereof shall use this short prayer, saying

yt by the
ministry of
God's holy
word he
may re-
ceive coun-
sell and

ALmightie God unto whom all hearts be open,
all desires knowne, and from [whom] no secrets
are hidde, Cleanse the thoughts of our hearts by the
inspiration of thy holy Spirit, that wee may perfetlie
love thee, and worthilie magnifie thy holy name
through Christ our Lord. Amen.

Then shall the minister say

advice for
his comfort
and quiet-
ing of his
conscience.
Unlesse he
endeavour
for a full
trust in
God's
mercy and
quietnes
of con-
science. r

LETT us marke deare brethren and consider how
Jefus Christ did ordaine unto us his holy
supper according as Sanct Paull maketh rehearfall in
the ellevinth chaptor of the first epistle to the Corinths
faying, I have received of the Lord that which I have
delyvered unto you, to wit, That the Lord Jefus the
same [night] that he was betrayed tooke bread, and
when he had givin thanks, hee brake it, faying, Tak
yee, eat yee, this is my body which is brokin for you ;
doe yee this in remembrance of mee. Likewife after
supper hee took the cup faying, This cup is the new
Testament or covenant in my bloode, doe yee this fo
oft as yee shall drink thereof in remembrance of mee ;
for fo oft as yee shall eat this bread and drink of
this cup, ye shall declare the lord's death untill his
comeing : Therefore whosoever shall eat this bread
and drink of the lord's cup unworthilly, hee shalbe
guilty of the bodie and blood of the Lord. Then
see that every man prove and try himself, and so let
him eat of this bread and drink of this cup, for who-
soever eateth and drinketh unworthilly he eateth and
drinketh his owne damnation for not haveing due
regarde and confideration of the Lord's body.

This done the minister [proceedeth to the]² exhortation.

DEARLIE beloved in the Lord, forasmuch as we
be now affembled to celebrat the holy com-
munion of the body and blood of our Saviour Christ,
Lett us confidder these words of Sanct Paull, how he
exhorteth all persons diligently to try and examine

¹ This note is by a different hand, and is only partially legible.
It seems to have been a proposed rubric to direct those who were
troubled in conscience to consult their pastors.

² Cut off.

themselves before they presume to eate of that breade and drink of that cup ; for as the benefit is great, if with a true penitent heart and lively faith wee receive that holy Sacrament (for then wee spiritually eate the flesh of Christ and drink his bloode, then we dwell in Christ and Christ in us, wee be one with Christ and Christ with us) So is the danger great, if we receive the same unworthily, for then wee be guilty of the bodie and blood of Christ our Saviour, wee eate and drink our owne damnation, not confiddering the Lord's body, wee kindle God's wraith against us, and provock him to plague us with dyvers diseafes and fundrie kynds of death.

And therefoir in the name and authoritie of the Eternall God, and of his Sonne Jesus Christ, I excommunicat from this table all blasphemers
sorcerers

of God ; all idolaters ; all \wedge murtherers ; all adulterers ; all that be in malice and envy ; all disobedient persons to father or mother, to princes or magistrats ; to pastors or preachers ; all thieves and deceivers of their nighbours ; And finally all such as live a life directly fighting against the will of God ; Charging them as they will answer in the presence of him who is the righteous judge, that they presume not to prophane this most holy table. And yet this I pronounce not to feclude any penitent person, how grievous soever his finnes before have bein, so that hee feele in his heart unfayned repentance for the same ; But only such as continue in sinne without repentance, neither yet is this pronounced against such as aspire to a greater perfection [then they can] in this present life attaine unto ; for albeit we feele in

our selves much frailtie and wretchednesse, as that we have not our faith so perfite and constant as wee ought, being many tymes ready to distrust God's goodness through our corrupt nature. And also that wee are not [fo] throughlie given to serve God, neither have so fervent a zeale to set foorth his glory as our duetie requireth, feeling still such rebellion in our selves that wee have neede daylie to feight against the lusts of our flesh: yit neverthelesse seeing that our Lord hath dealt thus mercifully with us that he hath printed his gospell in our hearts, so that wee are preserved from falling into desperation and misbeliefe and seeing also that He hath endued us with a will and desire to renunce and withstand our owne affections with a longing for his righteousnesse, and the keeping of his commandements, wee may be now right well assured, that those defaults and manifold imperfections in us shall be no hindrance at all against us, to cause him not to accept and impute us as worthie to come to his holy table: for the end of our comeing thither is not to make protestation that wee are upright and just in our lives; but contrariwise wee come to seeke our life and perfection in Jesus Christ, acknowledging in the meane tyme that wee of ourselves be the children of wraith and damnation [*sic*].

Rom. [7].¹

Gal. [5]

Rom. [7].

Phil. [3].

Eph. [2].

Luke [5].

To consider where² to take this in.

Let us confidder, then, that this Sacrament is a singular medicyne for all poore sick creatures, a comfortable helpe to weake soules, and that our lord requireth no other worthines in our parts, but that

¹ Some of the marginal references have been cut off.

² Where or Whether? probably a suggestion to omit the paragraph within brackets.

wee unfaynedly acknowledge our naughtinefs and
 imperfection: Then to the end that wee may be
 worthy partakers of his merits, and moft comfortable
 benefits (which is the true eating of his flefh and
 drinking of his bloode) let us not fuffer our mynds to
 wander about the confideration of thefe earthly and
 corruptible things (which wee fee prefent to our eyes
 and feele with our hands) to feeke Chrift bodily pre-
 fent in them, as if hee were inclofed in the bread or
 wine, or as if thefe elements were [turned and changed
 into the fubftance]¹ of his flefh and blood; for the only
 way to difpofe ourfelves to receive nowrithment, relief,
 and quickening of his fubftance, is to lift up our
 mynds by faith above all things worldly and fenfible,
 and thereby to enter into heaven that we may find
 and receive Chrift where he dwelleth undoubtedly
 verie God and verie man, in the incomprehenfible
 glory of his father; To whom be all praife, honour,
 and glorie for now and for ever. Amen.

Then fhall the Minifter fay

ALL yee that truly repent you of your finnes, that
 beleee in the Lord Jefus Chrift, that be in love
 and charitie with your neighbours, and intend to live
 a new and godlie life hereafter following the commande-
 ments of God and walking in his holy Lawes, draw
 neare and tack this holy Sacrament to your comfort
 making your humble confeffion to Almighty God
 humbly upon your knees.

ALMTHTIE God father of our Lord Jefus
 Chrift maker of all things, judge of all men,

¹ Cut off.

wee acknowledge and bewaill our manifold finnes and wickednesse which from time to time we have comitted against thy divine mat^{ie} in thought word and deed provoking thy wraith and indignation against us ; wee doe earnestly repent and are heartily forie for these our misdoings ; the remembrance of them is grievous unto us ; the burthen of them is intollerable ; have mercie upon us, have mercie upon us most mercifull father for thy Sonne our Lord Jefus Christ's sake, forgive us all that is past, and grant that we may ever heereafter serve and please the in newnesse of life to the honour and glory of thy holy name Through Jefus Christ our Lord. And

] ¹ felves, to this thy holy table not trusting in our owne worthinesse, but in thy great and manifold mercies, confessing with the centurion² that wee are not worthy that thou shouldst come under our roofe ; And acknowledging with that woman of Canaan that we deserve not to eate of the crums which fall from thy table, much lesse that thou shouldst admit us as thy sonnes and daughters to begin with thee this banquet on earth which thou hast promised shal be perfited and continued for ever in heaven ; But thou o Lord art rich in mercie, and infinit in goodnesse who hast provided our redemption to stand in thy well beloved Sonne that was in all things made lyke unto us sinne excepted, And was offered to thee upon the croffe in a sacrifice for satisfaction of thy

¹ Cut off.

² " Let every one of us say with the centurion, I am not worthy Lord that thou shouldst enter within my roof. Let us with the woman of Canaan acknowledge," etc.—Cowper's Prep. for the New Passover. *Works*, p. 278.

justice, him also thou hast vouchsafed to give us this day to be the foode of our foules in this sacrament ; Mercifull father wee befeech thee that wee receiving these thy creatures of bread and wine, according to thy sonne our Saviour his holy institution, may be made partakers of his most bliffed body and blood. Send doune o Lord thy bliffing upon this Sacrament, that it may be unto us the effectual exhibitiv instrument of the Lord Jefus.¹ Wee are come heere to seeke at thy hands o Lord Jefus phyfician of foules health and phyfick to our diseafed fpirits, to celebrat the remembrance of thy death with thankfgiving as thou haft commanded ; And wee acknowledge thee the only author of our libertie and life, that by the alone we have entrance given us unto the throne of grace, and fhallbe made heyres, as certainlie we hope of glory hereafter : We cannot as wee are bound o Lord give praife and thanks fufficient to thy name, yet for these and all others thy inestimable mercies wee thy congregation here gathered, and moved with thy Bliffed Spirit renders unto thee o father [O Lord Jefus Chrif]² redeemar of the world, o holy Spirit, our gracious comforter, all praife, honour and glorie, for now and for evir : Therewithall wee most humble present unto thy matie, the service of our foules and bodies praying the gratioufly to accept the fame, and give us strenght to performe and grace to fulfill that which we have purposed in ferving thee : Graunt us these things for the onely merits of our Saviour, in

¹ The sacramental bread “appointed by God to be a sign and a seal, and an exhibiting instrument of Christ’s body.”—Cowp. p. 263.

² Cut off.

whom wee are bold still to intreat thee, As by him
wee are taught to fay : Our father which art, &c.

*Then shall the Minister
pray after this manner,
and read^[sic] the words
of the Institution.¹*

The prayer ended the Minister shall
repeate the words of the institution for
consecrating the elements, and fay

THE Lord Jesus the same night he was betrayed
took bread [whilst he is uttering these words he shall
take the bread in his hand] and after he had givin thanks
he brak it and gave it to his disciples, saying, Take
yee, eate yee, this is my bodie which is brokin for
you ; doe yee this in remembrance of me : Likewise
after supper he tooke the cup [and at these words he shall
tak the cup in his hand] saying, this cup is the new testa-
ment or covenant in my blood, doe yee this so oft
as yee shall drink thereof in remembrance of mee ;
for so oft as yee shall eate this bread and drink of
this cup, yee shall declare the death of the Lord to
his coming.

Then let him fay

LET us lift up our hearts unto the Lord, and by
faith lay hold upon Jesus, whom God the father
by his spirit offereth to us in this holy Sacrament,
that wee may draw vertue from the Lord to quicken
and conserve our foules and bodies unto eternall
lyfe.

Then shall the Minister first receive the communion in both
kyndes himself, and next delyver it unto other ministers (if anie
be there present) that they may help the chiefe minister, and

¹ By a different hand.

after to the people in there hands they kneeling : And when he delyvers the bread he shall say,

THE bodie of our Lord Jesus Christ which was givin for thee preserve thy bodie and soule unto everlasting life ; Tack and eate this in remembrance that the bodie of Christ was broken for thee, and feede on him in thy heart by faith with thanksgiving.

And the minister that delyvers the cup shall say,

THE blood of our Lord Jesus Christ which was givin for thee preserve thy bodie and soule unto everlasting life ; drink this in remembrance that the bloode of Christ was shedde for thee and be thankfull.

In the tyme of service whilst the people are communicating, let the Reader read distinctly the historie of Christ's passion, Begynmand at the 13 of Sanct Johne and so forward.

And whilst they ar giving place to others let a pairt of the 103 or 34 psalme be sung ; So by this intercourse of reading and singing the people shalbe kept in a holy exercife till all have communicated. When all are served Let the Minister reade this thanksgiving.

WHAT shall wee rander unto thee O Lord for all thy benefits towards us ? Wee confesse to thy glorie that wee cannot requite thy loving kindnesse when we have given to serve thy ma^{tie} all that wee have, yit shall wee remain thy bound debtors in as much more as thy Christ our Lord is more than wee are ; But O Lord, O gracious Lord who accepteth the weedows mite because it came from a willing mynde, Accept also the sacrifice which wee now present unto thee, not weighing our merits, but pardoning our offences

wee desire nothing more then that by thy owne grace wee may become thine to ferve thee ; And that in the strength of this bread of life, wherewith thou hast fedde us this day, wee may walk all our dayes, in a holy and godly converfation before thee : Make us wife good Lord to decerne the deceit of fynne in all tyme to come ; fill us with thy grace and heavenly benediction ; And give us strength to refift the tyrannie of Satan our enemye ; Thou knowis and wee feele it, that he envyeth our fellowship with thee, and that thou should show mercie upon us which never will be showne upon him ;¹ Good Lord, arme us with thy grace to refift him when he tempteth us, and when wee fall, let us not perifh, but put under thy mercifull hand rayfing us up againe when of weakneffe we forget thee ; Lord remember us ever in mercie, and continue thy good Spirit with us, Keepe us under his regiment,² and let no iniquitie have dominion over us, Leave us never to ourfelves, but fo affift us with thy grace that wee may always continue in that holy fellowship which this day wee have bene admitted unto, doing alwayes thofe [good works which thou haft]³ prepared for us to walk in ; And perfite wee befeech thee that great worke of our falvation which thou haft begun in us, Through Jefus Chrift our Lord to w^hm with thee o father and the holy fpirit one God and three perfons, we render all praife honour and glorie for ever. Amen.

This thanksgiving made the two firft verfes of the 106 pſalme ſhalbe fung and the whole action concluded with a bleffing.

¹ “Satan envies moſt the glory of God’s mercy, whereof he knows he ſhall never be a partaker.”—Cowper’s *Works*, 176.

² “Christians under the regiment of the ſpirit.”—*Ibid.* p. 84.

³ Cut off.

THE FORME OF
SOLEMNIZATION OF MATRIMONY.

First the bands must be published three severall Sundayes in tyme of divine service, the people being present after their accustomed maner.

And if the persons that should be maryed dwell in divers parioches the bands must be proclaimed in both parioches, And the minister of the one parish shall not solemnize mariage betuix them without a certificat of the bands being thrice proclaimed from the minister of the other parish.

At the day appoynted for the solemnization of mariage the persons to be maryed shall come into the Church with there freinds and nighbours and there the minister shall speake thus.

DEARLY beloved brethren wee are heere gathered together in the sight of God, and in the face of this congregation, to joyne these parties together in the holy band of matrimonie which is ane honorable estate instituted of God in paradise, man being then in the estate of innocencie : for what tyme God made heaven and earth and all that is in them, And had created and fashioned man after his owne similitude and likeneffe, unto whome he gave rule and lordship over all the beasts of the earth, fishes of the sea, and foules of the ayre, hee said It is not good that man live alone, let us make him ane helpar like unto himself ; And God brought a fast sleepe upon him, and tooke one of his ribs and shaped Euah thereof, giving us thereby to understand that man and wife are one body one flesh and one blood : Signifying also unto us the mysticall union that is between Christ and his Church : This holy estate also Christ honoured and beautified with his owne presence, And it is com-

mended by Sanct Paul as honorable amongst all men: Therefore it ought not to be enterprysed nor takin in hand unadvisedly lightly or wantonly to fatisfie men's carnall lusts and appetites, lyke brute beafts that have no understanding, but reverently discreetly and soberly in the feare of God, after a due confideration of the causes for which marriage was ordained, whereof one was the procreation of children to be brought up in the feare and nurtur of the Lord; another was for a remedy against sinne and to avoyd fornication so that every man and woman that hath not the gift of continency may marie, that they keepe their bodyes pure and undefyld; the thrid cause was for the mutuall society helpe and comfort that the one ought to have of the other both in prosperitie and adverfitie.

And this last should bring to your mynds the dueties w^{ch} yee []¹ in the epistles of Sanct Paull and Sanct petir the Apostles of Christ; for Sanct paul in his epistle to the Ephesians the 5 chapter doeth give this commandement to all married men; yee husbands love your wives even as Christ loved the Church and hath given himself for it, to sanctifie it, purging it in the fontaine of watter through the word, that he might bath of make it to himself a glorious congregation² not having church spot or wrinkle or any such thing, but that it should

¹ Cut off.

² The marginal corrections are written by a different hand. They are in conformity with King James's translation; one of his directions to the translators being, that the word church should not be rendered congregation. The Genevan version is followed in the MS., and it is worthy of note, that that version was always used by Cowper, as appears from his works.

church

be holy and blamelesse : So men are bound to love their owne wives as their owne bodies : he that loveth his owne wife loveth himself ; for never did any man hate his owne flesh but nowritheth and cherisheth it, even as the Lord doeth the congregatioun ; for wee are members of his bodie of his flesh and of his bones ; for this cause shall a man leave father and mother and shalbe ioyned unto his wife, and they tuo shall be one flesh : This mysterie is great, but I speake of Christ and of the congregation ; neverthelesse let everie one of you fo love his owne wife evin as himselfe.

church

Likewise the fame Sanct paul wryting to the Collossians speakeeth thus to all men that be maryed, yee men love your wives and be not bitter unto them.

Heare also what Sanct petir, the apostle of Christ, who was himself a maryed man, fayeth unto all men that are married ; yee husbands duell with your wives according to knowledge, giving honour unto the wife as unto the weaker vessell, and as heires together of the grace of life, fo that your prayers be not hindered.

Hitherto yee have heard the duties of husbands towards their wives ; now lykwayes yee wives heare and learne your duties towards your husbands even as it is plainly fet furth in holy Scriptur.

Sanct paul in the foirnamed [Epistle to the Ephesians]¹ teacheth you thus ; yee women submit yourselves unto your owne husbands as unto the Lord, for the husband is the wives head even as Christ is the head of the Church, And he is also the Saviour of

¹ Cut off.

the whole body ; therefore as the church or congregation is subject unto Christ, so likewise let the wives be also in subjection to their owne husbands in all things : And againe he sayeth let the wife reverence hir husband : And in his Epistle to the Colloffians, Sanct paul gives you this short lesson, Yee wives submit your selves unto your owne husbands as it is convenient in the Lord.

Sanct Peter also giveth this instruction, saying, Let wives be subject to their owne husbands, so that if any obey not the word they may be wonne without the word by the conversation of the wives, whilst they behold your chaste conversation coupled with feare, whose apparrell let it not be outward with broydered haire and tryming about with gold or putting on of gorgeous apparrell, but let the hid man of the heart be without all corruption, so that the spirit be meeke and quiet, which in the sight of God is of great price ; for after this maner in the old tyme did the holy women which trusted in God apparrell themselves, being subject to their owne husbands, even as Sarah obeyed Abraham calling him Lord, whose daughters yee are als long as yee doe well, and are not affrayed with any amazement.

These instructions wee commend unto your remembrance and observation, that yee living together heere in a holy conversation []¹ the heires of everlasting life through Jesus Christ our Lord.

¹ Cut off.

Then the minister shall say unto the persons that are to be
 married

I REQUIRE and charge you as yee will answere
 at the dreadfull day of Judgement when the
 secrets of all hearts shall be disclosed that if either of
 you doeth know any impediment why yee may not
 be lawfully joyned in mariage that ye confesse it:
 for be ye well assured that so many as be coupled
 together otherwise then Gods word doeth allow, are
 not joyned together by God, neither is their mariage
 lawfull.

If no impediment be declared by them then the minister sayeth
 to the whole congregation

I TAK you to witnesse that be heere present, be-
 seeching you all to have good remembrance
 heerof, and if there be any of you which knowes that
 either of these parties be contracted to any other, or
 knowes any other lauchfull impediment, Let them
 now make declaration of it.

If any man doeth alledge and declare any impediment why they
 may not be coupled together by God's Law or the Lawes of
 this realme, and will be bound and sufficient sureties with him
 to the parties, or else put in a caution to the full value of such
 charges as the persons to be married doeth sustaine, to prove
 his allegation, then the solemnization must be deferred untill
 such tyme as the [truth be tried].¹ But if no impediment
 be alledged then shall the minister proceede and say to the
 man,²

FORASMUCH as no man speaketh against this
 thing, you N. shall protest heere before God

¹ Cut off.

² "To the man," is written by a different hand.

and his holie congregation that you have [taken] and are [now] contented to have M. heere present for your wife promising to keepe her to love and entreat her in all things according to the duetie of a faithfull husband, forfaking all other during her life, and brieflie to live with her in ane holy converfation keeping faith and trueth in all poynts, according as the word of God and his holy Gospell doeth command.

The anfuere.

Even fo I tak her before God and in the prefence of this his congregation.

woman¹

The minifter to the spouse alfo fayeth

YOU M. fhall proteft heere before God and in the prefence of this his holy congregation that yee have taken and are now contented to have N. here present for your lawfull husband promising to him fubjection and obedience forfaking all others during his lyfe, and finally to live with him in a~~ll~~ (sic) holy converfation, keepeth faith and trueth in all poynts as Gods word doeth prescribe.

[The anfuere.]²

Even fo I tak him before God, and in the prefence of this his congregation.

The Minifter then fayeth

GIVE diligent eare then to the Gospell, that you may understand how our Lord would have this

¹ Woman in a different hand.

² Cut off.

holy contract keep and observed, and how sure and fast a knot it is which may in no wise be loosed, according as we be taught in the 19 chap. of Sanct mathews gospell.

THE Pharises came unto Christ to tempt him and to grope his minde saying, Is it lawfull for a man to put away his wife for everie light cause? He answered saying, That hee who created man at the beginning made them male and female; saying for this thing shall a man leave father and mother and cleave unto his wife, and they twaine shall be one flesh, so that they are no more two but one flesh; Let no man therefore put afunder that which God hath coupled together.

If yee beleve assuredly these words which our Lord and Saviour did speak (according as yee have heard them now rehearsed out of the holy Gospell) then may yee be certaine that God hath even so knit you together in this holy estate of wedlock: wherefore apply your selves to live together in godlie love in Christiane peace and good example ever holding fast the bond of charity without any breach, keeping faith and trueth the one to the other, Even as God's word doeth appoynt.

Then shall the minister say

Lett us pray.

O GOD who by thy mightie power didst mak all things of nought and after other things set in order didst appoynt that out of man whom thou created to thine owne image woman should take her

beginning, knitting them together in the holy estate of matrimony; looke mercifully wee beseech thee upon these thy fervants who now are entring into that condition of life, and so vouchsafe to blesse them that they obeying thy will may abide in thy love and live in perfite love and peace together unto the end of their lives, which finished graunt them o God to inherite ever lasting life And that through the merits of Jesus Christ our Lord. Amen.

Then let the 128 psalme be sung, and that done the minister shall commend them to God in this sort.

THE Lord sanctify and blisse you, the Lord poure the riches of his grace upon you, that yee may please him, and live together in holy love unto your lives end. Amen.

THE ORDER FOR
VISITATION OF THE SICKE.

The vilitation of the sick being a thing very necessary, the minister may not in any case neglect it, and would admonish the people now and then as occasion is givin him, to advertise when they fall sick, that hee may minister unto them such comfort as their necessitie requireth, when []¹ exhort him in this or the like forme.

BELOVED you must remember that Almighty God
of (sic)
is the Lord of life and death, and over all things to them pertaining, as youth, strength, health, age, weak-

¹ Cut off.

neffe, and fickneffe : wherefore whatfoever your fickneffe is, know yee certainly that it is God's vifitation,

this (fic)

and for what caufe foever weakneffe is fent unto you whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable to the increafe of glory and endlefs felicity, or elfe it be fent unto you to correct and amend in you whatfoever doeth offend the eyes of your heavenly father ; know yee certainly that if yee truly repent you of your finnes, and beare your fickneffe patiently, trufting in God's mercy for his deare fonne Jefus Chrift's fake and rander unto him humble thanks for his fatherly vifitation, fubmitting yourfelf wholly unto his will, it fhall turne to your profite and helpe you forward in the right way that leadeth unto everlafting

part (fic)

life ; Tak therefore in good ~~worth~~ the chaftifment of the Lord ; for whom the Lord loveth hee chaftifeth ; yea as Sanct Paull fayeth he fcourgeth every fonne which he receiveth ; If yee endure chaftifment he

dealeth with you as with finnes (fic)

~~offereth himfelf unto you as unto his owne children~~

for what fonne is hee that the father chaftifeth not ?

but if without chaftifment

If yee be ~~not under correction~~ whereof all ~~true~~

~~children~~ are partakers, then are yee baftards and not

finnes

~~children~~ :¹ Therefore feeing that when our carnall fathers doe correct us wee reverently obey them,

¹ The erasures and corrections have been made by a different hand, to bring the MS. into conformity with King James's translation.

shall wee not now much rather be obedient to our spirituall father and so live? And they for a few dayes doe chastise us for our profite, to the intent hee may make us partakers of his holinesse: These words (good Brother) are God's words and writtin in holy Scripture for our comfort and instruction, that wee should patiently and with thanksgiving beare our heavenlie father's correction, whensoever by any maner of aduersity it shall please his gracious goodness to visit us: And there should be no greater comfort to Christiane persons then to be made lyke unto Christ by suffering patiently aduersities, troubles, and sicknesses: for hee himself went not up to joy, but first hee suffered paine, hee entered not into his glory before hee was crucified; so truely our way to eternall joy is to suffer heere with Christ, and our doore to enter into eternall life is, gladlie to die with Christ, that wee may rise againe from death and dwell with him in everlasting life: Now therefore taking your sickness which is thus profitable for you patiently I exhort you in the name of God to remember the profession which you made to God in your baptisme; And forasmuch as after this life there is a compt to be given to the righteous Judge of whom all must be judged without respect of persons; I require you to examine yourself and your estate both toward God and man. So that accusing and condemning your self for your owne faults, yee may find mercy at our heavenlie father's hands for Christ's sake, and not be accused and condemned in that fearfull judgment.

If the person be verie sick hee may according to his discretion be the more brieve in his exhortation, and advising him to mack

his will (if he hath not before disposed [his goods and also declare]¹ his debts what he oweth and is owand to him, for the discharge of his conscience, and quietnesse of his executors ; hee shall admonish him to forgive all persons that have offended him, and if he hath offended others to aske of them forgiveness, and make amends to the uttermost of his power.

Hee shall also move the sick person in the best maner he can, to shew his liberalitie towards the poore.

And if hee feele his conscience troubled with any weightie matter to mack a speciall confession of it.

Then shall he say the prayer following.

○ MOST mercifull God who according to the multitude of thy mercies dost so put away the finnes of those which truely repent, that thou remembers them no more, opin thine eye of mercy upon this thy fervant, who most earnestly desireth pardon and forgiveness, Renew in him most loving father what foever hath bene decayed by the fraude and malice of the devill or by his owne carnall will and frailnesse ; preserve and continue this sick member in the unity of the Church, confidder his contrition, accept his teares, affuadge his paines, as shall seeme ^{to the} a most expedient for him ; And for as much as he puts his full ^(sic) trust only in thy mercy, impute not unto him his former finnes, but tak him into thy favour through the merits of thy most dearly beloved Sonne Jesus Christ. Amen.

Or,

○ OUR good God, Lord and father the Creator and conferver of all things, who givest health

¹ Cut off.

and fendest sickneffe and other chastifments at thy good pleasure, wee humbly befeech thee in the behalfe of this thy creature, whom thou haft vifited with grievous paine and fickneffe, that thou wilt be pleased to tak pitie and compaffion upon him, and not extend thy rigorous judgement againft him; mitigate his paines, and difpofe his heart patiently and with a willing obedience to fubmitt himfelf to this thy fatherly correction: Affift him O God with the fweete confolations of thy Spirit, in all his anguifhes and troubles: Receive him in thy favour, and forgive all his finnes both fecret and thofe which are manifft accepting the facrifice of thy Sonne our Saviour the Lord Jefus Chrift as a full recompense for all his iniquities; Setle O Lord in his heart the fweet promifes which thou has made in thy fonne to all beleevers, and give him a ftedefaft faith and full affurance of the remiffion of all his finnes, that hee may remaine constant againft all the affaults which the enemy of our falvation may raife to trouble and moleft his confcience; make him to feele the frute and ftrength of thy grace, and by the power thereof give him to overcome all the tentations which either his owne finnes, or the forrow or dreadfull feare of death may bring to his weake confcience: Eftablifh his foule with the comfortable hope of falvation, and if the tyme be come wherein thou wilt take him out of this world, grant unto him that bliffed life which of thy mercy thou haft promifed and prepared for all that have their recourse and refudge, to

[]¹

¹ A line cut off.

and with a contented mynde refigne his life into thy hands who art the faithfull creator, and will reunite both foule and body in a better estate then now wee have them, at the refurrección of the dead : for this and all other things thy wifdom knowes to be needfull both to him and us we mak bold to pray in the forme that our Saviour hath taught us faying, our father which art, &c.

The prayer ended the sick perfon havinge witnessed his faith in Christ, and made confession of his finnes, the minister shall abfolve him in this fort.

O LORD Jefus Christ who hes left power to his Church to abfolve all finners which truely repent and beleeve in him, of his great mercie for give thee thine offences, And by his authoritie cōmitted to mee I abfolve thee from all thy finnes, in the name of the father and of the Sonne, and of the holy Ghoft. <sup>thus re-
penting
and be-
leeving.</sup>¹
Amen.

At his departing from the sick perfon he shall fay

ALmighty God who is a most strong tower to all them that put their trust in him, be now and evermore thy defence, and make thee know, and feele that there is none other name under heaven given to man in whome and through whome thou mayst receive health and falvation but only the name of our Lord Jefus Christ ; Amen.

[]² able to refoirt to the Church for receiving the holy communion, and desire earnestly to receive

¹ "Thus repenting and beleaving," is written in the margin in a different hand, to be introduced after "thee." The correction is in accordance with Puritan suggestions at the revisions of the English Prayer Book.

² A line cut off.

the fame declaring upon his conscience that he thinks his sicknesse to be deadlie, The minister shall not deny him ye comfort, lawfull warning being given him, upon the night before, And some of good religion and conversation being present to cōmunicate with him.¹

THE MANER OF BURIALL.

BURIALL hath in all ages bene held in regarde to declare that the bodie which is cōmitted to earth doeth not utterly perish, but shall rise againe in the last day : Therefore ought the corps be reverently brought to the grave accompanied with a sufficient number of the congregation without any farther ceremonies, And that all be done in a decent and seemly maner, that they who are present may take warning to feare God, and hate sinne which is the cause of death.

The exequies used in some reformed churches and performed with solemne reading of some parts of Scripture, prayers and singing of psalmes, wee doe not dislike, as serving to stirre up the myndes of men unto a carefull consideration of the estate both heere and heereafter ; But our church not being accustomed therewith doth leave it to the discretion of the minister who being present at the buriall and required ought not to refuse to make some comfortable exhortation to the people, touching death, and resurrection to life.

¹ Private communion was allowed by the Assembly of St. Andrews in 1617, but the King disliked the condition attached, and had a new Act passed on the subject at Perth in 1618.



NOTES.



TITLE-PAGE.

THE note, “as it was fett downe at first before the change thereof made by ye Archb. of Canterburie, and sent back to Scotland,” is in a different handwriting from the rest of the MS., and from the corrections made upon it. It was written, in all likelihood, after Laud’s “Troubles,” and perhaps by one who did not know all the facts as to the compilation of the Book of 1637. Mr. Burton regards it as equivalent to “the Service Book intended for Scotland before Laud took the affair into his own hands,” and in this sense it is strictly correct.

THE TABLE AND CALENDAR.

There was no printed table of lessons in Knox’s Liturgy, but it was a regulation of the Church “that the Scripture be read in order; that is, that some one Book of the Old or New Testament be begun and orderly read to the end.”—*First Book of Discipline*.

The Order for Reading of the Psalms.—The Psalms appear to have been always read in church, with chapters of the Old and New Testaments, by the readers, from the time of the Reformation; and perhaps the mode of reading the psalter introduced into Scotland with the Prayer Book of Edward the Sixth may have been continued for a time after that book was superseded. It is related of Knox that he read through the Psalms monthly, besides chapters of the Old and New Testaments daily.—*Cal.* iii. 232.

The Order for reading the rest of Holy Scripture.—No part of the Apocrypha is introduced, and the Pentateuch is appointed to

be read twice in the year. In the Calendar no faints' days are mentioned,—although they were printed in Knox's Liturgy at the time, more, however, "for the use of their fairs" than anything else. The anniversaries referring to our Lord are not spoken of as "holy days," but "days to be kept for commemoration of some special benefits," and proper psalms and lessons are appointed for them.

THE ORDER FOR MORNING AND EVENING PRAYER DAILY THROUGHOUT THE YEAR.

Daily public prayer was long continued in the Church of Scotland, as in all the other Reformed Churches. In the First Book of Discipline it is said, "We think it expedient that" (in great towns) "every day there be either sermon or common prayers, with some exercise of reading of Scriptures," and there is ample evidence that daily service was kept up in all the towns of Scotland, and in many village churches, till 1645. In the large cities churches were also kept open for private persons to go in and offer up their prayers. The Church has since reduced the public worship of God to as small an amount as has ever been reached in the history of Christendom; and now, in the largest cities, she provides no opportunities of daily social worship for that large number of solitary persons who would prize it as a privilege.

During the century in which daily service was maintained in our churches, the prayers and lessons were read by the readers, who were appointed for this purpose and also to read part of the service on Sundays. After the Reformation they were chiefly old priests, many of whom continued to act as readers in their former parishes; and as they died, schoolmasters, catechists, and precentors, took their place.

MORNING PRAYER.

The service begins with sentences of Scripture, an exhortation, confession, and absolution, as in the English Prayer Book. This mode of commencing public worship was of Reformed origin, having been taken by the compilers of the English book from two foreign Reformed churches established in England, those of Pollanus and Alasco, and they owed it to Calvin, who had first introduced it into his Strasburg Liturgy.

Sentences.—Only four of these are given, and one of them is crossed. The last is not in the English Prayer Book, but it was retained in Laud's Liturgy.

The Exhortation is taken from the English Prayer Book, unchanged, except in the omission of the word *lowly*, which is erased.

The Confession.—The heading is from the English Prayer Book as it then stood, the word "all" before kneeling having been added since. Kneeling was the usual posture during prayer in the Church of Scotland from the Reformation till the troubles of the seventeenth century.—(Intro. to Book of Common Prayer, p. lviii. ed. published by Blackwood and Sons, 1868.) This confession is derived partly from the Reformed Liturgies of Pollanus and Alasco; portions of it appear to have been originally suggested by the seventh chapter of the Epistle to the Romans.

The Absolution.—The heading as first written in the MS. was the same as in the English Prayer Book from 1603 till 1661, the words "or remission of sins" having been added after the Hampton Court Conference, in deference to the English Puritans. At the revision of the English Liturgy in 1662, "priest" was substituted for "minister," and a clause was added from Laud's Book of 1637. The correction in the MS., "declaration of the," is in a Protestant direction, and anticipates the words of the American Episcopal Liturgy. The Absolution was to be "pronounced by the minister alone," a regulation which would have excluded the use of it by the "Readers." The form is taken from the English Liturgy, the compilers of which took it partly from the books of Alasco and Pollanus, who again had derived it from Calvin's Strasburg Liturgy. "Such a formula is found in several of the Reformed Liturgies," but "it was excluded from the Genevan by a scruple." "There is none of us," says Calvin, "but must acknowledge it to be very useful, that, after the general confession, some striking promise of Scripture should follow, whereby sinners might be raised to the hopes of pardon and reconciliation. And I would have introduced this custom from the beginning, but some fearing the novelty of it would give offence, I was over easy in yielding to them." All the Reformed Churches understood Divine service to comprehend the absolution of the faithful, whether formally pronounced or not. See "The Book of Common Prayer, as amended, 1661, by the Westminster Divines," Philadelphia, Martien, 1864. [This work, by Dr.

Shields, gives a vast amount of information as to the relations of the English Presbyterians to the Liturgy, and we have found it very useful.]

The Lord's Prayer.—This is the point of transition from the Reformed to the more ancient part of the service. In the English Prayer Book (as in the MS.), the minister said this alone till the revision of 1661-2. The doxology given here, and also in Laud's Book, was not at that time in the English Liturgy; but the Presbyterians objected to this omission at the Savoy Conference, and it was then added. The versicles which follow the Lord's Prayer in the English Book are omitted in this Scottish draft. They were objected to by the English Presbyterians at the Savoy Conference, but were retained with an addition—"The Lord's name be praised," taken from Laud's Book of 1637.

Pfalm 95.—This Pfalm is of very ancient use in divine service. It is said to have been sung first at the commencement of public worship to call the people out of the churchyard, and hence it is called Invitatory. It is somewhat singular that the new translation of the Bible is followed in this Pfalm, while in other parts of the Liturgy the Genevan translation is retained.

Pfalms.—Then follow the Pfalms for the day, at the end of which is to be said *Gloria Patri*. In the English Prayer Book, it is appointed to be said at the end of every Pfalm; but here it is only to be used once. The English Presbyterians, at the Savoy Conference, objected to its use six times—and sometimes ten—during divine service, and urged that it should only be said once at morning and once at evening Prayer. In Scotland it was always sung at the close of each metrical pfalm or part of a pfalm.—*Book of Com. Order*, lxiv. and 248.

Scripture Lessons.—The practice of reading two chapters, one from the Old and another from the New Testament, appears to have been general in Scotland from the Reformation down. Laud's Book has the following rubric:—"And (to the end the people may the better hear), in such places where they do sing, there shall the lessons be sung in a plain tune, after the manner of distinct reading, and likewise the Epistle and Gospel." In the English Prayer Book, after the first lesson, either the Te Deum or the Benedicite is appointed to be sung, and after the second lesson the Benedictus, or Pfalm 100. In Laud's Book the 23d Pfalm is substituted for the Benedicite. The English Presbyterians at the Savoy Conference desired "that some Pfalm or Scripture Hymn

might be appointed instead of that apocryphal." The Te Deum and the Benedictus, or the Song of Zacharias, were not in the Scottish Psalm Book of the time; and the Psalms to be sung after the lessons in the morning service are not indicated.

The Creed.—The Creed was appointed to be read in the Book of Common Order, and in the other Reformed Liturgies, at the end of the prayer of intercession, after the Sermon. The versicles that follow in the English Prayer Book are omitted as before, and also the repetition of the Lord's Prayer in this place. The English Presbyterians at the Savoy Conference urged that the Lord's Prayer "may not be enjoined to be so often used in morning and evening service."

The Collects.—The first is the same as in the English Prayer Book, and the second is the same as the English third collect for grace, with the addition of a clause. With these collects the English morning service ended till the revision of 1661-2. The five Prayers were then added on the suggestion of Bishop Cosin, who followed in this a rubric of Laud's Book, the usage of which and of the present English form had been anticipated in this draft.

Prayer for the King's Majesty.—This was given in Knox's Liturgy, in the older form in which it appeared in the primer of King Edward the Sixth, having been introduced into Scotland with the English service after the Reformation.

A Prayer for the Queen.—This prayer, as stated elsewhere, was in all likelihood prepared about 1629, when the MS. was taken up to London. It is partly borrowed from the Prayer for the Royal Family inserted in the English Prayer Book in 1604—after the accession of King James.

A Prayer for the Prince Elector Palatine.—It is probable that this prayer had been remodelled in 1629, as when the Liturgy was drawn up the Elector's troubles had not commenced. He was crowned King of Bohemia November 2, 1619, and it was at the battle of the Weissenberg, fought November 8, 1620, that he lost all. The preface to the Prayer contains a clause "who hath promised to be a Father of thine elect and their feed," which had belonged to the English Prayer for the Royal Family drawn up in 1604, but it was discontinued in the English Prayer Book in 1627, and "fountain of all goodness" was substituted for it. The reason alleged for the change was that the former clause was not appropriate when the King had no family.

This prayer is crossed in the MS., and possibly this may have been done by Laud himself, as he struck the names of the Elector and the Princess Elizabeth out of the English Liturgy after 1632. This he justified on the ground that the King had then children of his own who were the nearest heirs to the throne. The Elector had been chief of the Protestant Alliance in Germany, and he and his family had a very warm place in the affections of the Scottish Church then and afterwards. In the Directory for worship, it is enjoined that prayer should be offered "for the comforting of the afflicted Queen of Bohemia, sister to our sovereign, and for the restitution and establishment of the illustrious Prince Charles, Elector Palatine of the Rhine, to all his dominions and dignities." This regard for a family whose descendants were destined to fill the throne, as the nearest Protestant heirs, seems almost prophetic.

A Prayer for the whole Estate of Christ's Church.—This prayer is in the spirit, and partly in the words, of one with the same title, to be used after sermon, in Knox's Liturgy. The prayer that follows, which may be used instead, is the Prayer for the Church Militant, as it stood in the English Prayer Book from 1604 till 1661, with one or two verbal alterations. The thanksgiving for the faithful departed was not in the English Liturgy during this period, but was inserted in 1661-2. It is given in Laud's Book of 1637.

It may be mentioned also that the Prayer of St. Chrysostom, which concludes the English Morning Service, was placed there at the last revision, the idea having been taken from Laud's Book.

The Benediction.—"Us" is given instead of "you." This was also the case in Knox's Liturgy, which in this point differs from the Book of Geneva. This may have been from the use of King Edward's Liturgy in Scotland having familiarised them with *us*, or perhaps to meet the case of the service being read by readers. The doctrine of the Church of Scotland is very explicit as to the benediction of the people, in the name of the Lord, being a peculiar function of the ordained ministry. The practice has probably always been for them to say "you," and for readers in early time, as for licentiates since, to say "us."

EVENING PRAYER.

The sentences, exhortation, confession, and absolution, were

not printed at the beginning of the form for evening prayer in the English Liturgy before 1662 ; and though the rubric prefixed to the morning prayer directed them to be read also in the evening, “this was rarely if ever the practice till last revision.”—Blunt’s *Annot. Prayer Book*, p. 30.

There is a similar direction in this Liturgy, but the evening service begins in a way that shows it was not intended to repeat them. The use of them twice on the same day would scarcely have harmonised with the spirit of the Church at that time.

The service begins with a verse from the 95th Psalm.

Prayer.—The prayer that follows is taken verbatim from the Book of Common Order, p. 225. It was retained from the Book of Geneva, the compilers of which took it partly from the evening prayer in Calvin’s Liturgy. It was the last prayer in which Knox joined, having been read at family worship in his room an hour before his death.

Hymns.—The Magnificat and Nunc Dimittis, which are appointed to be sung after the chapters, have been sung at evening service from very early times. There were metrical versions of both in the old Scottish Psalm Book, entitled, “The Song of blessed Mary, called Magnificat,” and “The Song of Simcon, called Nunc Dimittis.”

Prayer.—In the prayer which follows the Creed, we have first the English second collect at evening prayer. Then comes a line which has been inserted by a later hand from Calvin’s evening prayer, and which connects the second English collect with the third, “for aid against perils,” part of which is given. This again is followed by a sentence or two taken partly from Calvin’s evening prayer. The changes are in a Reformed direction, being designed to throw the two collects into one continuous prayer, and also to follow Calvin, and Knox’s Liturgy, more closely.

At this point the evening prayer of the English service ended at that time. In this Liturgy the prayers of intercession are added as in the morning service.

PRAYERS FOR DAYS OF COMMEMORATION.

A prayer on the day of the Nativity.—This is nearly the same as the Collect for Christmas in the English Prayer Book. “The blessed Virgin Mary” is given instead of “a pure virgin,” and the words “this day,” then in the English Liturgy, are left out.

The Presbyterians, at the revision of 1661-2, objected to "this day," and they were then changed for "as at this time."

A prayer on the day of Our Saviour's passion.—The first part resembles the English Collect for the Sunday before Easter, and the latter part is nearly the same as the English Collect for Good Friday.

A prayer on the day of the Resurrection.—This is partly taken from the English Collects for the first and second Sundays after Easter.

A prayer on the day of the Ascension.—Taken partly from the English Collect for that day, with a preface from that of the Sunday following.

A prayer to be said on Whit Sunday.—Very much like the English Collect for the day. This is the only festival named in the MS.

SUNDAY SERVICE.

The reading of the Decalogue.—This was enjoined in all the Reformed Liturgies of the Continent, and it was in imitation of them that the compilers of the English Prayer Book introduced it into their Communion service.

The responses after the commandments, which are recommended to be repeated as far as the people could be brought to this custom, are taken from the English Prayer Book, the compilers of which enlarged upon a suggestion of Pollanus, who, in his version of the Reformed Liturgy, concluded the reading of the law with a short prayer, that "the Lord would write the law in our hearts by His Spirit."

The English Presbyterians in 1661 urged "that instead of those short prayers of the people, intermixed with the several commandments, the minister after the reading of all may conclude with a suitable prayer." Though these responses were never used in Scotland, it is not uncommon to hear the Decalogue read on a Communion Sunday, with a pause after each commandment.

Next follows a rubric that, "in place of the first confession appointed to be read on other days, one of thir confessions following, wherewith the people is accustomed," is "to be used." In Knox's Liturgy there was a difference made betwixt the prayers to be read on Sundays and on other days, and this is still done in several Reformed Liturgies.

The first Confession.—This is the ordinary Sunday Confession

from Knox's Liturgy, p. 79, verbatim; and is a version of the common confession of the Reformed Churches.

The second Confession.—This is also taken from Knox, p. 83. It appears first in an edition of 1575, and is a compilation.

Prayer of Thanksgiving.—The prayer "Honor and Praise," etc., which, at the discretion of the minister or reader, might be used at the end of the Sunday service, is from the Book of Common Order, and appears to be of pre-Reformation origin. There was no general thanksgiving in the English Prayer Book at that time. The English Presbyterians in 1661 complained that there was "a great defect as to such forms of . . . thanksgiving as are fuitable to gospel worship," and to meet their wishes the "General thanksgiving" now in use was added. It was composed by Reynolds, one of the Presbyterian Commissioners at the Savoy Conference.

Singing of the 119th Psalm before and after sermon.—Some traces of this custom still exist.

THE ORDER OF THE SUNDAY SERVICE.

This, according to the Liturgy, would apparently have been as follows:—

- | | |
|-------------------------------|--------------------------------|
| 1. Sentences. | 10. Lesson from the New Testa- |
| 2. Exhortation. | ment. |
| 3. Confession (from Knox's | 11. Praise. |
| Book). | 12. The Creed. |
| 4. Absolution. | 13. The Decalogue. |
| 5. Lord's Prayer. | 14. Prayer of Intercession. |
| 6. Psalm 95, said or sung. | 15. Praise. |
| 7. Psalms for the day. | 16. Sermon. |
| 8. Lesson from the Old Testa- | 17. Praise. |
| ment. | 18. Thanksgiving (optional). |
| 9. Praise. | 19. Benediction. |

The general practice in the Church of Scotland, as of the other Reformed Churches, was to have the long prayer of Intercession after the sermon; and in this they followed the primitive Church. Apparently a change is recommended in this Liturgy, but it is somewhat doubtful.

OCCASIONAL PRAYERS.

A prayer against tempests.—This closely resembles the prayer for fair weather in the English Liturgy.

For rain.—From the English Liturgy.

In time of dearth and famine.—Nearly the same as the prayer in the English Liturgy.

In time of any common plague or sickness.—The preface is somewhat like the commencement of the prayer for *time of pestilence* in Howat's form, the rest is from the English Liturgy.

In time of war.—From the English Liturgy.

In time of persecution of the truth.—This is quite Reformed in its spirit, and is taken partly from a prayer, entitled "A complaint of the tyranny used against the faints of God," in the Book of Common Order, p. 227.

In time of harvest.—This prayer, probably composed for this Liturgy, was designed for use throughout the whole harvest season, in accordance with a practice, which has always been followed to a considerable extent in the Scottish Church.

THANKSGIVINGS.

For rain.—As in the English Prayer Book since 1604, and so with the thanksgivings that follow.

THE ADVERTISEMENT AS TO THE USE OF AMEN.

The Reformed favoured no responses on the part of the people except the Amen. This was owing partly at least to the high views which were held as to the ministry; but more ample provision was made than before for the people taking part in the praises of God, and it was intended that they should respond with an audible Amen at the end of all the prayers. That section of the English Church which favoured the Continental Reformation, agreed with the rest of the Reformed Church on this point. The "troubles at Frankfort" in 1554, began by Cox and his friends repeating the responses, which the exiles who had preceded them had given up; and in 1661, when for the last time the voice of that party was heard in the English Church, one of the exceptions taken against the Prayer Book was as follows:—"That the repetitions, and responses of the clerk and people, and the alternate reading of the psalms and hymns, which cause a confused murmur in the congregation, whereby what is read is less intelligible, and therefore unedifying, may be omitted: the minister being appointed for the people in all public services appertaining unto God, and the Holy Scriptures, both of the Old

and New Testament, intimating the people's part in public prayer to be only with filence and reverence to attend thereunto, and to declare their consent in the clofe by faying Amen."

It was difficult in Scotland, however, to get the people to fay even the Amen, and it is fo till. Cowper fpeaks of the people "accompanying the prayers up to God," with "fighs and groans," and fuch demonstrations appear not to have been uncommon.

BAPTISM.

In Knox's Liturgy, it is faid the child is to be prefented by the father and godfather. From the Reformation it had been the cuftom in Scotland, as in other Reformed countries, to have additional fponfors joined with the parents, a cuftom which the French Church defended as maintaining "a fweet communion among the faithful by a conjunction of friendship." After the adoption of the Weftminfter ftandards, the cuftom was continued, but gradually the additional fponfors came to be regarded merely as witneffes.

The founder of the Brownifts, during his vifit to Scotland in 1584, made an attack upon the practice before the Seflion of Edinburgh. He met with no fympathy at that time.

The firft *question* to thofe prefenting the child correffonds fubftantially with that in Knox's Liturgy, but has an additional claufe.

The *addrefs* that follows is from the Englifh Prayer Book, with a flight verbal change.

The firft prayer.—This is made up of portions of the two introductory prayers in the Englifh Prayer Book. In the correffponding prayer in Laud's book, there is the petition, "Sanctify this fountain of Baptifm, thou which art the fanctifier of all things." There is a rubric that the water in the font is to be changed at leaft twice a month, and this petition is ordered to be ufed at the firft baptifm after the water has been changed. This had a Romifh look, and gave offence; but a petition for the fanctifying of the water is favoured by the Weftminfter Directory, and is ftill in common ufe in Scotland.

The *brief exhortation* that follows is from the Englifh Prayer Book, with fome verbal alterations; and the compilers of that Liturgy took it from Herman's Book of Cologne.

The *addrefs to the fponfors* also refembles that in the Englifh Prayer Book; "but it is remarkable," as Mr. Irwin fays, "that

the clause placed within circumflexes (until he came of age to take it upon himself), which was not introduced into the English Service until the last review in 1662, is inserted here in a *different* handwriting from that of the rest of the MS."

"Also, in the first of the questions which follow, the words *in name of this child*, which were inserted [in the English Prayer Book] in 1662, are written in the margin of the MS. by the same hand which made the preceding correction." These corrections are in a Protestant direction, and were not followed in Laud's Book. The English Presbyterians, in 1661, objected to the question as it then stood in the Prayer Book, and the words were added on the suggestion of Bishop Cofin, who had no doubt seen the Scottish MS. Pardovan, giving the doctrine of the Church of Scotland on this point, says, "In the baptismal engagement, the parent or sponsor is in name of the child to renounce the devil," etc. The last clause of this question, imposing a vow of obedience, had nothing corresponding to it in the English Prayer Book at that time; but at the last revision an additional question was added to that book, on the suggestion of Bishop Cofin, to supply the defect.

The *Creed* is directed to be asked by the minister, as in the English Prayer Book, "Do you believe," etc. This was contrary to the Scottish usage, which was always to make the sponsor repeat the Creed himself. There was a rubric in Knox's Liturgy to this effect—"Then the Father, or in his absence the Godfather, shall rehearse the articles of his faith." Henderfon, in his Government and Order of the Church of Scotland, says, "He that presenteth the child maketh confession of the faith into which the child is to be baptized, and promiseth to bring up the child in that faith, and in the fear of God."

The *question* that follows closely resembles Henderfon's words, and was probably in common use, "Will you that this infant be baptized in this faith, and for your own parts promise to bring up this child in the knowledge of the same, if the Lord shall prolong his life?" The form in the English Prayer Book, "Wilt thou be baptized in this faith?" was always objected to from the days of Bucer by the party that favoured the Continental Reformed, down till the last revision, when they urged that it should be put thus, "Will you have this child baptized into this faith?"

The *prayer* that precedes the baptismal act has a few clauses

like those in Knox's Liturgy, but it seems to have been composed for this draft. The phrase, "Grant that what we now do on earth according to thine ordinance may be ratified in heaven," is still in common use, and forms part of that unwritten Scottish Liturgy which is handed down from generation to generation.

The *rubric* as to the baptism is much the same as in Knox's Liturgy. There is no reference to the sign of the cross, which was not in use in Scotland, and which the English Presbyterians wished to be discontinued, or at least made optional. The imposition of it by Laud's Book was one of the things which gave great dissatisfaction.

The call to *thanksgiving* and prayer which follows is from the English Prayer Book, the declaration "that this child is regenerate" being omitted.

The *prayer* is apparently peculiar to this Liturgy, and scarcely indicates such high views of the ordinance as the corresponding prayer in Knox's Book.

The *exhortation* which concludes the service is from the English Liturgy.

CONFIRMATION.

In Scotland the only confirmation recognised was that of the baptised taking the vows of their baptism upon themselves at their admission to the Lord's Supper. Episcopal confirmation was one of the five articles of the Assembly of Perth, and this service had been prepared accordingly. But this was one of the articles which was not acted upon between 1618 and 1638; nor was Episcopal confirmation at all practised in the Church during the second Prelatic period (1661-1688).

The *first rubric* is compiled from two of those which at that time stood in the English Service, the Catechism having formed part of that office till 1662.

The *Catechism* that follows is the one that was compiled in accordance with the Act of Assembly 1616: "That a Catechism be made easy, short, and compendious, for instructing the common sort in the articles of religion, which all families shall be subject to have for the better information of their children and servants, who shall be holden to give account thereof in their examination before the communion." It was, as stated in our introduction, prepared by Mr. Patrick Galloway, Mr. John Hall, and Mr.

John Adamson. The Assembly of Perth, in 1618, passed an Act ratifying "the Catechism allowed at Aberdeen, and printed since with privilege." It was "formed" as early as February 1618, and Gilbert Dick then received authority to print it. This was confirmed to him by another Act of the Privy Council in June 1619.—*Lee's Mem.* for Bib. Soc. App. 31-35.

Wodrow had possession of a copy of the edition of 1619. "I have before me," he says, in his *Life of John Hall* (MSS. Glas. Univ.), "a Catechism printed cum privilegio for Gilbert Dick 1619, but whether it is the composition ordered by this Assembly (Aberdeen) I cannot determine. . . . The Catechism begins — 'Who made man? Ans. God,' and seems to agree with that in Latin at the end of our old rudiments, said to be formed by Mr. Andrew Simson. But whether the catechism be his I am not certain. The catechism hath added to it scriptural proofs to each answer, the chapter and verse without the words, with prayers and graces for children, and closes with the following brief of the 10 commands. . . . The catechism . . . does not fill a sheet in print." Mr. Irwin, in his account of the Liturgy in the *British Magazine*, noticed the resemblance of the catechism to the Latin one—*Summula Catechismi*, to which Wodrow refers. Simson of Dunbar, the reputed author of it, the father of "famous Mr. Patrick" of Stirling, had been master of the Grammar School of Perth before the Reformation. The Latin catechism has been reprinted by the Wodrow Society, and by Bonar in his *Catechisms of the Scottish Reformation*. It is also given in the Latin rudiments still used in Scotland. The catechism in the liturgy closely resembles it, but does not by any means follow it verbatim. From Wodrow's account of the catechism, he saw, there can be no doubt, that it was the same as this of the liturgy, with proofs added.

There was another catechism closely connected with this one. One of the instructions sent by King James to the Aberdeen Assembly, 1616, was, "that all children and schools shall have, and learn by heart, the catechism entitled *God and the King*, which already, by Act of Council, is ordered to be read and taught in all schools."

God and the King was a dialogue on the King's supremacy in ecclesiastical matters, as set forth in the oath of allegiance, against Popery on the one hand, and also to some extent against "spiritual independence" views. It was compiled by order of

the King, and printed in English and Latin for use in all his dominions. On the 14th of April 1616, he wrote to the Scottish Privy Council about having it introduced into Scotland, and on the 22d of May the Council appointed some of the bishops and others to examine it. On the 6th of June they reported that "the principal heads of it should be drawn up in some catechetic heads and answers," for use in churches, universities, and schools.—*Orig. Lett.* ii. 803-5. On the 13th of the month the Council passed an Act declaring it to be "necessary and expedient" that the principal heads of it should be drawn up in the form of question and answer, and the sole right of printing it was confirmed to Mr. James Primrose.—*Priv. Coun. Rec.*, Register House.

Though no reference is made to it in the printed Acts of the Aberdeen Assembly, it seems that arrangements were made there for having the heads of it put into the catechetical form. The licence to Dick, of February 1618, refers to that Assembly as "ordaining two catechisms to be formed," and to "the said two catechisms" as "now formed." The exclusive right of printing these catechisms is given to Dick.—*Lee's Mem.* App. 31-35.

An edition of *God and the King* had been printed in London in 1616, "to the only use of Mr. James Primrose for the Kingdom of Scotland."—(*Lee's Mem.* p. 73.) The change made upon it, and the subsequent licence to Dick, would not be favourable to the sale of the first edition. Hence, perhaps, in the *Records* of the Town Council of Edinburgh, 7th April 1619, we find what Principal Lee calls "the following curious entry:"—“Ordanis William Dick Thefaurare, for causes and considerations moving thame, to pay Mr. James Primrose ane thousand pound, and the same shall be allowit to him in his comptis; and als ordanis the said Wm. Dick, Thefaurare, to reffave from him twa thousand bookis, called *God and the King*, in Scotis, and fyve hundred in Latine, and to disperse the same in the colledges and schools to the nichtbors of this brugh, for aught schillings the pece, and to be charget with the price thereof in his comptis.”—Quoted in *Lee's Hist. of Ch. of Scot.* ii. 363-4.

Along with the Catechism described above by Wodrow, there was another, both having been printed by Dick as one publication. After the little Catechism, he says, there "follows a method of catechising, consisting of three sheets. It is a substantially clear,

judicious draft of questions and answers ; and many of the phrases in it are contained in our Assembly's Catechisms. It begins of religion in general. *Q.* Which is the only way to true happiness? *Ans.* The true Christian religion. It hath the scripture proofs in their chapters and verses in plenty upon the margin, and there is added to it instructions for the worthy receiving of the Lord's Supper, and a prayer and thanksgiving at the communion, and others for families." This second Catechism was probably the abstract of *God and the King* in the form of question and answer. We have made inquiries, without success, for copies of the Catechisms printed by Dick in 1619. There was a Catechism in the possession of the late Principal Lee, discovered by the librarian of the University of Edinburgh, pasted into and forming part of the boards of an old volume, which is supposed by those who saw it to have been a copy of the first described by Wodrow. From a letter of King James to the Privy Council, dated February 9, 1618, with regard to the licence to Dick, it appears that "Andro Hart, Richard Lawfoun, and Edward Catchkin, bookfellers in Edinburgh," had "at their own hand presumed to print and sell diverse copies of the said Catechisms," allowed at Aberdeen.—*Orig. Lett.* ii. 817.

The General Assembly in 1648 discharged a little Catechism, containing "gross errors on the point of universal redemption, and in the number of the sacraments ;" and Row speaks of "the Bishops having lately foisted" these errors "into the Catechism which little children did learn at schools, for which cause the General Assembly" condemned it (*Hist.* p. 403). This may have been the little Catechism of Aberdeen Assembly modified shortly before 1637.

The imposition of hands.—The words to be used with this are nearly the same as those given in the English Prayer Book.

The prayer that follows is also from the English Liturgy. The clauses, "after the example of Thy Holy Apostles," and to "certify them by this sign of Thy favour, and gracious goodness towards them," are omitted ; omissions which were both urged by the English Presbyterians at the Savoy Conference in 1661. The Lord's Prayer and the Second Collect were not in the English Liturgy till the last revision.

The *Blessing* is the same as in the English Book.

The *Rubric*, that "none be admitted to the holy communion until such time as he can say the Catechism, and be confirmed,"

is from the English Liturgy as it stood before 1661-2, when it was changed in accordance with the Presbyterian exceptions.

In this service it will be observed that there is no formal confirmation of the baptismal vow, which is the essence of the rite in the Reformed Churches. This had also been wanting in the English Church before the last revision, when it was supplied. But the answers of the Catechism repeated in church before admission to the communion were regarded at that time as involving a ratification of the baptismal engagement.

THE LORD'S SUPPER.

The *First Rubric* directs that "tokens" are to be received from the minister the night before. The use of tokens is mentioned very soon after the Reformation, and it has ever since been continued in the Church of Scotland. They have always been used too in the Episcopal congregations of old standing in the north of Scotland. For long after 1688 there were many such usages of the undivided Church of Scotland retained by the Episcopalians, and it might have a good effect if that fact were brought more prominently forward than has been customary of late. The *Second Rubric* is the same as that of the English Prayer Book at the time; the third also. The *Fourth Rubric* directs that the table "shall stand in that part of the church which the minister findeth most convenient." In England the table, during the celebration, was placed in the body of the church, till Laud introduced the great innovation of placing it against the chancel wall. He was the first to introduce chancel rails into the English Church. The English Rubric, however, directing the priest to stand at the north side of the table was not changed, and is irreconcilable with the present practice. In Laud's Scottish Book of 1637 the Rubric stood thus: "The holy table having at the communion time a carpet, and a fair white linen cloth upon it, with other decent furniture meet for the high mysteries there to be celebrated, shall stand at the uppermost part of the chancel or church, where the presbyter, standing at the north side or end thereof, shall say the Lord's Prayer," etc. The direction that the elements are to be brought forward when the minister "enters into the pulpit," as given in the MS., was probably in conformity with the practice at that time, though for a long period the custom has been to bring in the elements after the sermon, at the commencement of the communion service proper.

The next *Rubric* directs the minister to stand at the side of the table. This is, of course, to be understood of the side farthest from the people, and as equivalent to behind the table, with his face towards them.

The *Introductory Collect* is from the English Prayer Book.

The reading of *the words of institution*, at the commencement of the service, is from the Book of Common Order.

The *Exhortation* that follows is from the same source. This has always been regarded as a notable example of binding and loosing by the minister, in the exercise of the power of the keys.

The *Invitation* is from the English Prayer Book, with a few verbal changes.

The *Confession* is from the same source, and originally from Herman's Book of Cologne.

The *Consecration Prayer*, which is joined to the preceding, is partly from the Book of Common Order, but has important additions, made probably by Cowper. The prayer in the Book of Common Order is solely eucharistic, and the anti-prelatic party in the Church were in the habit of complaining that in it there was "not one word of Lord blefs the elements or action" (Row's *Hist.*, p. 331); and they used their liberty in supplying this defect. It is partially supplied here by the petition "Send down, O Lord, Thy blessing upon this Sacrament, that it may be unto us the effectual exhibitivè instrument of the Lord Jesus." The word "exhibit" was then understood as equivalent to "apply;" and it was constantly used of the Lord's Supper to set forth the doctrine of the Reformed Church—that the elements are the instruments by which Christ's body and blood are imparted to the faithful. Thus Cowper says—the elements "are not only signs representing Christ crucified, nor seals confirming our faith in Him, but also effectual instruments of exhibition, whereby the Holy Spirit makes an inward application of Christ crucified to all that are His."—*Works*, p. 264.

The Consecration Prayer concludes with the Lord's Prayer. This was almost universal in the primitive church, and was probably of Apostolic origin. In this the MS. was followed by Laud's Book of 1637. Then follows this *Rubric*: "The prayer ended, the minister shall repeat the words of the Institution for consecrating the elements, and say."—On the margin, corrected thus—"Then shall the minister pray after this manner, and read the words of the Institution." The rubric, as first drawn, was in

accordance with the Roman and Anglican view, that the words of institution make the Sacrament. The word Consecration was not then used in the English Prayer Book. The Prelatic party in the Church of Scotland at that time, perhaps from the imitation of what was English, and from their adhering verbatim to the Eucharistic Prayer in the Book of Common Order, seem to have held the opinion that the words of institution are the Consecration.—(See Lindsay *On Perth Articles*, p. 57.) The anti-prelatic party protested against this, and held to the Eastern and primitive doctrine, that the elements are “sanctified by the Word of God and prayer,” as Origen says.—(See Gillespie in his *English Popish Ceremonies*.) Boston, one of the ablest divines of the Church of Scotland of a later day, says,—“The elements are consecrated by the word of institution, thanksgiving, and prayer.” “The Popish Consecration hits not the mark, for these words, ‘This is My Body,’ were uttered by our Lord after the Consecration.”—(*Serm. on the Lord’s Sup.*) The Invocation of the Holy Spirit in the Consecration Prayer, was one of the few features of Laud’s Book in which it harmonised with the views of the anti-prelatic party in Scotland; and since that time, the Scottish Episcopals have strongly taken up the same views.

The marginal correction of this rubric is in the same spirit. The object of it apparently is to avoid the statement which implies that the words of institution are the Consecration.

The *Words of Institution* are then introduced in much the same way as in the English Prayer Book.

The *rubrics* direct the minister to take the bread and the cup into his hands, as he repeats the words describing these actions. The Book of Common Order directed that there should be a “taking” of the elements before the consecration prayer, in exact imitation of our Lord; and from the Reformation it had been the custom to *lift* them then. Boston says, “Nothing is more distinctly mentioned than this, Matt. 26.” “It is taken to be consecrated. And this represents the Father’s choosing and designing the Son to be Mediator.” So much importance was attached to this “taking” before the prayer of consecration, that when the practice began to be given up among the Seceders towards the end of last century, there were those who insisted upon it as essential, and formed a separate sect, popularly known as “The Lifters.” The last representative of that community died in Ayrshire some forty years ago. When urged to attend a

place of worship, on the ground that Christ had promised that the visible Church should never fail, he had his answer ready,—“There is one old man here, sir.” There can be no doubt that our best divines in former days attached much importance to this action.

The *breaking of the bread* is not referred to in the rubrics. In this omission the compilers of the Liturgy had followed the English Prayer Book as it then stood. In the Book of Common Order the minister is directed to break the bread after the consecration prayer, and this usage has always prevailed. There were first the words of institution, secondly the taking, thirdly the consecration prayer, fourthly the commemoration of the Lord's death, and fifthly the communion. Boston says “breaking of the bread” is an essential rite of this sacrament. It signifies the breaking of Christ's body for us, and consequently the shedding of His blood. In the Sacrament there is not a word of pouring out the wine, though no doubt it was done; for the shedding of Christ's blood is sufficiently represented by breaking of his body.” The English Presbyterians at the Savoy Conference complained “that the manner of the consecrating of the elements is not,” in the Prayer Book, “explicit and distinct enough, and that the minister's breaking of the bread is not so much as mentioned.” In the amended Liturgy which they proposed, the different parts are kept distinct thus—(1) *Consecration* by the words of institution and prayer; after which the minister is to say, This bread and wine, being set apart and consecrated to this holy use by God's appointment, are now no common bread and wine, but sacramentally the body and blood of Christ. (2) *Commemoration of sacrifice*.—A short prayer; then breaking of the bread, with the words, “The body of Christ was broken for us, and offered once for all to sanctify us: behold the sacrificed Lamb of God, that taketh away the sins of the world.” Then the pouring out of the wine, with the words, “We were redeemed with the precious blood of Christ as of a lamb without blemish and without spot.” (3) *Communion*, preceded by a prayer of access, and given with words of Scripture. At the revision of the English Prayer Book, a rubric was added directing the bread to be broken, but in such a way that it takes place before what, according to that service, is the consecration, so that it is not Christ's body sacramental that is broken, but simply bread, and thus there is no proper commemoration. In all ancient Liturgies the breaking takes

place as with us, after the consecration. Cofin, in 1662, proposed that the order of the communion service given in Laud's Book of 1637 should be followed in England.

There is no mention of the *breaking* in that book, but it was no doubt meant to be practised, and in a regular way, as the consecration, according to that form, is the invocation. The present Scottish Episcopal office, which is much changed from Laud's Book, has peculiarities as extraordinary as those of the English Prayer Book. The words of institution precede the invocation, and the minister in repeating them not only "takes" the bread, as was the old Scottish custom, but breaks it. This being before the consecration, is no proper commemoration of the death of our Lord. The non-jurors re-arranged the service to suit their doctrine, that the sacrifice of Christ "slain upon the Cross" "was offered at the institution of the Eucharist." But even such a view does not warrant the "breaking" before the consecration, nor the omission of it afterwards.

The *short address* that precedes the communion is a version of *sursum corda*, similar to the concluding part of the exhortation in Knox's Liturgy.

The *rubric* as to the minister receiving, is from the English Prayer Book of the time. Before Perth Articles, the minister first received the bread himself, and then gave it, and so with the cup.

The *words of delivery* are nearly the same as those in the English Prayer Book at the time. In Scotland the practice had been to use our Lord's exact words, and the English Presbyterians recommended this at the Savoy Conference.

The *rubric*, directing the history of the passion to be read while the people are receiving, is from Knox's Liturgy, and that enjoining the singing of psalms as one company gives way to another, was in accordance with the practice. Henderson, in his "Government and Order," etc., mentions the 103d or 22d psalm as sung at those times.

It may be added that the mixed cup was continued in some parts of the north of Scotland till the present century. Boston says, it is "indifferent whether a little mixed with water or unmixed." There is also abundant evidence that the communion was received fasting by all parties in the church, and this continued to be the practice in some places till within the memory of the present generation.

The *thanksgiving prayer* was probably compiled by Cowper.

The *concluding psalm* indicated in Knox's Liturgy is the 103d. The Song of Simeon was usually sung in this place by the Reformed.

The communion service has always been treated by the Reformed Church as part of the complete service of the Lord's day. Hence the omission here and in Knox's Liturgy of the Creed and Prayers of intercession, as being otherwise provided for. In Calvin's form of worship, says the author of *Eutaxia*, "the several acts of devotion follow in progressive series, commencing with those which are more primary and preparative, and culminating in the highest exercises of adoration and faith." In this we see also one of the many points of resemblance betwixt the Reformed and the Eastern Church.

THE SOLEMNISATION OF MATRIMONY.

The *first three rubrics* are nearly the same as those in the English Prayer Book at the time.

At the period when the Liturgy was drawn up, and for long afterwards, marriage was usually celebrated in church, at the morning service on Sundays. Marriage in private houses has never been allowed by the laws of the Church. In the session records of St. Andrews in 1698, and in those of Brechin in 1717, there are notices of people being fined for being married at home instead of in the church.

The *exhortation* consists of the address at the beginning, and the portions of Scripture at the end of the English service. Part of this was also in Knox's Liturgy.

The *charge* is from Knox's Liturgy, and is also the same as that in the English Prayer Book.

The *taking the congregation to witness* is from Knox's Book. The *rubric* that follows is from the English Prayer Book. The rest of the service is the same as that in the Book of Common Order, except that it has a prayer which is wanting in that form.

There is no reference to the use of the ring. Though always put upon the finger at the time of the ceremony, the Church objected to its being referred to as part of the religious service. The English Presbyterians and the Reformed abroad held the same view, and in this they followed the Primitive Church.

THE VISITATION OF THE SICK.

The fact of a special form for this service in all our Liturgies and Directories shows that a very different idea prevailed on this subject from what seems to be common now, when the visit of a minister to the sick is put on much the same footing as a visit from any other christian.

The *exhortation* is slightly changed from that in the English Prayer Book.

The *directions* to advise the sick person as to the settlement of his affairs, the forgiveness of those who have offended him, liberality to the poor and special confession of any weighty matter, are partly from the same source.

The *prayer* that follows is also nearly the same as one in that Book.

Another *prayer* is given which is partly taken from that in Knox's Liturgy.

The *confession* of sins referred to in the rubric that follows is designed to be ordinary, though there might be nothing special troubling the sick man's conscience, and it would then be usually of a general character.

The *absolution* is also designed to be ordinarily used. It is in the indicative form as in the English Prayer Book, but a correction has been made by a different hand, which modifies it. This correction is in harmony with the exceptions of the English Presbyterians in 1601, and 1661, to the English Prayer Book. They believed in absolution though they preferred more primitive forms than those invented in the 12th century. Some of them, however, did not object even to these forms. Dr. Reynolds, the leader of the Puritans at Hampton Court, "on his deathbed earnestly desired absolution in the form prescribed by the rubric, and having received it with imposition of hands by Dr. Holland, expressed his satisfaction in a particular manner."—Collier's *Hist.* vii. p. 341.

King James, at Hampton Court, gave expression to a prevalent Scottish opinion, when he said that "God hath given a commission to absolve only in two cases—the one general, the other particular. For the first, all prayer and preaching imported an absolution; as to the second, it was to be applied to those who had repented of scandalous crimes" (Collier, p. 273). The absolution of the sick was usually given only in benediction, prayer, and the authoritative

ministry of the word. The author of the *Life of Bishop William Forbes*, who died in 1634, says, “*facram eucharistiam (extremum viæ viaticum) sibi administrandam curavit, quam sincera peccatorum confessione et sacerdotali absolutione percepit.*”

The *prayer or benediction* that follows is from the English Prayer Book, with the omission of a clause.

Private Communion of the Sick.—A rubric is added on this subject, in accordance with the Perth Article of 1618, allowing it. It is related of Bishop Patrick Forbes, a divine of the school of Melville, that he received the communion on his deathbed, but it has never been common in Scotland.

THE MANNER OF BURIAL.

There was no funeral service in the continental reformed Liturgies after the Reformation, and the Book of Common Order had the same direction as to an exhortation which is given here. With regard to the usage, there are evidences that religious services were kept up at funerals for a time after the Reformation, but they seem to have wholly ceased in the early part of the following century. The Westminster Directory permits an exhortation, and the words of committal (See *Book of Com. Or. and Directory*, 362), but in many parts of the country there was no religious service at funerals, either at the house, church, or grave, from time immemorial till the present day. But now toasts have gone out and prayers have come in.

APPENDIX.

“In Mr. Crawford’s MSS. I find that in the Affembly 1616 at Aberdeen, it is enacted that a uniform of Liturgy or Divine Service be fet down to be read in all Kirks on the ordinary days of Prayer, for which effect Mr. P. Galloway, Mr. Peter Hewat, Mr. John Adamson, and Mr. William Erskine, were appointed to revise the Book of Common Prayers prefixed to the Pfalm Book, and to form a Common Forma of ordinary Service, to be used at all times hereafter ; it was appointed to be used in the time of Common Prayers in all Kirks where there is the Exercise of Common Prayers, as likewise by the minister before Sermon where there is no Reader.

“I suppose this is a copy of it. The same is in Calderwood, printed, p. 663” [*i.e.* Act of Affembly, 1616].—*Woodrow’s Note on MS.*

See also Introduction, pp. xxiii, xxiv.

A Form of Service

TO BE USED IN ALL THE

Parish Churches of Scotland

UPON THE SABBATH DAY

BY THE

READERS WHERE THERE ARE ANY ESTABLISHED,

AND WHERE THERE ARE NO READERS

BY THE MINISTERS THEMSELVES BEFORE THEY

GO TO SERMON

Advocates' Library, Edin., MS. (Woodrow MSS. vol. 20, quarto).

Library No. ccc. 2-12.



[A FORM OF SERVICE.]

First let him recite the Fourth Commandment.

Remember the Sabbath day to keep it holy, six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.

For in six days the Lord made heaven and earth, the sea, and all that is therein, and rested the seventh day, wherefore the Lord blessed the seventh day, and hallowed it.

The Commandment being read, then say with David Ps. 19, 14.

Let the words of our mouths and the meditation of our hearts, be acceptable unto Thee, O Lord, our strength and our Redeemer.

Then followeth Exhortation and Prayer in these terms.

Seeing that we are not come unto the mountain that might be touched, and that burned with fire, nor unto blackness and darkness and tempest, and the found of a trumpet, and the voice of words, which they that heard entreated that the word should not be spoken to them any more ; (For they could not endure that which was commanded ; and if so much as a beast touch the mountain, it shall be stoned or thrust through with a dart. And so terrible was the sight, that Moses said, I exceedingly fear and quake). But seeing we are come unto Mount Sion, and unto

the city of the Living God, the heavenly Jerufalem, and to an innumerable company of angels : and to the General Affembly and Church of the Firftborn which are written in heaven, and to God the Judge of all, and to the fpirits of juft men made perfect ; and to Jefus the mediator of the new covenant, and to the blood of fprinkling that fpeaketh better things than the blood of Abel. Seeing alfo that we have a great High Priest that is paffed into the heavens, Jefus the Son of God, who is touched with a feeling of our infirmities, and was in all things tempted as we are, but without fin ; let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help us in the time of need.

Followeth the confeffion of fins.

O Almighty God ! creator of heaven and earth, in whom and through whom are all things, who firft made Thyfelf known to the world by Thy Great Name Jehovah, thereafter in a more fweet fyle, naming Thyfelf from the covenant made with our Fathers, the God of Abraham, Ifaac, and Jacob, but moft comfortably and familiarly haft revealed Thyfelf to us, after the Incarnation of Thy Son, in that comfortable fyle, "God the Father of our Lord Jefus Christ : " It is in His name, and in that confident foundation upon His merits and all-fufficient facrifice that we take boldnefs to prefent ourfelves before Thee, or to offer up our prayers and fupplications unto Thee, for having angered Thee, how can we but flee from Thee, and with what comfort can we tell to Thee that art the Judge, that we have broken Thy law, and offended Thee, if Thou didft not proclaim Thyfelf a merciful God, if Thou didft not declare Thy wrath towards us to be pacified in the blood of the Lamb that was flain from the beginning ; and if

for our further assurance Thou hadst not sworn that Thou cravest not a finner's death, but that he should repent and live, and seeing that sweet voice of Jesus calls upon wearied and burdened finners to come unto Him, that He may present them unto Thee to find grace in Thy fight, and ease to their troubled hearts. O Lord, in the obedience of this commandment we come unto Him, and in Him we present our service, and offer our sacrifice unto Thee, and since the condition of Thy gracious promise is repentance, whereof a chief part is true and sincere confession, we present our misery before Thee as the object of Thy mercy. We confess against ourselves our own sins which are more in number than the hairs of our head. O Lord we have sinned against Heaven and against Thee, and are unworthy of the name of Thy children: we have rebelled by departing from Thy precepts and commandments. We have not hearkened unto Thy servants which spake unto us in Thy name; we have not obeyed the voice of Thee the Lord our God, to walk in Thy laws which Thou hast set before us. We have done those things that we should not have done. We have left undone those things that we should have done: our sins of ignorance, our sins of knowledge, our sins of infirmity, our sins after experience both of Thy manifold goodness and proving corrections, they are so many that we may justly say, "Who knows the errors of his life:" O Lord, if thou begin to reckon with us, we are not able to answer one of a thousand. But seeing O Lord, mercy is with Thee that Thou mayest be feared, our refuge O Lord for our safety from everlasting death and destruction is to the altar of Thy mercy. Impute not, O Lord, unto us the sins of our youth, neither receive a reckoning of us for the imaginations of our old age, for although, O Lord,

that unto us there belong shame and confusion of face, yet to Thee O Lord belong mercy and forgiveness. O Lord hear us, O Lord forgive us, O Lord hearken unto our prayers, and avert not Thy loving face and countenance from us, for Thy favour O Lord is better than life. And as we bow the knees of our soul before Thee, begging forgiveness of sin, so we also entreat Thee by Thy renewing Spirit so to mortify unto us the power of sin, that we who are daily seeking pardon be not daily sinning with pleasure and delight against Thee, and so abuse Thy mercy, and turn Thy grace unto wantonness, but let no argument be more effectual to persuade abstinence from sin, holiness of life, and the reasonable service of Thee our God, than the argument taken from Thy mercies, whereof we have such daily and continual experience, that even for Thy mercy sake we may resolve to offer up ourselves a holy and acceptable sacrifice to Thee our God in that reasonable service that Thou requirest of us. Fill us, O Lord with Thy mercies this morning, that this day and all the days of our life we may rejoice in Thee our God, ever praising Thy blessed name.

To Thee O Father, Son, and Holy Ghost, be honour praise and glory for now and ever. Amen.

This Prayer ended then let be read or sung the fourscore and twelfth Psalm.

Pf. 92.

A Psalm or Song for the Sabbath Day.

- 1.) It is a good thing to give thanks unto Thy name, O most High.
- 2.) To show forth Thy loving kindness in the morning and Thy faithfulness every night.
- 3.) Upon an instrument of ten strings and upon the psaltery, upon the harp with a solemn sound.

4.) For Thou Lord hast made me glad through Thy work : I will triumph in the works of Thy hands.

5.) O Lord how great are Thy works and Thy thoughts are very deep.

6.) A brutish man knoweth not neither doth a fool understand this.

7.) When the wicked spring as the grafs and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever.

8.) But Thou O Lord art most high for evermore.

9.) For lo Thy enemies O God, for lo Thy enemies shall perish, all the workers of iniquity shall be scattered.

10.) But my horn shalt Thou exalt like the horn of an unicorn : I shall be anointed with fresh oil.

11.) My eye also shall see my desire upon my enemies, and mine ears shall hear my desire of the wicked that rise up against me.

12.) The righteous shall flourish like the palm tree, he shall grow like a cedar in Lebanon.

13.) Those that be planted in the house of the Lord shall flourish in the courts of our God.

14.) They shall bring forth fruit in old age, they shall be fat and flourishing.

15.) To show that the Lord is upright, He is my rock and there is no unrighteousness in Him.

The Psalm ended, then followeth this Prayer.

O Lord our God, who in six days having made the heaven and the earth, and all the creatures that are therein, didst rest upon the seventh day from the works of creation, and hast ordained this seventh day which is the Sabbath to be a day of rest for man and beast : [as] thou O Lord hast made singular difference betwixt us and the beast, having given us a reasonable soul appointed for eternity, so let us not content our-

felves with that ufe of the Sabbath which we have common with the beaft to reft from bodily labour, and the works of our ordinary vocation. But, O Lord remember us in this Thy Sabbath to reft from fin and the works of darknefs. Let this be unto us the day of the examination of our walking and doing in the fix days paft, that in that which is good we may rejoice, and where we have erred and done amifs (as alas we have in many things) we may fmite our hearts and crave pardon at Thy moft merciful hands. Let this be unto us a day of purpofe and refolution for amendment, and better doing in the days to come, and Lord ftrengthen us fo by thy grace that vowing unto Thee we may perform. Let it be unto us a day of the meditation of the works of Thy hands, which Thou finishedft in fix days, that we may fing and fay from our hearts : O Lord how glorious and excellent is Thy name, and how unworthy is man or the fon of man that Thou fhouldeft regard him, or look upon him. Finally, let it be unto us a day of fweet accefs to Thy face in Word and Prayer, that we by faith entering here into our reft may live and die in the full affurance and perfuafion of that perpetual Sabbath and everlafting reft purchafed to us through the righteous merits of our Lord and Saviour Jefus Chrift, in whom we pray to Thee in that form of prayer which he has commanded. Our Father, etc. etc.

This Prayer ended, then let there be read a Chapter of the Gofpel, and another of the Epiftles, as they fhall by courfe.

The reading of the Chapters ended, then follows this
Prayer :—

O God, who at fundry times and diverfe manners fpake in times paft to the Fathers by the Prophets, haft in thefe laft days fpoken to us by Thy Son

whom Thou hast made heir of all things : Who being the brightness of Thy glory and the express image of Thy person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the majesty on high : and since the Word now read and heard among us is the Word of Thy Son, let us give the more earnest heed lest at any time we let them slip, for if the Word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape [if we neglect] so great salvation so clearly and manifestly offered unto us in this day of our merciful visitation. Thy Word, O Lord, is the seed and we are the ground : and whereas there are many sorts of evil ground there is one only good, and that is wherein Thy Word taking deep root bringeth forth fruit accordingly. O Lord Jesus, Thou that art the good husbandman make good the ground of our hearts, and take forth of the same all noisome and unprofitable weeds, as of cares of the World, lusts of the flesh, pride of life, and make such place for the Word to enter, that inwardly to our own soul and outwardly to the world it may appear we are not idle nor unprofitable hearers, and seeing Thy Word is a glass wherein we may see ourselves, wherein we may see our Saviour, wherein we may see Thy face as in a mirror, make us so look to ourselves that our soul spots discovered by Thy Word we forget not to wipe them away by the tears of repentance : Make us also so look to our Saviour and eye him that we may draw virtue from Him to the healing of our wounded souls. And enter us O Lord by Thy Word and proclaimed love thereunto in such fellowship with Thee our God that the sight which we have of Thee here may be a pledge of that promised sight to see Thee face to face in the life to come. O Lord, that we may be blessed in our

hearing, let us join with hearing meditation, that our delight may be great in Thy law, and it may be the earnest thirst and desire of our soul that Thou wouldest enlarge our hearts to make us run the way of Thy commandments. Let Thy Word O Lord, be a light and lanthorn to our steps, and let it be as that fire by night and pillar of cloud by day, the direction and comfort whereof may never leave us till we enter into that everlasting Canaan even the Kingdom of Heaven, which Jesus. Christ our Lord has purchased unto us, to Whom with Thee and the Holy Spirit, we render all praise, honour, and glory, for now and ever. Amen.

After this Prayer let be read the 89th or 103d Psalm, or any of them that shall be thought fittest let be here set down at length.

This reading being ended, then let him recite the Creed, which is the ordinary Confession of Faith.

THE LAST PRAYER.

We have taken upon us O Lord to speak unto Thee, we that are but dust and ashes, oh let not our Lord be angry! if we still speak; more we know Thou takest pleasure and cannot be importuned with the prayers and supplications of Thy own. Blessed be Thou the Lord our God who ladeth us daily with benefits, O Lord, if we should declare and speak of them they are more than can be numbered. Since burnt offering and sin offering Thou hast not desired of us O Lord, we come unto Thee as it is written in the volume of Thy Book, to hearken to Thy laws, to delight in Thy service, and with our hearts and tongues to magnify Thee our God, who art worthy to be praised in the congregation of the faints; and that the voice of our thanksgiving may be sweet in

Thy ears, and joyful in the sense of our own hearts, let it Lord have the beginning from that inestimable love wherewithal Thou hast loved us in Jesus Christ before all eternity, for the declaration of that love in time in our vocation, justification, begun sanctification, and assured hope of glorification. Let the sense of this love O Lord so possess our hearts that whatsoever other benefits we enjoy we may take it as a spring of this fountain, and every correction and chastisement, howsoever bitter to the flesh, may be sweetened with this consideration, that all things must turn to the best to them that being loved of Thee have grace to love Thee again. Hear us also O Lord our God praying for the estate of the whole Kirk universal scattered throughout the whole face of the earth. O Lord give to Thy Gospel free course and passage, illuminate all nations with the brightness of Thy Word, gather in Thy sheep to Thy own sheepfold from all the corners of the earth, that the work of the salvation of Thy own being finished, there remain no more but that Thou shouldest hearken to that last petition of Thy saints here on earth labouring under the cross, "Come Lord Jesus, come to perfect our glory." O Lord let us hereby ken that His first coming in the flesh has been effectual to do us good, because we love His second appearing. We remember especially before Thee, as parts and members of that Catholic Kirk, those kirks that are within His Majesty, our Sovereign, His dominions. O Lord, conserve in them the purity of doctrine with that comely order in government which befits Thy House; and yet more specially we commend unto Thee the Kirk of this land wherein we have been born and bred, and from whose paps we have sucked the sincere milk of Thy word; that it may please Thee make her flourish like a green olive under whose boughs and

branches wearied fowls may find repose ; make her a fruitful vine, where the comfortless may find refreshment ; make her beauty to grow and increase ; be about her a wall of fire, and fill the faces of her and Thine enemies with shame : and since the rage of Antichrist is great—and the Devil by him has sown his tares everywhere among the good corn of Thy field, as in Thy bright shining light Thou hast discovered him, so O Lord, to the comfort of Thy saints, in his plots and enterprizes disappoint him, and in end, according to thy promise, by the breath of Thy mouth confound and overthrow him.

FOR THE KING.

O Lord who art the God of order, the author of Government, from whom is the preferment of the sons of men, Thou that hast given to kings and rulers Thy own throne and place upon earth, and hast communicated with them Thy own style in calling them “ Gods ;” look mercifully upon the kings and rulers of the earth, and learn them that first and chief point of wisdom, to kiss Thy Son, and submit themselves to the sceptre of Jesus Christ, lest He grow angry and they perish in the way. Among those rulers we remember especially before Thee the estate of him whom we may call Thy own chosen servant upon earth, our Gracious Lord and Sovereign James, by Thy Grace, King of Great Britain. O Lord, Thou hast taken him from the womb, Thou haddest a special eye to him when he did suck the breasts, and as from that time to this day his dangers and perils have been many, so Thy preservations have been so wonderful, and Thy power and outstretched arm so lifted for his safety and defence, that we may say, “ he is joyful in Thy strength, Thou hast given him his heart’s desire, and not withheld from him the

request of his lips." O Lord, make strong his trust in Thee that he may not be moved. Let Thy hand O Lord find out his enemies, who being enemies to Thee and hating him for Thy cause, let his life be more precious in Thy sight. Bend Thy bow and shoot Thy arrows against all that would spuilzie him of his life, and lay his honour in the dust. Bless him with a long and prosperous reign over us, that in his safety we may rejoice, and in the name of Thee our God display our banners. Bless him O Lord with these blessings which Death shall not take from him, even with Thy spirit to guide him here, and with felicity after this, with that crown of glory which cannot fade or fall away, which is the purchase of Jesus Christ our Lord and Saviour. To whom, with Thee and the Holy Ghost, be honour, praise, and glory, for now and ever. Amen.

FOR THE QUEEN.

Oh Lord! look favourably upon our Gracious Queen, whom as Thou hast blessed and made happy in her marriage—and as of Thy great favour Thou hast made her a fruitful mother of children, whom we may call the breath of our nostrils and pledges of Thy continuing favour toward us, so make her, O Lord, take good heed and incline her ear unto Thee, that Thou mayest confirm thy blessings, and make all these outward things pledges of Thy everlasting favour: Make her, O Lord, careful to honour Thee who hast honoured her in her room and place, to prove a comfort to the kirk and to extend her well-doing to Thy saints here on earth, that her name may be remembered with favour in the generations to come, and at the end of this life Thou mayest give her that better life which Jesus Christ has purchased by His death.

To Thee, O Father, Son, and Holy Spirit, be all honour, praise, and glory, for now and ever. Amen.

FOR PRINCE CHARLES.

Amongst the great promises made, O Lord, to Thy servant David (a man according to Thy own heart) it is not one of the smallest that Thou promisedst to bless him in his succession, and that there should not be wanting of his seed to sit upon his throne. Blessed be Thou, O Lord our God, who hast performed that promise to our David, and hast prepared a singular comfort for the succeeding age, giving unto him a hopeful son to sit upon his throne. O Lord, endue his princely heart with every sort of blessing that may make him in his appointed time come forth as Thy singular blessing to these dominions over the which Thou art to set him, that he may worthily go out and in before the numerous people that shall be committed to his charge: Make him in his young and tender years remember and acknowledge Thee his Creator, to be a pure and sincere worshipper of Thee, the true God, even the God of his father, and as he grows in years so make him to grow in favour with God and man, that in his rising the heart of his people may rejoice, and the enemies may have matter of fear and terror, they may hide their faces and be confounded; so shall we sing joyfully to Thy name, and bind our sacrifices of praise to Thy altar through Jesus Christ our Lord and Saviour, to whom with, etc. etc.

FOR PRINCE PALATINE AND HIS SPOUSE.

Regard, O Lord, with Thy great mercy and with Thy tender and loving kindness that noble Prince Palatine, Princess Elizabeth his spouse, and their posterity. O Lord, as Thou hast made that house

famous and noble by the fear of Thy name, love of Thy gospel, and advancement of the cause of Jesus Christ, so let appear in them the performance of Thy promise that Thou wilt honour them who honour Thee ; and as Thou hast made that house honourable in that happy marriage with her who not only is honourable by royal descent, but by holy education, so make her, insisting in the steps of her religious father, and keeping the pattern and form of Thy Word which she has learned of a child, yield such comfort and contentment to all that fear Thy name in these places where Thou hast set her, and elsewhere, that with full consent of heart and mind their praises may be offered to Thee our God for her. Let Thy saving and protecting eye look to them to save them and defend them from every inconvenient, to keep them long alive as blessings to Thy kirk and instruments of the glory of Thy name : Through Jesus Christ our Lord and Saviour, to whom, with, etc. etc.

FOR THE NOBILITY AND COUNCIL.

We pray unto Thee, O Lord, for all inferior Magistrates whom, under His Majesty, Thou hast set above us, for the Nobility of the kingdom, and Lords of His Majesty's Most Honourable Privy Council : O Lord, let them be as eyes by whom His Majesty may see in the estate of his people : let them be as his hands to execute, and let them be to him such blessings in his government, as they may be a matter of his and our praise to Thee our God, that hast blessed him with such happy council. As their place is great, so make them eminent in the knowledge and fear of Thy name, that Thou mayest strengthen and establish their houses : Let Thy Spirit so rule them that thereby they may be taught in wisdom to rule others that are committed to their charge. Re-

member them that they must give account to Thee of their administration, and so make them good disposers of Thy manifold grace that Thou hast given unto them. Make them with Thee godly; to their Prince loyal; in their country peaceable; and to all their inferiors comfortable; that we for them may have occasion to praise Thee our God, through Jesus Christ our Lord and Saviour, to whom, etc.

FOR THE CLERGY.

It is Thy mercy O Lord, regarding our weakness and infirmity, that dealest with us not by such a glorious majesty as of angels, which we could not sustain, but hast made choice of men like to ourselves, by whom Thou dispenseth unto us the holy mysteries of Thy Kingdom. To all these therefore to whom Thou hast given charge and commission in Thy kirk, under whatsoever title or name, we crave Thy especial blessing. Make them O Lord to speak Thy Word in season to Thy people; make them to cut it and divide it aright, that every one may receive according to their necessity: Let them be as trumpets to breathe and sound no other than Thy leire (teaching—ED.) Let them not be light and empty clouds carried about with every wind, but let them be clouds filled with rain to water Thy people in due season. Clothe them O Lord with salvation, and let Thy Spirit so sanctify them within, that they who look upon them may read in their carriage and conversation, holiness to the Lord, that in soundness of doctrine and integrity of life approving themselves to Thee and to the consciences of Thy people, both they and we may be blessed in the ministry through Jesus Christ Our Lord, to whom, with Thee, etc. etc.

FOR THE SCHOOLS OF LEARNING.

Thy kindness O Lord has not been inlacking to us

in this, to provide for the rising and good estate of Kirk and Commonweal in time to come. Thou hast of Thy great mercy erected in the midst of us schools of learning as seminaries of virtue and Godliness: Thou that hast planted them, water them still with Thy grace that they may flourish—bless the travails (work—ED.) of all such as labour in them, that our Kirk and Commonweal may be as a tree planted by Thee our God, upon which, as there are ripe fruits ready to fall, having ended their course, so they may, some in their bud, some in their flourish, and some in a greater perfection, and there may never want profitable instruments in Thy work, nor painful labourers in Thy vineyard till the great shepherd Jesus Christ return again. We remember especially the colleges of, etc. etc.

FOR SICK AND DISEASED PERSONS.

Blessed is the man O God that feareth Thee; Thou wilt strengthen him upon the bed of his languishing, and wilt turn all his bed in his sickness. O Blessed God let our silly and distressed brethren and sisters find the comfort of that promise Thou that hast promised to go with Thy own through fire and water, even through every sort of temptation: make them find Thou art a true God: O Lord make Thy presence with them enable them to sustain their bodily infirmity: Let them see that no change of estate befalls to them here on earth, but that which Thy Fatherly Providence has shaped and appointed in the heavens, that so blessing the hand of Thee the Striker. Thou that humblest, may in Thy own appointed time raise again, speak peace to their consciences, seal in their heart the assurance of Thy favour and of the remission of their sins, make them in holy patience commit their body and soul unto Thee who art a

faithful Creator and Redeemer; and whether Thou spare them or take them to Thyself, let Jesus Christ in life and death be advantage to them, that so glory may be to Thee, and peace and comfort to them, through Jesus Christ our Lord, to whom with Thee, etc. etc.

IN TIME OF FAMINE AND DEARTH.

The eyes O Lord of all Thy creatures are upon Thee and attend for good from Thy Providence, Thou feedest the fowls of the heaven, and the beasts of the field : yea the fishes of the sea have their nourishment by thy appointment ; but most of all it becometh us whom thou hast not only made with faces to lift to the heaven, but with reasonable souls, to cast the eyes of our minds and bodies toward Thee, that even to our bodies we may receive convenient food and nourishment. Our ingratitude toward Thee our God, who hitherto hast fed us liberally, our vile abuse of Thy creatures, our neglect of the poor in the days of our fulness, hath provoked Thee our God, to lift this rod of famine, and threaten to pine (waste—Ed.) us with the scarcity of bread. O Lord deal not with us according to our deservings, for then shall we sustain both spiritual and bodily famine ; let this fear and sense of bodily want quicken our appetite and desire toward that heavenly food which should nourish our souls, that so we seeking Thy Kingdom and the righteousness of it in the first room, all other things, according to Thy promise, may be cast unto us. Let us cleave unto Thee, O Lord our God, with all our heart and soul, and then the lions and the young lions may be hunger-bit, but we that fear thy name can lack nothing that is good. And as too great fulness is dangerous for us lest we misken Thee ; so, O Lord, tempt not our weakness with too great scarcity lest

we despair of Thy Providence, but Lord feed us with bread convenient for us ; not that we may feed sin, or spurn against Thee, but feed us that we may be more fit and able to serve Thee in our calling. O Lord hear the cries of the poor people, whose bellies cry from the earth to the heaven for maintenance ; that they, being fed by Thee, may learn to feek from Thee who art ready to give, a better benefit, even health to their souls and remissions of their sins : make this rod of Thy chastisement lifted above our heads Thy sanctified instrument to learn us all such Christian duty as we neglected oft before, of thankfulness to Thee, of sobriety in ourselves, of pity and compassion toward them who are our own flesh, that so we may both be delivered from this present plague and eschew Thy further wrath and punishment, through Jesus Christ our Lord, to whom with Thee, etc.

IN TIME OF PESTILENCE.

As we O Lord have provoked Thee and do daily provoke Thee with new sins, so hast Thou fearful and terrible plagues in store to bring out against us, for the storehouse of Thy judgements cannot be emptied, among which this noisome and destroying plague of pestilence hath been one of Thy usual messengers whereby Thou hast visited the sins of Thy people : Make us, O Lord, at the sight of this plague, and hearing of our neighbours fall thereby, lay-to our ears that we may hearken to these instructions that Thou wouldest thereby carry to our souls. It is Thy voice in the pestilence after a special manner to tell us that our days here are but vanity, and we are but as the lower of the field, the night flourishing and the morn cut down : And therefore, O Lord, teach us to number our days that we may apply our hearts to wisdom. It is Thy voice by the pestilence to tell us that there

is no solid comfort to a man's soul but that which comes from Thy face and presence, who then art nearest to men when friends and acquaintance stand afar and worldly comforts forsake them: And therefore, O Lord our God, make sure our friendship with Thee, say to our souls the words of the covenant, "I am thy God," and then shall we not fear what can befall us here: the days that Thou hast given us to outlive our neighbours who have been suddenly taken in this visitation Lord make us to spend them in Thy fear, and use them to the holy practise of repentance. And albeit that others have fallen, yet O Lord it is we that have sinned more grievously than they. O Lord, we acknowledge our sins and our iniquities with grief before us (*sic*): Spare Thy people, teach us by Thy word to do Thy will, and cast forth of Thy hand Thy rod and plague. At Thy commandment, O Lord, this devouring plague shall retire and go back, albeit our sins have ascended with a loud and a mighty voice and cried for this plague from the earth to the Heaven: Yet, O Lord, hear us Thy people crying now for mercy, and hear that cry of the blood of Jesus Christ that cries for pardon, peace, and reconciliation to us: call back Thy devouring anger, return and show us Thy loving countenance, that we may be glad in Thy salvation, ever through Jesus Christ our Lord, to whom, etc. etc.

IN SEED TIME.

It is Thou, O Lord, who rulest times and seasons; it is Thy blessing with the travails of men, and upon the earth, that makes it fruitful; it is Thou who hast said in Thy Holy Word that while the earth remaineth seed-time and harvest, cold and heat, summer and winter, day and night, shall not cease. We entreat Thee, O Lord, for a blessing to this season and

time of year, when the seed is to be cast in the ground, that it may come out with increase to the maintenance of our bodies. Thou mayest make the earth that receives it to keep it still and not render it again: Thou mayest discharge thy clouds above to moisten it, that so it may wither and never come to perfection: Thou mayest open the windows of heaven and rain upon it so excessively as it shall be drowned and overflowed. All these judgements and greater have we deserved at Thy hands; but, O Lord, howsoever we have sinned, our eyes are toward Thee, for where shall we flee from Thee, and find rest and comfort to our souls? Thou, therefore, that art the absolute Lord and Ruler of all, command the earth to receive and retain, that in due season it may bring forth with increase; command the clouds to water with dew and seasonable rain: and restrain, O Lord, extraordinary tempest, either of rain or wind that may make men tyne (lose—ED.) hope of good success to their travails. And bless our hearts, O Lord, with a reverend acknowledgment of Thy Fatherly Providence in this and all other things that concern our body and soul, that we may say, “Not unto us, O Lord, not unto us—but unto Thy name belongs all the praise, honour, and glory, for now and evermore. Amen.”

IN TIME OF HARVEST.

O Lord our God, who by Thy especial Providence hast brought the fruits of the ground to that maturity and ripeness, that they are now ready to be cut down; we do not yet think them our own unless Thou give them unto us out of Thy own liberal hands, for if Thou with any of Thy judgements from heaven—wind or rain, or destroying worm, shall blow upon them—how easily mayest Thou pull from us all the comfort of them. Our resource is unto Thee, O Lord our

God, for a new proof and experience of Thy mercy, that Thy fatherly providence may so moderate and rule heaven and earth and all the elements, that that which the earth has fruitfully yielded may be reaped with a blessing, and so gathered in, that of our abundance we lay not that fleshly conclusion with the rich man and say, "Soul, eat and drink, and take thy pleasure;" but with the gathering of our corn make us so gather arguments of Thy love and favour toward us that we may always be more readily disposed to serve Thee our God; to love Thee, and our neighbour for Thy sake. O Lord, incline our ears to hearken unto Thy voice, and then there is no doubt of the performance of Thy promise: Thou wilt make the heaven to hear the earth, and the earth to hear the corn, and the corn to hear Thy people. Hear us, O Lord, in the name of thy beloved Son Jesus Christ, to whom, with Thee and the Holy Ghost, be all honour, praise, and glory, for now and ever. Amen.

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A Prayer in time of Affliction, specially of the Pestilence, page 127, beginning "Just and righteous art Thou, O dreadful and Most High God."

A Prayer for the King, page 130, beginning "O Lord Jesus Christ, etc."

A Prayer after reading the Law in time of Public Fast, page 213, beginning "It is of Thy Mercy."

Confession of Sins at the same time, page 215, beginning "Just and Righteous, etc."*

* These references are to prayers in Knox's Liturgy, which were to be retained, as well as the forms for the sacraments and marriage. The foregoing service seems to furnish a fair expression of the views as to public worship entertained by the antiprelatic party in 1617, before the troubles arising out of Perth articles, and the necessity of providing prayers to suit these articles, changed their position. The prayers are to a large extent original, and though not liturgical, many parts of them are excellent.

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