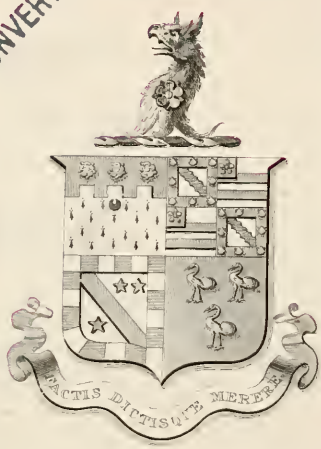
UC-NRLF
B 3 478 117

CONVERTED



John Eustace Grubbe.

RETURN to an Address of the Honourable The House of Commons, dated 14 March 1854 ;—*for*,

"COPY

OF

THE ALTERATIONS

IN THE

BOOK OF COMMON PRAYER,

PREPARED BY THE

ROYAL COMMISSIONERS

FOR THE

REVISION OF THE LITURGY,

IN 1689."

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

(*Mr. Heywood.*)

Ordered, by The House of Commons, *to be Printed*,
2 *June* 1854.

Per
2-1
BX5145
A4
1854

Copy of the Alterations in the Book of Common Prayer, prepared by the Royal Commissioners for the Revision of the Liturgy, in 1689.

The Printed Text, 1683-86.	*Alterations and Amendments,* 1689.
(1) Ingraved Title-page.] "THE BOOK "OF COMMON PRAYER And Administration Of the SACRAMENTS, and other "RITES & CEREMONIES Of the CHURCH, "According to the Use Of the CHURCH "OF ENGLAND, Together with the PSALTER "or PSALMS OF DAVID, Pointed as they "are to be Sung or Said in Churches: And "the Form & Manner of Making, Or-"daining & Consecrating of Bishops, Priests, "and Deacons. "London Printed by His Maties Printers "*Cum Privilegio* MDCLXXXVI. "P: Williamson scu."	The word "Priests" struck out, and altered with a mark of doubt, thus.] Presbyters, *Q.*
(2) Printed Title-page.] PRIESTS.	Struck out, and altered, without any mark of doubt.] PRESBYTERS.
(3) Ibid. After "London,"] Printed by the Assigns of John Bill Deceas'd: And by Henry Hills, and Thomas Newcomb, Printers to the Kings most Excellent Majesty. 1683.	This imprint struck out.
(4) "The Contents of this Book."	All standing unaltered.
(5) "An Act for the Uniformity of "Common Prayer, and Service in the "Church, And Administration of the Sacra-"ments, *Primo Eliz.*"	
(6) "An Act for the Uniformity of "Publick Prayers, And Administration of "Sacraments, and other Rites and Cere-"monies: And for Establishing the Form "of Making, Ordaining, and Consecrating "Bishops, Priests, and Deacons in the "Church of England, XIV. Carol. II."	
(7) "The Preface."	
(8) At the end of the Preface.]	The following Note.] A NEW Preface

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(9) The General Rubric, intitled "¶ Concerning the Service of the Church."	All standing unaltered.
(10) The Rubrics, printed in Italics, at the end of the General Rubric. Second and third paragraphs.] *And all Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause.* *And the Curate that ministreth in every Parish Church or Chappel, being at home, and not being otherwise reasonably hindred, shall say the same in the Parish Church or Chappel where he ministreth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the People may come to hear Gods Word, and to pray with him.*	Both those paragraphs struck out, and the following new paragraph substituted.] And all Priests and Deacons that have Cure of souls shall exhort ye People of their Congregations to come frequently to Prayers on Weekdaies, especially in the great Towns, & more particularly on Wednesdaies & Fridays, at least for ye reading of ye Litany. And where a Congregation can be brought together, The Ministers shall give their Attendance for saying of morning and Evening Prayr.
(11) The General Rubric, intitled, "Of Ceremonies, Why some be Abolished, and some Retained."	All standing unaltered.
(12) In the Rubric intitled, "The Order how the Psalter is appointed to be Read." Fourth paragraph.] *every Psalm, and of every such part of the* CXIX. *Psalm, shall be repeated this Hymn,*	Struck out; and, after several corrections, finally altered thus.] ye Psalms for ye Morning & Evening Service shall be repeated this Hymn.
(13) Ibid. After the last paragraph.]	This additional paragraph inserted.] Nothing is to be sung or chaunted in the Church but Psalms, Hymns, or Anthems.
(14) In the Rubric intitled, "The Order how the rest of holy Scripture is appointed to be Read." Last paragraph.] *Sunday.*	Altered] Lords day.
(15) Ibid. After] *all the week after,*	Inserted] (if there be occasion)
(16) In the Title of the Table of "¶ Proper Lessons."] Sundays	Altered] Lords daies,
(17) Ibid. In the heading,] ¶ *Lessons proper for Sundays.*	"Sundays" altered] Lords days.
(18) Ibid. In the column headed "Evensong." For the second Sunday in Lent.] xxxiv.	Altered] xxxvii.
(19) Ibid. In the column headed "Mattins." For the third Sunday in Lent.] xxxix.	Added] 40.

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(20) Ibid. For the fourth Sunday in Lent.] xlv.	Added] 46. to v. 8.
(21) Ibid. Under the heading,] ¶ *Lessons proper for Holydays.*	A *star*, and the following Note, added.] * When a Saints day falls on a Lords day, both Collects being used, the Lessons for the Lords daies are to be used, those of Christmas excepted.
(22) Ibid. In the column headed "Evensong." For Innocents' day.] Wisd. i.	Altered] Prov. 4.
(23) Ibid. In both columns. For the Conversion of S. Paul.] Wisd. v. Wisd. vi.	Altered] Prov. v. Prov. vi.
(24) Ibid. In both columns. For the Purification.] Wisd. ix. Wisd. xii.	Altered] Prov. 7. Prov. 8.
(25) Ibid. In both columns. For S. Matthias.] xix. Ecclus i.	Altered] Pr. 9. P. 10.
(26) Ibid. In both columns. For the Annunciation.] Ecclus ii. iii.	Altered] Pr. 18. Pr. 22.
(27) Ibid. In both columns. For S. Mark.] Ecclus iv. Ecclus v.	Altered] Pr. 25. Pr. 26.
(28) Ibid. In both columns. For S. Philip and S. Jacob.] vii. ix.	Altered] Pr. 27. Pr. xxix.
(29) Ibid. In both columns. For S. Barnabas.] Ecclus x. Ecclus xii.	Altered] Pr. 30. Pr. 31.
(30) Ibid. In both columns. For S. Peter.] Ecclus xv. Ecclus xix.	Altered] Eccles. 1. Eccles. 2.
(31) Ibid. In both columns. For S. James.] Ecclus xxi. Ecclus xxii.	Altered] Eccles. 3. Eccles. 5.
(32) Ibid. In both columns. For S. Bartholomew.] xxiv. xxix.	Altered] Eccles. 7. Eccles. 8.
(33) Ibid. In both columns. For S. Matthew.] xxxv. xxxviii.	Altered] E. 9. E. 10.
(34) Ibid. In both columns. For S. Luke] Ecclus li. Job i.	Altered] Eccles. 11. Eccles. 12.
(35) Ibid. In both columns. For All Saints.] Wisd. iii. to v. 10. | Wisd. v. to ver. 17.	Altered] Isai. 63 at 7. Joel. 2. to 28.

The Printed Text, 1683--86.	*Alterations and Amendments*, 1689.
(36) "THE KALENDAR."	
(37) In January.] Lucian, Priest and Martyr. Hilary, Bishop and Confess. Prisca, Rom. Virg. & Mart. Fabian, B. of Rome, & Mart. Agnes, Rom. Virg. & Mart. Vincent, Span. Deac. & M.	All the Fasts and Festivals, here mentioned, are struck out of the Calendar.
(38) In February.] Fast. Agatha a Sicilian V. & M. Valentine Bish. and Martyr. Fast.	
(39) In March.] David, Archb. of Minevia. Cedde or Chad. B. of Litch. Perpetua Mauritan. Martyr. Greg. M. B. of Rome, & C. Edw. K. of the West Sax. Benedict Abbot. Fast.	
(40) In April.] Richard B. of Chichester. S. Ambrose Bish. of Milan. Alphage Archb. of Cant. S. George, Martyr.	
(41) In May.] Invention of the Cross. S. John Evang. ante port. Lat. Dunstan, Archb. of Cant. August. first Archb. of Cant. Ven. Bede Presbyter.	
(42) In June.] Nicomede, Rom. Pr. & M. Boniface, B. of Menz. & M. S. Alban, Martyr. Transl. of Edward K. of the West Sax. Fast. Fast.	

The Printed Text, 1683-86.

(43) In July.]
Visitat. of the Bl. V. Mary.
Transl. of S. Mart. B. & C.
Swithun, B. of Winch. Transl.
Margaret, V. & M. Antioch.
S. Mary Magdalen.
Fast.
S. Anne, Mother to the Bl. V. Mary.

(44) In August.]
Lammas day.
Transfigur. of our Lord.
Name of Jesus.
S. Laur. Archd. of R. & M.
Fast.
S. August. B. of Hippo C. D.
Beheading of S. John Bap.

(45) In September.]
Giles Abbot and Confess.
Enurchus, Bish. of Orleans.
Nativity of the B. V. Mary.
Holy-Cross day.
Lambert, Bish. and Mart.
[Fast.*]
S. Cyprian, Archb. of Carth. & Mart.
S. Jerom, Pr. Conf. & Doct.

(46) In October.]
Remigius, Bish. of Rhemes.
Faith, Virgin and Martyr.
S. Denys Areop. B. & Mart.
Transl. of K. Edward Conf.
Etheldred Virg.
Crispin Mart.
Fast.
Fast.

(47) In November.]
Leonard Confessor.
S. Martin Bish. & Confess.
Britius Bishop.
Machutus Bishop.
Hugh Bishop of Lincoln.

Alterations and Amendments, 1689.

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

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

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
Edmund King and Martyr. Cecilia Virgin and Martyr. S. Clement I. B. of R. & M. Catherine Virgin and Mart. Fast. (48) In December.] Nichol. B. of Myra in Lycia. Concept. of the Bl. V. Mary. Lucy, Virgin and Martyr. O Sapientia. Fast. Fast. Silvester, Bishop of Rome.	All the Fasts and Festivals, here mentioned, are struck out of the Calendar.
(49) Ibid. At the foot of the page for November.] Note, that (a) Ecclus 25. is to be read onely to vers. 13. and (b) Ecclus 30. onely to vers. 18. and (c) Ecclus 46. onely to vers. 20.	Struck out. But the Lessons taken from the Apocryphal Books are not altered in the columns of the Calendar.
(50) "TABLES AND RULES FOR THE "MOVEABLE AND IMMOVEABLE FEASTS," (&c.)	
(51) The First Rule.] *Easter*-day (on which the rest depend) is always the first Sunday after the first Full Moon, which happens next after the One and twentieth day of *March*. And if the Full Moon happens upon a Sunday, *Easter*-day is the Sunday after.	Altered] Easter-day (upon wch the rest depend) shall be allwaies the first Lords day after ye Full Moon wch happens upon or next after the 21st Day of March, according to ye Kalendar.
(52) The Title,] A Table of all the Feasts that are to be observed in the Church of *England* through the Year.	Altered] A Table of all the Feasts to be observed in the Public Reading of divine Service.
(53) In the said Table.] All Sundays in the year.	Altered] All Lords days in ye year comonly call'd Sundays.
(54) Ibid. Against] The Ascension of our Lord Jesus Christ.	A *star* and the following Note added, which were afterward struck out.] * A Sermon or Homily to be used.
(55) The Title, "A Table of the Vigils, Fasts, and days of Abstinence, to be observed in the year." Also the Table itself, and the "Note" at the end of it.]	All struck out.

The Printed Text, 1683–86.	*Alterations and Amendments*, 1689.
(56) In the Table of "Certain Solemn days."] 3. The Nine and twentieth day of *May*, being the day of the Birth and Return of King *Charles* the Second.	The words "Birth and" struck out; but not so in the heading of the Service for that day.
(57) "A Table of the Moveable Feasts calculated for Fourty years." (Viz. from 1661 to 1700 inclusively.)	Unaltered.
(58) The Table, "¶ To find *Easter* for ever."	Unaltered.
(59) In the Rule subjoined to the said Table. After] the Prime;	Added] or Golden numbers

(60) "THE ORDER FOR MORNING AND "EVENING PRAYER DAILY TO BE SAID "AND USED THROUGHOUT THE YEAR."	
(61) In the General Rubric so intitled, second paragraph.] *And here is to be noted, That such Ornaments of the Church and of the Ministers thereof at all times of their Ministration, shall be retained and be in use, as were in this Church of England by the Authority of Parliament, in the second Year of the Reign of King Edward the Sixth.*	The whole paragraph struck out, and the following new one substituted.] Whereas ye Surplice is appointed to be used by all Ministers in performing Divine Offices, it is hereby declared, That it is continued onely as being an Antient & Decent Habit. But yet if any Minister shall come & declare to his Bishop that he cannot satisfye his Conscience in ye Use of ye Surplice in Divine Service, In that Case ye Bishop shall dispense with his not using it, and if he shall see cause for it, He shall appoint a Curate to Officiate in a Surplice. [Which new paragraph was afterward scored down the side, and the following Note subscribed thereto:—] Mē: This Rubric was suggested, but not agreed to, but left to further Consideration. [Also the following Note is written on the margin of the omitted paragraph:—] Mem: a *Canon* to specify ye Vestments.

(62) "THE ORDER FOR MORNING "PRAYER, DAILY THROUGHOUT THE "YEAR."	
(63) In the Rubric,] ¶ *The Absolution or Remission of sins, to be pronounced by the Priest alone standing; the People still kneeling.*	The words "or Remission of sins" struck out; and the word "Priest" altered to "Minister." But the latter word is struck out, and the original word "Priest" restored, being noted *stet* above.

The Printed Text, 1683–86.	*Alterations and Amendments*, 1689.
(64) After the Versicle and Response,] O Lord, open thou our lips. *Answer.* And our mouth shall shew forth thy praise.	The following Versicle and Response added.] Minister. Enlighten our minds ô Lord. Answer. That we may understand the great Things of thy Law.
(65) Ibid.] *Priest.*	Altered] Minister.
(66) Ibid.] *Here all standing up, the Priest shall say,*	" Priest " altered] Minister
(67) After the *Venite.* In the Rubric, " *Then shall follow the Psalms*" &c.] *Benedicite, Benedictus, Magnificat, and Nunc dimittis,*	Struck out, and the following substituted.] ye 148 Psalm, ye 100 Psalm, Benedictus, The 8 Psalm. Magnificat. The 134 Ps. [The written word " Magnificat " is, however, here struck out with pencil."]
(68) In the *Te Deum.*] Sabaoth.	Altered] HOSTS.
(69) Ibid.] Thine honourable, true, and onely Son;	Altered] Thy True and Thy only begotten Son;
(70) The Rubric, " ¶ *Or this Canticle, Benedicite, omnia Opera Domini.*" Also the whole text of it, (viz. " O all ye Works of the Lord, bless ye the Lord," &c.) including the *Gloria Patri* at the end of the same.]	Struck through, and the following Rubric and Psalm substituted:—] Or Psalm 148. O Praise the Lord of Heaven: Praise him in ye Heights. Praise him All ye Angells of His; praise him all his Hosts. Praise him sun̄ & moon: praise him all ye starrs & light. Praise him all ye Heavens; & ye waters y^t^ are above the Heavens. Let them praise ye name of ye L^d^: for he spake the word & they were made, he com̄anded, and they were created. He hath made them fast for ev^r^ & ever: he hath given them a Law wch shall not be broken. Praise ye Lord upon Earth: ye Dragōs & all deeps: Fire & hail, snow & vapour: wind and storme fulfilling his word. Mountains & all Hills: fruitfull Trees & all Cedars. Beasts & all Cattle: worms & feathered fowls. Kings of ye Earth & all People: Princes & all Judges of ye World.

The Printed Text, 1683–86.	*Alterations and Amendments*, 1689.
	Young men & Maidens: old Mē & Children.
	Praise ye name of ye Lord: for his name only is excellent, & his praise above Heaven & Earth.
	He shall exalt ye horn of his People: All his saints shall prays him even ye Children of Israell, even ye people y^t^ serveth Him.
	Glory be to ye Father &c. As it was &c. Amen.
	Then shall &c.
(71) In the Rubric, after the *Benedicite* and the Second Lesson.] *the Hymn following; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on St. John Baptists Day.*	Altered thus.] This Psalm Jubilate Deo. Psal. 100. ô be joyfull in ye Lord &c. Amen. Or the following Hymn, except when y^t^ shall happen to be read, in ye chapter for ye day, or for ye Gospell on S. John Baptists day. Benedictus. S. Luke, 1. 86. Blessed &c.
(72) In the *Benedictus*. End of the 6th verse.] give us;	Altered] graunt us.
(73) The Rubric, "¶ *Or this Psalm, Jubilate Deo. Psal. C.*" Also the whole text of it, including the *Gloria Patri* at the end of the same.]	Struck through, and the following Note written on the interleaf.] This C. Ps. to be put before Benedictus.
(74) The next Rubric,] ¶ *Then shall be sung, or said the Apostles Creed by the Minister, and the People standing. Exeept onely such days as the Creed of St. Athanasius is appointed to be read.*	Altered thus.] ¶ Then shall be said the Creed comonly call'd the Apostles Creed, by the Minister, and the People standing. Except onely such days as the Creed comonly call'd St. Athanasius's Creed, is appointed to be read.
(75) In the second Rubric after the Creed, prefixed to the Lord's Prayer.] *with a loud voice.*	Omitted, and these words added.] when there is neither Litany nor Communion.
(76) In the Rubric after the Lord's Prayer.] *Priest standing up.*	Struck out, and "Minister" inserted.
(77) Among the Versicles which follow.] *Priest*	The first second and third times, the word "*Priest*" is unaltered; the fourth and fifth times, altered to "Minister."
(78) The Versicle,] Because there is none other that fighteth for us, but only thou, O God.	Altered] That we may serve Thee without Fear All ye daies of our Lives.

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(79) In the Rubric,] ¶ *Then shall follow three Collects*; (&c.)	The word "*three*" altered to "these"; and the following Note added on the interleaf, without direction to show whether it was to be inserted as part of the Rubric.] The Collect for ye day is not [to] be used in ye morning service when there is either Litany, or Coñunion-service with It.
(80) In the third Collect.] the beginning of	Omitted.
(81) In the Rubric,] ¶ *Then these five Prayers* (&c.)	The word "*five*" omitted.
(82) In the "Prayer for the King and Queen's Majesties."] most gracious	Omitted, before "Sovereign Lord and Lady."
(83) Ibid. After] heavenly gifts,	Added] direct all their coũsels to thy Honour & glory: Bless all e ous undertakings.
(84) Ibid.] strengthen them that they may vanquish and overcome all their enemies;	Omitted.
(85) Ibid.] and finally	Altered] and that
(86) In the Prayer for the Royal Family.] Her Royal Highness the Princess ANNE of Denmark,	The words "Her Royal Highness" omitted.
(87) In the Prayer for the Clergy and People.] who alone workest great marvels;	Altered] the Giver of all Spiritual Gifts;
(88) Ibid. After] Bishops	Inserted] Pastors
(89) The Rubric,] ¶ *A Prayer of St. Chrysostom.*	Altered] A Prayer coñonly call'd St. Chrysostom's.

(90) "THE ORDER FOR EVENING "PRAYER, DAILY THROUGHOUT THE "YEAR."	
(91) In the Rubric before the "Absolution."] *or Remission of sins*	Omitted.
(92) Ibid.] *Priest*	Altered to "Minister," but not altered back as in the Morning Prayer.

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(93) After the Versicle and Response,] O Lord, open thou our lips. *Answer*, And our mouth shall shew forth thy praise.	The following Versicle and Response added.] Minister. Enlighten our minds ô Lord. Answer. That we may understand the great Things of Thy Law. Min: Ô God &c.
(94) Ibid.] *Priest*	Altered] Minister.
(95) Ibid.] ¶ *Here all standing up, the Priest shall say,*	"Priest" altered to "Minister" here, but not in the Versicle after the *Gloria Patri.*
(96) In the Rubric, "¶ *Then shall be said or sung the Psalms" &c.*] *And after that*	Added] the 8 Psalm.
(97) Ibid.] *as followeth.*	Omitted.
(98) Between the Rubric and the *Magnificat.*]	"Psalm 8." Inserted as a Title apparently for the whole Psalm to come in here textually.
(99) The Rubric after the *Magnificat.*] ¶ *Or else this Psalm;*	"Or else this" struck out; and apparently altered so as to read "Psalm 98."
(100) In the Rubric after the *Cantate Domino.*] *Nunc dimittis, (or the Song of Simeon) in English, as followeth.*	Struck out, and "Psalm 134" substituted in the Rubric.
(101) The *Nunc dimittis.*] Lord now lettest thou thy servant (&c.)	All the text of it, and the marginal reference, struck out; but the *Gloria Patri* retained, apparently to serve for the 134th Psalm, which appears to have been designed to be inserted textually in the place of the *Nunc dimittis.*
(102) The Rubric before the Creed.] ¶ *Then shall be said, or sung the Apostles Creed by the Minister and the People, standing.*	The words "*or sung*" and "*Apostles*" struck out; and, after "*Creed,*" the following words "comonly call'd ye Apostles Creed," inserted.
(103) In the Lord's Prayer. Before] Amen.	Inserted.] For thine is ye Kingdom, ye Power & the glory for ever & ever.
(104) In the next Rubric, and among the Versicles.] *Priest*	Altered to "Minister" in the first, second, and third instances; but not in the fourth, fifth, and sixth instances.
(105) The Versicle,] Because there is none other that fighteth for us, but only thou, O God.	Altered] That we may serve Thee without Fear all ye days of our Lives.

The Printed Text, 1683–86.	*Alterations and Amendments*, 1689.
(106) In the Third Collect,] Lighten our darkness, we beseech thee, O Lord, and	Struck out, and altered thus.] Almighty God who hast hitherto preserv'd us in safety this day, by thy &c. Or, *B. Patr.** —— night. Pardon whatsoever we have done amiss & settle our holy purposes to do better for ye time to come: That, laying our selves dow̃ to sleep wth these godly Resolutions in our hearts, They may awaken wth us in ye morning, & we may daily grow more watchfull in all o^r^ waies, for ye love of thy only Son o^r^ Saviour Jesus Christ. Amen. [* These words appear to mean that the underwritten passage was proposed by *Bishop Patrick*, to be added after the word "night" in the Collect: but there is no mark of insertion in the text at that place.]
(107) In the "Prayer for the King and Queen's Majesties."] most gracious	Omitted, before "Sovereign Lord and Lady."
(108) Ibid. After] heavenly gifts,	Added] Direct all their Coũsells to thy Honour & glory, bless all their righteous undertakings,
(109) Ibid.] strengthen them that they may vanquish and overcome all	Struck through, as in the Morning Prayer; but the words "their enemies" accidentally left standing.
(110) Ibid.] and finally	Altered] and that
(111) In the Prayer for the Royal Family.] Her Royal Highness	Omitted, as in Morning Prayer.
(112) In the Prayer for the Clergy and People.] alone workest great marvels;	Altered] art ye Giver of all spiritual Gifts;
(113) The Rubric,] ¶ *A Prayer of St. Chrysostom.*	Altered] A Prayer coñonly call'd St. Chrysostom's.

*

(114) "THE CREED OF S. ATHANA-"SIUS."	
(115) In the running Title, as above. After] The Creed	Inserted] Coñonly call'd ye Creed
(116) Against the Rubric,] ¶ *Upon these Feasts*, (&c.)	Note.] The daies to be reduced to ye 1st book of K. Edwd. [But this Note was afterward struck out.]
(117) In the Rubric.] *the Epiphany, Saint Matthias,*	Struck out.

The Printed Text, 1683–86.	*Alterations and Amendments,* 1689.
(118) Ibid.] *S. John Baptist, S. James, S. Bartholomew, S. Matthew, S. Simon and S. Jude, S. Andrew, and upon*	Struck out.
(119) Ibid. After] *Trinity Sunday,*	Inserted] & upō All Saints
(120) Ibid.] *sung or*	Omitted.
(121) Ibid. After] *Morning Prayer,*	Inserted] by ye Minister & People standing,
(122) Ibid. Before] *the Apostles Creed,*	Inserted] ye Creed com̃only call'd
(123) Ibid.] *by the Minister and People standing.*	Omitted, having been inserted elsewhere.
(124) Ibid. At the end.]	Added] The Articles of which ought to be receiv'd & beleiv'd as being agreable to ye Holy Scriptures. And ye CONDEMNING CLAUSES are to be understood as relating only to those who obstinately deny ye substance of the X^n Fayth. [*according to y^e* 18th *Article of this Church.* These last words were afterward struck through.]

(125) "THE LITANY."	In the corner of the page, this Note, partly in shorthand:—"mē. ô *y/* fa:, Creator c ll–E^h." Apparently meaning the first line of the text, as here amended, viz.—"O God the Father, Creator of Heaven and Earth." In the margin also, there is noted a Query, thus:—"*q.* heavenly father."
(126) Against the Rubric,] ¶ *Here followeth the Litany, or General Supplication,* (&c.)	On the interleaf are these Notes.] "The Litany never to be sung." "*Qu.* if an Alias, or shorter Litanie to be us'd upon Occasion?"
(127) In the Rubric.] *sung or*	Omitted.
(128) First Versicle and Response.] O God the Father of Heaven:	Twice altered thus.] O God the Father, Creator of Heaven & Earth:
(129) Third Versicle and Response.] proceeding from the Father, and the Son:	Twice altered thus.] our Sanctifyer & Comforter:
(130) Sixth Versicle.] From all evil and mischief, from sin, from the crafts and assaults of the devil;	Altered thus.] Good L^d, p̂serve & deliv^r us from all evil and mischief, from sin, from all the deceits (& temptatiōs *q*) of the world, the Flesh, and the devil;
(131) Ibid. The *comma* at the end.]	Changed to a *full point.*

The Printed Text, 1683–86.	*Alterations and Amendments*, 1689.
(132) Between the sixth Response, and the seventh Versicle.]	The following new Versicle and Response inserted.] From all Infidelitie & Error, from all Impietie & profaneness, frō all Superstition & Idolatry. Good L^{d} deliver us.
(133) Seventh Versicle.] From all blindness of heart;	Struck out, and the following word made to begin with a capital, thus:—"From pride, vain-glory" &c.
(134) Ibid.] malice, and all uncharitableness,	Altered] Revenge, from all rash censure, contention & uncharitableness.
(135) Eighth Versicle and Response.] From fornication, and all other deadly sin, and from all the deceits of the world, the flesh, and the devil, *Good Lord deliver us.*	Struck out, and the two following substituted.] From drunkenness & Gluttony; from Sloth & misspending of our Time; From Fornication, Adultery & all uncleanness. Good L^{d} deliv^{r} us. From Lying & slaundering, from vain swearing, Cursing & perjury, from Covetousness Oppression & all Injustice, Good L^{d} deliv^{r} us.
(136) Ninth Versicle.] sudden death,	From Lightning &c. Altered] dying suddainly & unprepared,
(137) Tenth, eleventh, twelfth, thirteenth, fourteenth, and fifteenth Versicles. The *comma* at the end of each.]	Changed to a *full point.*
(138) Twelfth Versicle.] Cross and Passion;	Altered] Passion on the Cross;
(139) Ibid.] and by the coming of the Holy Ghost,	Altered] by thy sending of the Holy Ghost, and by thy continuall Intercession at the Right Hand of God.
(140) Fourteenth Versicle, at the end.]	Added] & this in particular of wch we are members,
(141) Fifteenth Versicle.] Keep	Altered] Guide
(142) Ibid.] most gracious	Omitted.
(143) Seventeenth Versicle] giving them the victory over all their enemies;	Altered] giving them a prosperous & happy reign over us.
(144) Eighteenth Versicle.] Her Royal Highness	Struck out, and "the" altered to "The"
(145) Ibid. At the end.]	Added, with the concluding word "Family" to direct its insertion; yet apparently a new Versicle and Response.] That it may please Thee to direct & psp ye H. Court

The Printed Text, 1683–86.	*Alterations and Amendments*, 1689.
	Court of Parlament in all their Consultations, to ye Advancement of thy glory, ye good of thy Church, ye Safety hon^r^ & welfare of their Majesties & their Kingdoms.
	We beseech thee to hear us Good L^d^.
(146) Between the Twenty-first Versicle and Response.]	Two *stars* here refer to the following addition on the interleaf, so placed as to be doubtful whether intended for a new clause, or for a separate Versicle, there being no additional Response.] That it may please Thee to take their Majesties forces by sea & land into thy most gracious protection, & to make them victorious over all our Enemies.
(147) Twenty-fourth Versicle.] and dread thee,	Struck out, and a *star* put at "love," referring to a proposed alteration on the interleaf, over which are the initials "B. P." (*Bishop Patrick?*) "—— love Thee above all things, to dread to offend thee & dil:——" This is followed by another proposed alteration, thus.] That it may please Thee to incline & enable us to pray allway wth ferv^t^ affection in ev^r^y thing to give thāks, to depend upō Thee & trust in Thee, to delight o^r^selves in Thee, & chearfully to resign o^r^selves to thy holy will & pleasure.
(148) At the end of the Twenty-fifth Versicle.]	The *semicolon* altered to a *full point*, and a mark of insertion added; but the latter is struck out, in order to make the proposed insertion a separate Versicle. (See the next amendment.)
(149) After the Twenty-fifth Response.]	Added] That it may please Thee to endue us wth ye Graces of humility & meekness, of contentedness & patience, of True Justice, of Temperance & purity, of peaceableness & charitie.
	We beseech thee to hear us, Good L^d^.
(150) Twenty-ninth Versicle. After "That it may please thee to preserve"] all that	Altered] such as
(151) Ibid.] sick persons and young children, and to shew thy pity upon all prisoners and captives;	All (except "sick persons") struck out; and the whole altered so as to extend the last clause into a new Versicle, thus.] young children, all sick & dying persons.
	We beseech thee to hear us good Lord.
	That it may please Thee to shew Thy pity upon all Prisoners & captives; upon all that

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
	that are persecuted for Truth & righteousness sake; upon all that are in Affliction; "[especially those for whome our prayers are desired.]" *Italic*
	We beseech Thee to hear us, Good Lord.
(152) The four last Versicles and Responses, ("O Christ, hear us" &c.) and all the rest of the page, to the *Gloria Patri* inclusively.]	Marked with a line down the margin, as if proposed to be omitted; but afterward restored, (exclusively of the *Gloria Patri*;) the word *stet* being thrice written in the margin.
(153) In the Rubric before the Lord's Prayer.] *Priest*	Altered] Minister
(154) Against the Lord's Prayer.]	Marginal note, afterward deleted.] *Q.* whether, when there is a Cõmunion, the L^{ds} prayer is not to be here omitted?
(155) In the Lord's Prayer.] Amen.	Altered] for &c. Amen.
(156) Before the Prayer, "O God merciful Father, that despisest not" &c.] ¶ Let us pray.	The prefatory words omitted.
(157) After the Response, "*O Lord, arise, help us, and deliver us for thine honour.*"] The *Gloria Patri.*	Struck out.
(158) Before the Prayer, "We humbly beseech thee,"] Let us pray.	The prefatory words omitted.
(159) In the same Prayer.] righteously	Altered] justly.
(160) After the same Prayer.]	A new Rubric inserted, with the following large additions.] Then ye minister continuing in his Place shall use y^{s} Collect. Almighty God to whome all hearts &c. Amen. Then shall the Minister rehearse distinctly the Tenn Commandments, & ye People, still kneeling, shall after ev^{r}y Cõmandment ask God mercy for their Transgression thereof for the time past, & Grace to keep ye same, for ye time to come, as followeth. Minister. God spake these words & said, I am the Lord thy God which hath brought Thee out of ye Land of Ægypt out of ye house of bondage. Thou shalt have no other Gods before me. People. L^{d} have mercy upõ us, & incline our hearts to keep this Law.

The Printed Text, 1683-86.

Alterations and Amendments, 1689.

Minister.

Thou shalt not make unto Thee any graven Image or any likeness of any Thing that is in Heaven above, or yt is in ye earth beneath, or yt is in ye water undr ye Earth: thou shalt not bow down thy self to Them nor serve Them, for I the Lord thy God am a jealous God, visiting ye iniquities of ye Fathers upō ye children unto ye 3d & 4th genr̃ation of Them yt hate me, & shewing mercy unto thousands of Them yt love me & keep my Coñandments.

People.

Ld have mercy &c.

Thou shalt not take ye name of thy Lord God in vain: for the Ld will not hold him guiltless that taketh his name in vain.

People.

Ld have mercy &c.

Remember ye Sabbath day * to keep it holy: 6 daies shalt thou labour & do all thy work; but ye 7th day is the Sabbath of ye Lord thy God: In it Thou shalt not do any work, Thou, nor thy sonn, nor Thy daughter, thy manservant nor thy maidservant, nor thy Cattle, nor thy strangr yt is wthin thy Gates. for in 6 daies ye Ld made heaven & Earth. ye sea & all yt in Them is; & rested ye 7th day; wherefore the Lord blessed ye Sabbath day & hallowed It.

* Which is now the Lords day.

People.

Ld have mercy &c.

Or sometimes the 8 Beatitudes, especially on Coñunion daies.

See the Coñuniō Service.

Then shall follow the Collect for ye Day.

Then ye Epistle & Gospell.

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

Then the genr̃al Thanksgiving &c.

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

2 Cor. 13. 14.

The Grace &c.

Then the Minister shall declare unto ye people what Holydaies or Fasting-daies, are, in ye week following to be observ'd; and then

The Printed Text, 1683–86.	*Alterations and Amendments*, 1689.
	then also, if occasion be, shall notice be given of the Coñunion, & ye Banns of Matrimony published & Breifs, Citations, & Excoñunications read; & nothing shall be proclaimed or published in the Church during ye Time of divine service but by ye Minister, nor by him any Thing but what is p^r^scribed in ye Rules of this book or enjoyned by ye King or by ye Ordinary of ye Place, not being contrary to ye Laws of this Realm. [Note in the Margin :—] This Rubric was occasiond by K. James's enjoyning his Declaratiõ (wch was ag : Law) to be read in Churches. The Singing Psalm. *Q.* of what Translation. *Q. Q.* whether the Minister may not here be directed to use in ye Pulpit before Sermon the Prayer for the whole state of Christs Church &c. accoñodated to y^t^ purpose; or some such other Prayer ? Note that when there is no Coñunion at all this shall be read in ye same place wth ye rest of ye Service.
(161) The Rubric,] ¶ *A Prayer of St. Chrysostom.*	Altered (as in the foregoing instances,)] ¶ A Prayer commonly called St. Chrysostoms.

(162) "PRAYERS AND THANKSGIVINGS "UPON SEVERAL OCCASIONS," &c.	
(163) The Rubric,] ¶ *For fair Weather.*	Altered] A Generall Collect for fair weather.
(164) In the Prayer, "In the time of War and Tumults."] confound	Altered] disappoint
(165) In the Prayer, "In the time of any common Plague or Sickness." After] so that it may please thee to withdraw from us	Added] who humbly acknowledge our sinns, & truly repent us of them,
(166) Ibid. After] this plague and grievous sickness,	The *comma* altered to a *semicolon*, and these words added.] y^t^ being deliver'd we may glorify thy name

The Printed Text, 1683-86.

(167) After the same Prayer.]

Alterations and Amendments, 1689.

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

A P̂paratory Pray^{r} for ye receiving of ye Coñunion, to be read on ye Lords day or some week day or days before.

O God who hast ordained holy mysteries for a Coñunication of our Saviours wond^{r}-full Love in laying dow̃ his life for us, & for ye coñunication of ye benefits of his death & passion to Us; We beseech Thee to dispose all Those, who intend to receive the holy Sacrament to come to Thy table wth such sincere repentance of all their sins, & unfeigned Resolutions of bett^{r} obedience; wth such an humble fayth & ardent Love unto Thee & unto All men, that they may comfortably hope for thy Gracious pardon, & for ye pow^{r} of thy holy spirit, to carry them, by patient continuance in well doing, unto ætrnall life, through Jesus Christ o^{r} L^{d}. Amen.

A Pray^{r} to be said in any time of Calamitie.

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

Q. of Prayers for ye Army & Navy.

Rubric.

Whereas ye Apostles did use Pray^{r} & fasting before They ordained, & y^{t} It has bin

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
	bin ye practice of ye Church to enjoyn Fasts in ye 4 weeks of ye year comonly call'd Ember weeks before ye Lords-days appointed for ordination to implore ye blessing of God upon Them y^t^ are to ordain, & upō Those y^t^ are to be ordained; It is therefore earnestly recomended to All persons to spend somme part of those days in Pray^r^ to God for his blessing on ye Church, & on all y^t^ are to be sent out to officiate in It. & It is most solemnly charged on All y^t^ are concerned in Ordinations, cheifly on ye Persons y^t^ are to be ordain'd, to spend Those days in fervent Prayer & Fasting, for ye due ꝑparing of y^m^selves to be initiated into holy Orders. This Rubrick is to be read imediatelie after ye Apostles Creed on ye Lords day next before any of ye Ember Weeks. [With this Note:—"put y^s^ at ye beginning."]
(168) In the Rubric,] ¶ *In the Ember Weeks* (&c.)	The "¶" omitted, by reason of the large Rubric intended to be inserted before it.
(169) In the Rubric of the Prayer for Parliament.] *Session*	Altered to "sitting" with this addition,] w^n^ ye Litany is not appointed to be said.
(170) In the same Prayer.] most religious and gracious	Altered] soveraign L^d^ & Lady
(171) Ibid. After] King	Added] William
(172) Ibid. After] Queen	Added] Mary
(173) The Rubric, "¶ *A Prayer that may be said after any of the former.*" Also the Prayer itself.	Struck out; and this Note written in the margin, "To be left out." Also on the interleaf,] "This did not come in here by ye Authoritie of Cōvocation or Parl^t^."

(174) "THANKSGIVINGS."	
(175) Against the Rubric,] ¶ *For fair Weather.*	Note.] "For Fair Weather. A new Collect was here design'd but not ꝑfected."
(176) In the Thanksgiving "For Plenty." After] fruits of increase,	Added] & y^t^ we may use Them

The Printed Text, 1683–86.

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

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

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

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

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

Alterations and Amendments, 1689.

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

The whole text struck out, and the following substituted.]

4. Sunday in Advent.

O Lord, who hast given us Cause of perpetual Joy by ye Coming of thy Son, our Saviour among us, raise up thy Power (we pray thee) & possess us with a mighty sense of thy wonderfull Love, that whereas thro' ye Cares of this Life we are sore let and hindered in rūning ye Race y^t^ is set before us, we may be careful for nothing, but thankfully commending ourselves in everything to thy bountifull Grace & Mercy, the Peace of thee our God, wch passeth all Understanding, may keep our hearts & Minds, thro' ye Satisfaction of thy Son o^r^ Lord, To whom with thee & ye Holy Ghost be Honour & Glory world without End. Amen.

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

In like manner a *star* refers to the following alteration of the whole text.] Merciful God who art Light, & in whom is no darkness at all, enlighten o^r^ Minds, we most humbly beseech Thee, wth such a full Understanding of the Doctrine taught by thy Blessed Apostle & Evangelist John, that we walking in ye Truth in all Purity & Holiness of Life, may have Fellowship wth thee & thy Son Jesus Christ; by whose Blood

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
	Blood being cleansed from all o^{r} Sins we may at length attain to Everlasting Life, thro' ye same o^{r} Lord Jesus Christ. Amen.
(182) "The Collect" for "The Innocents day."] Almighty God, who out of the mouths (&c.)	At first altered by adding (after "thy holy Name") "and be found without fault before the Throne of thee our God, thro' Jesus Christ o^{r} Lord. Amen." But afterward the whole text of the Collect struck out, and the following substituted.] O most Blessed God, who haveing sent thy Son in o^{r} Nature, didst preserve him in his Infancy from ye Malice of Herod, by whom many other children were slain; Grant y^{t} in all dangers & Adversities we may put o^{r} whole Trust & confidence in thee, & do thou by thy good Providence preserve us from ye Rage of unreasonable & wicked men, or strengthen us by patient Sufferings to glorify thy holy Name thro' Jesus X^{t} our Lord. Amen.
(183) In "The Collect" for "The Sunday after Christmas Day."] and as at this time to	Struck out, and the first word restored thus.] &
(184) Ibid.] through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, world without end.	Altered] which we beseech thee to send forth more & more into our hearts as a Testimony of thy fatherly love unto us, and to fill us with Fervent Love towards thee, thro' Jesus Christ our L^{d}. Amen.
(185) In "The Collect" for "The Circumcision of Christ."] obey thy blessed will,	The word "blessed" altered] Holy
(186) After the same words.] through the same thy Son Jesus Christ our Lord. Amen.	After several attempted alterations, finally amended thus.] & thereby obtain ye Remission of our sins, & ye righteousness wch is by ye Fayth of Jesus Christ o^{r} Lord. Amen.
(187) "The Collect" for "The Epiphany."] O God, who by the leading of a Star (&c.)	Not struck out, but a *star* refers to the following substitute for the whole text.] O God who by ye leading of a Starr didst manifest thy onely begotten Son to ye Gentiles, & guide them to ye place where he lay; Mercifully grant that we to whom thou hast revealed him more clearly by ye Light of thy glorious Gospel, may make such progress in Faith & Holyness, and be so entirely led & govern'd by thy Spirit, that we may be brought after this Life, into that blessed place where he now is, and there have

The Printed Text, 1683–86.	*Alterations and Amendments*, 1689.
	have ye Fruition of thy glorious Presence for ever and ever, thro' Jesus Christ o^r^ Lord. Amen.
(188) "The Collect" for "The first Sunday after the Epiphany."] O Lord, we beseech thee mercifully to receive (&c.)	In like manner a *star* refers to the following substitute for the whole text.] O God whose infinite Mercies in our Blessed Saviour incourage us to call upon thee; we beseech thee gratiously to hear us, & grant that we may both perceive & know what is thy good, & acceptable, & perfect Will revealed to us: and also have Grace & Power so faithfully to fullfill ye same, y^t^ we may present ourselves a Liveing Sacrifice, holy, & acceptable unto thee, thro' Jesus Christ our Lord. Amen.
(189) In "The Collect" for "The second Sunday after the Epiphany."] and grant us thy peace all the days of our life, through Jesus Christ our Lord.	Struck out, and altered.] & so rule & guide us y^t^ we may do o^r^ Duties faithfully in ye Severall places & relations: constantly abhorring y^t^ wch is evill, & cleaving to y^t^ wch is good; being fervent in Spirit, serving ye Lord, rejoyceing in hope, patient in Tribulation, & continuing so instant in Prayer, y^t^ we may enjoy thy Peace all ye days of o^r^ Life, thro' Jesus X^t^ our Lord. Amen.
(190) In "The Collect" for "The third Sunday after the Epiphany."] and in all our dangers and necessities, stretch forth thy right hand to help and defend us, through Jesus Christ our Lord.	Struck out, and the Collect thus enlarged:—] & endue us wth the spirit of meekness and patience; y^t^ no Evill we suffer from others, may move us to doe Evill unto them, but we may overcome y^m^ by doing y^m^ good, & if it be possible as much as lieth in us, live peaceably wth All men. And into whatsoever Dangers & Necessities we may fall by doing our Duty, stretch forth thy right Hand we humbly beseech thee to help & defend us, thro' Jesus X^t^ o^r^ Lord. Amen. [Here the latter part of this passage, from "And into" is struck through, and the word *stet* is put against the printed text; but how far it was intended to restore the text doth not appear.]
(191) In "The Collect" for "The fourth Sunday after the Epiphany."] & great	Added] Temptatiõs &
(192) Ibid.] we cannot always stand upright;	Altered] in many things we offend All,

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(193) Ibid.] through Jesus Christ our Lord. Amen.	Struck out, and the Collect thus enlarged.] that being faithfull unto thee, obedient to o^{r} governours, rendering to every one their Due, & doing y^{t} wch is good, we may be graciously accepted of thee thro' Jesus X^{t} o^{r} L^{d}. Amen.
(194) In "The Collect" for "The fifth Sunday after the Epiphany."] that they who do lean onely upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord.	Struck out, and the Collect thus enlarged.] —and to stirr up every Member of ye same to adorn their Holy Profession, by putting on Bowels of Mercy, kindness, humbleness of Mind, Meekness, Longsuffering; that resting onely upon ye hope of thy Heavenly Grace, & doing all in ye Name of o^{r} blessed Sav^{r} we may evermore be defended by thy mighty Power giving thanks unto thee thro' Jesus X^{t} o^{r} Lord. Amen.
(195) In "The Collect" for Septuagesima Sunday.] that we who are justly punished for	Underlined; and the following substitute for this and the remainder of the text, referred to by a *star*.]—that we who by thy Grace are call'd to ye Course of A Christian life, may be temperate in all things; and so run ye Race, y^{t} is set before us as to obtain y^{t} Incorruptible Crown, wch thou hast promised to y^{m} y^{t} Love thee, thro' Jesus X^{t} o^{r} Saviour, who liveth and reigneth with thee, & ye Holy Ghost ever one God world without end. Amen.
(196) In "The Collect" for Sexagesima Sunday.] adversity, through Jesus Christ our Lord. Amen.	Struck through, and enlarged thus.]—adversitys or so mightily aided by thy Grace, y^{t} we may not faint under them; but having heard thy Holy Word wth honest & good Hearts, we may keep it, & bring forth fruit wth Patience thro' Jesus X^{t} o^{r} Lord. Amen.
(197) In "The Collect" for Quinquagesima Sunday.] the very bond of peace and of all vertues, without which whosoever liveth is counted dead before thee. Grant this for thine onely Son Jesus Christs sake. Amen.	Underlined (except the last two words), and varied thus on the interleaf.]—wch is humble, meek, kind, long-suffering & patient, ye very bond of peace & of all vertues. Grant this for thine onely Son Jesus X^{ts} sake. Amen.
(198) Against the Rubric,] *The first day of Lent, commonly called Ashwednesday.*	Additions on the interleaf.] See the Comination. A Sermon or Homily then to be used. Whereas the observation of ye Fast of Lent is an antient and usefull Custom, designed for ye bringing of all Christians to a serious Examination of their Lives past; to repent of

The Printed Text, 1683–86.	*Alterations and Amendments*, 1689.
	of their Sinns, & to fitt Themselves for ye worthy receiving of the Comunion at Easter; It is most earnestly recomended to All persons, but more particularly to all Churchmen, to observe that time religiously, not placing Fasting or devotion in any distinction of Meats, but spending larger portions of their Time in Pray^r^, meditation & true Abstinence, & in works of Charity forbearing Feasting & entertainments. This is to be read the Lords day before Ashwednesday.
(199) In "The Collect" for Ashwednesday.] worthily	Altered] truly
(200) Ibid. After] sins,	Added] wth unfeigned sorrow & abhorrence
(201) Ibid. After] wretchedness,	Added] wth sincere Resolution of amendment of Life may &c.
(202) "The Collect" for "The first Sunday in Lent."] O Lord, who for our sake didst fast (&c.)	The whole text struck out, and the following new Collect substituted.] O Lord who for o^r^ sake didst fast fourty days & forty nights & vanquish all ye Temptations of ye Devill by wch our first Parents were overcome, Grant y^t^ we may not receive The grace of God in vain, but use such Abstinence, y^t^ our Flesh being subdued to ye Spirit; no desire of pleasure, Glory, or Worldly Advantage may tempt us from our Duty; but we may ever obey thy godly Motions, in Righteousness & true Holiness to thy Honour & Glory who livest & reignest with ye Father & ye Holy Ghost One God world without End. Amen.
(203) In "The Collect" for "The second Sunday in Lent."] through Jesus Christ our Lord. Amen.	Struck out, and the Collect enlarged thus.] —and as we have received now we ought to walk and please thee, so we may abound more & more, thro' o^r^ Lord & Saviour Jesus X^t^. Amen.
(204) In "The Collect" for "The third Sunday in Lent."] and stretch forth the right hand of thy Majesty to be our defence against all our enemies, through Jesus Christ our Lord. Amen.	Struck out, and the Collect enlarged thus.] —and as thou hast enlightened us wth ye knowledge of thy Truth, so enable us to walk as children of ye Light, and to have no Fellowship with ye Unfruitfull Works of Darkness; that bringing forth ye Fruits of ye Spirit, in all Goodness, Righteousness, & Truth, we may be ever under thy Divine Protection, thro' Jesus X^t^ o^r^ Lord. Amen.

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(205) "The Collect" for "The fourth Sunday in Lent."] Grant, we beseech thee, Almighty God, (&c.)	The whole text struck out, and the following new Collect substituted.] Allmighty God who hast made a Covenant of unspeakeable Grace & Mercy wth us in Christ Jesus, & conveyed unto us therein an heavenly Inheritance upon sincere Obedience to his Commands, wch is o^{r} reasonable Service; Grant that we may evermore rejoyce in thee & walk worthy of our holy Calling thro' o^{r} L^{d} & Sav^{r} Jesus X^{t}. Amen.
(206) "The Collect" for "The fifth Sunday in Lent."] We beseech thee, Almighty God, mercifully to look upon thy People (&c.)	The whole text struck out, and the following new Collect substituted.] O Allmighty God, who hast sent thy Son Christ to be an High Priest of good things to come, & by his own Blood to enter in once into ye Holy Place, having obtained an Eternall Redemption for us; Mercifully look upon thy People; that by ye same Blood of o^{r} Saviour who thro' ye Eternal Spirit offer'd himself wthout Spott unto thee, our Consciences may be purged from dead works, to serve thee ye Living God, that we may receive ye Promise of Eternal Inheritance, thro' Jesus X^{t} our Lord. Amen.
(207) In "The Collect" for "The Sunday next before Easter".] and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord.	Struck out, and the following substituted.] —and that in ye Form of a Servant; & to suffer Death, even ye Death of ye Cross, for our Redemption, & that we should follow ye Example of his great Humility, Patience, & Obedience; Mercifully grant y^{t} this Mind may be in us, wch was also in X^{t} Jesus, that we may both follow the Example of his humble Obedience & patient Suffering and also be made partakers of his glorious Resurrection to live with thee for ever. Grant this for ye Sake of thy Son o^{r} Sav^{r} Jesus X^{t}. Amen.
(208) Against the Rubric,] *Good Friday.*	Note on the interleaf.] A Sermon or Homily then to be used.
(209) The first of "The Collects."] Almighty God, we beseech thee graciously to behold (&c.)	Wholly struck out, and the following substituted.] 1 Collect. Allmighty God y^{e} Father of Mercies, we beseech thee graciously to hear y^{e} Prayers of thy Church, for wch o$_{r}$ Ld Jesus X^{t} was content to be betrayed & given up into y^{e} hands of wicked Men, & to suffer Death upon y^{e} Cross; & according to that New Covenant, wch he sealed there wth his precious Blood, put thy Laws into all o^{r} Hearts, & write y^{m} in

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
	in o^{r} Minds; & then remember o^{r} Sins & Iniquities no more; for ye sake of him, who, when he had offered One Sacrifice for Sin, for ever sat down on thy Right Hand, & now liveth & reigneth wth thee and ye Holy Ghost, ever one God, World without End. Amen.
(210) In the second Collect.] that every Member of the same in his location and ministry, may truly and godly serve thee, through our Lord and Saviour, Jesus Christ. Amen.	All (except the last two words) struck out; and the Collect thus enlarged.] 2 Coll. —that every Member of ye same drawing near unto thee with a true Heart & in full Assurance of Faith, haveing their Souls & Bodies purified from all Uncleanness, may hold fast ye Profession of their Faith without wavering; and in their Vocation and Ministry truely & Godly serve thee thro' our Lord and Saviour Jesus X^{t}. Amen.
(211) In the third Collect.] rather that he should be converted and live; have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. Amen.	All (except the last word) struck out; and finally varied thus.] 3 Coll.—but by ye Death of thy dear Son for ye Sins of ye world hast shown thou hadst rather he should be converted & live, have Mercy upon all Jews, Turks, Infidels, & Hereticks: Make known thy Blessed Gospel unto y^{m}, take from y^{m} all Ignorance, Hardness of heart, & contempt of thy Word; Work such a lively Faith in them, that they may be brought home, to thy Flock, and there be made One Fold under One Shepherd, Jesus X^{t} o^{r} Lord. Amen.
(212) In "The Collect" for "Easter Even."] Grant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ;	Struck out, and altered.] Blessed Lord, whose onely Son o^{r} Saviour Jesus X^{t} hath once suffered for our Sins, the Just for ye unjust, that he might bring us to thee our God; we beseech thee, that as we are baptized into his Death so by continuall &c.
(213) Ibid.] and that through	The word "that" omitted, and the phrase altered.] and at last through
(214) Ibid.] we may	Struck out.
(215) Ibid.] for us	Struck out.
(216) In the Service for "Easter day;" the three "Anthems" after the Rubric.]	Divided into Versicles and Responses, by the insertion of "Min." or "Minister," and "People," so as to stand thus; the scriptural references being retained in the margin.]

The Printed Text, 1683-86.

Alterations and Amendments, 1689.

Minister.

Christ our passover is sacrificed for us: therefore (&c.)

People.

Not with the old leaven (&c.)

Minister.

Christ being raised from the dead (&c.)

People.

For in that he died (&c.)

Minister.

Likewise reckon ye also (&c.)

People.

But alive unto God (&c.)

Minister.

Christ is risen from the dead (&c.)

People.

For since by man came death (&c.)

Minister.

For as in Adam all die (&c.)

(217) Between those "Anthems" and the *Gloria Patri.*]

Additional Uersicles and Responses inserted, as follow.]

People.

Who is he y^{t} condemneth? It is Christ y^{t} died.

Min.

Yea rather y^{t} is risen Again.

Peo.

Who is even at ye right hand of God; who also maketh Intercession for us.

Min.

Glory [&c.]

(218) In the *Gloria Patri.*] *Answer.*

Altered] People.

(219) "The Collect" for Easter-day. Almighty God, who through thine only begotten Son Jesus Christ, (&c.)

Wholly struck out, and the following new Collect (after many corrections) inserted.] Allmighty God, who by ye Resurrection of thy onely begotten Son Jesus X^{t}, hast overcome Death, & open'd to us ye Gate of Everlasting Life, We humbly beseech thee, y^{t} as by thy special Grace preventing us, thou dost put into our Minds good Desires; so by thy

The Printed Text, 1683–86.	*Alterations and Amendments*, 1689.
	thy continuall help, we may stedfastly set our Hearts upon those Things wch are above, y^{t} when Christ, who is our Life, shall appear, we may also appear with him in Glory, where he now liveth & reigneth wth thee & ye holy Ghost, ever one God, world without End. Amen. [The words here underlined are in the original marked through with pencil; and the following words are written with pencil, below the new Collect:—" die to sin & live to righteousness & stedf"—]
(220) "The Collect" for "Munday in Easter Week."] Almighty God, who through thy only begotten Son Jesus Christ, (&c.)	Struck out, and this Note written on the interleaf.] This Collect the same wth that upon Easter day.
(221) "The Collect" for "Tuesday in Easter Week".] Almighty God, who through (&c.)	Struck out, and noted in like manner.] This Collect ye same wth that for Easter day.
(222) In "The Collect" for "The first Sunday after Easter."] Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. Amen.	Struck out (except the last word), and the Collect thus altered.] increas & strengthen our Fayth in Thee, & in thy Sonn whom Thou hast sent, that so, beleiving in Him, we may overcome the world, and attain unto æternal life through Jesus Christ our Lord. Amen.
(223) In "The Collect" for "The second Sunday after Easter."] ensample	Altered] example.
(224) Ibid. After "endeavour"] our selves	Struck out.
(225) Ibid.] through the same Jesus Christ our Lord. Amen.	Struck out, and the Collect thus enlarged.] that dying unto sin & living unto Righteousness we may at last obtain æternal life through ye same Jes. Ch. o^{r} L^{d}. Amen.
(226) In "The Collect" for "The third Sunday after Easter."] Grant unto all them that	The word "that" altered] who
(227) Ibid.] that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.	Partly struck out, and the whole thus altered.] y^{t} as strangers & Pilgrims they may abstain from fleshly lusts & follow all such things as are agreable to their holy Profession thro' &c.
(228) In "The Collect" for "The fourth Sunday after Easter."] O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people,	Struck out; but, by reason of the different number of strokes, and the word *stet* against the third line, it seems that the words "Grant unto thy people" were intended to stand part of the text. Also, after "unto" inserted] us

The Printed Text, 1683-86.

(229) Ibid.] that they may

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

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

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

Deut. 28. from 1. to 9.

Alterations and Amendments, 1689.

The word "they" altered] we

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

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

5.

The Collect.

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

For ye Epistle.

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

Rogation Sunday.

For The Epistle.

It shall come to pass, If thou shalt hearken diligently unto ye Voice of ye Lord thy God, to observe & to do all his Commandments wch I comand Thee this day, ye L^d^ thy God will sett Thee on high above all nations of ye Earth; & all these blessings shall come on Thee, & ov^r^take Thee; If thou shalt hearken unto ye voice of ye L^d^ thy God. Blessed shalt Thou be, in ye City,

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

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

The Gospell.

S. Matt. 6. 25 to ye End.

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

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(233) Against the Rubric,] *The Ascension-day.*	Note.] A Sermon or Homily then to be used.
(234) "The Collect" for Ascension-day.] Grant we beseech thee, Almighty God, (&c.)	The whole text struck out, and a new Collect at first substituted, (viz.—" O God, ye blessed & onely Potentate, who onely hast Immortality, dwelling in ye Light, wch no man can approach unto, whom no Man hath seen, nor can see; Grant, we beseech thee, that like as we believe thy onely begotten Son our Lord Jesus Christ to have ascended into ye Heavens, So we may also in Mind and Heart thither ascend & with him continually dwell: Stedfastly believing y^{t} ye same Jesus who was taken up into Heaven. Shall so come in like Manner as ye Apostles saw him go into ye Heavens, where he now liveth & reigneth with thee & ye Holy Ghost One God World without End. Amen.") But this being also struck out, the following substitute finally adopted.] ô God ye King of Glory who hast exalted thy Sonn Jesus Christ wth great triumph into the Kingdom of Heaven; grant we beseech Thee y^{t} we may also in heart & mind thither ascend & wth him continually dwell who livest & reignest wth Thee and ye H. Gh. one God world wthout End, Amen.
(235) In "The Collect" for "Sunday after Ascension-day."] We beseech Thee leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee, and the Holy Ghost, one God, world without End. Amen.	After the word "comfort" the remainder of the text struck out, and the Collect enlarged (thus "— and strengthen us in all well doing; that being sober, & watching unto Prayer, & above all things having fervent Charity among ourselves, & serving thee faithfully, wth ye severall Talents, wherewith thou hast intrusted us, we may be exalted at last unto ye same place whither our Saviour Christ is gone before who liveth & reigneth with thee & ye Holy Ghost one God, world without End. Amen.") But this alteration being struck out, the other words of the printed text were also struck out, and the following finally substituted.] & yet didst not leave thy Apostles Comfortless vouchsafe, we beseech Thee, to give us thy holy Spirit to guide & comfort us, y^{t}, being sober and watching unto Prayer, & above all things having fervent Charity among o^{r}selves, we may be exalted into ye same place whither o^{r} Saviour Ch. is gone before who liveth &c. Amen.

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(236) "The Collect" for Whitsunday.] God, who as at this time didst teach the hearts of thy faithful people, (&c.)	Struck out, and two new Collects successively substituted. (The first thus:—"O eternall God, who according to thy faithfull Promise didst on ye Day of Pentecost, lead thy holy Apostles into all Truth, by sending to them ye Light of thy Holy Spirit; Grant us by ye same Spirit, both to have a right Judgement in all things, & also faithfully to keep thy holy Commandments; that thereby we may know that we love thee, and being beloved by thee, we may evermore rejoyce in ye Comfort of thy holy Spirit, thro' ye Merits of Christ Jesus our Saviour, who liveth & reigneth with thee, in ye Unity of ye same Spirit One God, world without End. Amen.") This being struck out, the following finally adopted.] O æt^r^nall God, who, according to thy faithfull promise didst send ye Holy Ghost on ye day of Pentecost, graunt us by ye same Spirit to have a right Judgement in all Things, & showing our Love to Thee by keeping thy Coñandments, may ev^r^more rejoyce in Him, through ye merits of Christ J. o^r^ Sav: who liveth &c. Amen.
(237) "The Collect" for "Munday in Whitsun-week."] God, who as at this time didst teach (&c.)	The text struck out, and noted.] This Collect to be ye same wth that on Whitsunday.
(238) "The Collect" for "Tuesday in Whitsun-week."] God, who as at this time didst teach (&c.)	The text struck out, and noted.] This Collect ye same wth that on Whitsunday.
(239) "The Collect" for Trinity Sunday.] Almighty and everlasting God. who hast given unto us thy servants (&c.)	The text struck out, and the following new Collect substituted.] Trinity Sunday. The Collect. Holy, Holy, Holy, Ld God Almighty. Thou art worthy to receive glory & Honour & Power; for thou hast created all things, & for thy pleasure they are & were created. Blessed be thy divine majestie who hast given us thy servants Grace by ye Confession of a true Fayth to acknowledge ye glory of y^e^ æt^r^nall Trinity, & to worship One God Father Son & holy Ghost. We beseech Thee y^t^ Thou wouldst keep us stedfast in this Fayth, & in holiness of Life, & give us Grace to walk worthy of Thee who livest & reignest ev^r^ One God world w^th^out End. Amen.

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(240) "The Collect" for "The first Sunday after Trinity".] O God, the strength of all them that put their trust in thee; (&c.)	At first struck out, and a new Collect substituted: (viz. "O God most blessed for ever, the Strength of all them that put their trust in thee; Mercifully accept our Prayers; and because thro' ye Weakness of our mortall Nature, we can do no good thing without thee, much less so great a thing as for thy sake to love One another, and to have thy Love perfected in us; Grant us the Help of thy Grace, that in keeping thy Commandments we may please thee both in Will & Deed, especially in keeping that great Commandment of loving one another as thou hast loved us, whereby we may dwell in thee, and thou in us, thro' Jesus Christ our Lord. Amen.") But this being afterward struck out, the printed text is marked *stet*, and the latter part only altered, as below.
(241) Ibid.] that in keeping thy commandments we may please thee both in will and deed, through Jesus Christ our Lord. Amen.	Struck out, and altered.] that we stedfastly believing in thy Son Jes: X^{t}, and loveing one another as he hath given us commandment, may please thee both in Will and Deed, thro' Jesus X^{t}, o^{r} L^{d}. Amen.
(242) "The Collect" for "The second Sunday after Trinity."] O Lord, who never failest to help and govern (&c.)	Enlarged at first, after "thy holy Name;" (viz. "—and a sincere Affection to all our Christian Brethren; that so we may have Confidence towards thee our God, & whatsoever we ask we may receive of thee, because we keep thy Commandments, and do those things that are pleasing in thy Sight through Jesus Christ our Lord. Amen.") But this being struck out, as well as the whole Collect, the following new Collect was substituted.] O Lord who never failest to help & govern y^{m} who continue stedfast in thy fear & Love, keep us, we beseech thee, under ye Protection of thy good Providence and give us grace to fear & love thee above all things; and to have Bowels of Compassion tow'rds all our Brethren that so we may have Confidence tow'rds thee & whatsoever we ask we may receive of thee thro' Jesus X^{t} o^{r} L^{d}. Amen.
(243) "The Collect" for "The third Sunday after Trinity."] O Lord, we beseech thee mercifully to hear us; (&c.)	Struck out, and (after several corrections) the following new Collect substituted.] O God of all Grace, who hast called us into thy Eternall Glory by Christ Jesus, we beseech thee mercifully

The Printed Text, 1683-86.

Alterations and Amendments, 1689.

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

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

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

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

Struck out and altered.] Ô God who hast taught us y^t^ ye sufferings of y^s^ p^r^sent Time are not worthy to be compared with ye glory y^t^ shall be revealed in us, increas &c.

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

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

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

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

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

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

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(249) "The Collect" for "The eighth Sunday after Trinity."] O God, whose never-failing providence (&c.)	Noted thus in the margin.] This to be put among ye Collects at ye End of ye Comun: service.
(250) Ibid.]	The whole Collect struck out, and the following new one substituted.] Most gracious God, who hast given us ye Spirit of Adoption whereby we call Thee or Father, Graunt yt we, mortifying ye deeds of ye body, & being led by thy holy spirit, may live as becomes thy children, & joynt heirs wth Christ, & finally be glorified together wth Him who liveth &c. Amen.
(251) "The Collect" for "The ninth Sunday after Trinity."] Grant to us, Lord, we beseech thee, the Spirit to think (&c.)	The whole Collect struck out, and the following new one substituted.] O God who hast in thy holy Word set before us thy righteous Judgments upon thine antient People the Jews for or Admonition, & Example, preserve us by thy Grace from all those Sins, by which they provoked thy Wrath against them, and never suffer us to be tempted above what we are able, but make a Way for us to escape ye Temptation or enable us to bear it thro' Jes. Xt or Ld. Amen.
(252) "The Collect" for "The tenth Sunday after Trinity."] Let thy merciful ears, O Lord, be open (&c.)	The whole Collect struck out, and the following new one substituted.] O God who was[t] pleased to bestow great diversity of Spiritual Gifts for ye first planting of thy Church; we beseech Thee still to pour out such a measure of thy holy Spirit upon evry member of ye same as may be for ye ꝑfit & ædification of ye whole body, united together in Love by one & ye same Spirit, through Jesus &c. Amen.
(253) "The Collect" for "The eleventh Sunday after Trinity."] O God, who declarest thy Almighty power (&c.)	The whole Collect struck out, and the following new one substituted.] Ô God who ha's brought life & Iñortality to Light by ye Gospell, & hast begotten us again to a lively hope by ye Resurrection of Jesus Christ frō the dead, make us stedfast & immoveable in ys Fayth allways abounding in ye work of ye Lord, who died for or Sins & rose again & now liveth & reigneth wth Thee &c.
(254) "The Collect" for "The twelfth Sunday after Trinity."] Almighty and everlasting God, who art always more ready to hear (&c.)	Not struck out, yet the following substitute written on the interleaf.] Ô most mercifull Father who by ye glorious Ministration of ye Spirit hast given us a cleare Revelation

The Printed Text, 1683–86.

Alterations and Amendments, 1689.

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

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

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

(256) Ibid.] *The Epistle.*

Gal. 3. from 22 to the End.

Enlarged by the following addition.]

The Epistle.

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

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

Not struck out, yet the following substitute written on the interleaf.] Almighty & Ev^r^lasting God we beseech Thee enable us more & more to mortify ye flesh wth ye Affectiōs & Lusts, & to bring forth ye fruit of ye Spirit in Love, joy, peace, longsuffering, Gentleness, Goodness, Fayth, meekness temperance; that we loving what Thou dost Comand, may obtain that wch Thou dost pmise through Jesus Christ our Lord. Amen.

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

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

The Printed Text, 1683-86.

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

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

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

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

Alterations and Amendments, 1689.

Spirit wch was in Him; yt we being crucify'd to ye world, may patiently bear ye Cross, &, being renew'd in or Natures, in righteousness & true holiness, and walking according to this Rule, Peace & mercy may be upon Us, through Jesus Christ or Lord. Amen.

Struck out, and the following new Collect substituted.] O God ye Father of our Ld. Jes. Christ, of whome ye whole Family of Heaven & Earth is named, grant, we beseech Thee, according to ye Riches of thy Glory, yt we may be strengthened wth might by thy Spirit in the inner man; yt Christ may dwell in our hearts by fayth, & we, being rooted and grounded in Love, may be able to comprehend thy Love in Christ, weh passeth knowledge, & be filled wth all divine Graces & virtues, through Jesus Christ our Lord. Amen.

Struck out, and the following new Collect substituted.] O God ye Father of All, who art above All, through All, & in us All, grant, we pray Thee, yt thy Grace may allwaies prevent & follow us, yt we may walk worthy of ye Vocation wherewith we are call'd, wth all lowliness & meekness, wth longsuffering forbearing one Another in Love, endeavouring to keep ye unity of ye Spirit in ye bond of Peace. That, being continually given to all good works, we may finally attain evrlasting joy & felicitie, through our Ld & Saviour Jesus Christ. Amen.

Struck out, and the following new Collect substituted.] O Lord who hast enriched us with ye knowledge of thy holy Gospell; graunt us grace, we beseech Thee, so to wait for ye coming of our Lord Jesus Christ, to judge ye world in righteousness, yt we may wthstand ye Temptations of ye world ye flesh & ye devill, & wth such pure hearts & minds follow Thee the only God, yt we may be confirmed unto ye End, & be blameless in ye day of our Ld Jesus Christ. Amen.

Struck out, and the Collect thus inlarged.] —our hearts, and renew us in ye Spirit of our mind: that putting away all bitterness & wrath, Anger & malice, & evry othr evill Affection, & being kind One to Another, tendr hearted, forgiving One another, even as Thou,

The Printed Text, 1683-86.

Alterations and Amendments, 1689.

Thou, Ô God, for Christ's sake hast forgiven us ; we may comfortably look wth an assured hope for ye day of Redemption from all Evills, unto æt^{r}nall life, through Jesus Christ our L^{d}. Amen.

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

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

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

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

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

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

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

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

The Printed Text, 1683–86.	*Alterations and Amendments*, 1689.
(267) "The Collect" for the 24th Sunday after Trinity.] O Lord, we beseech thee, absolve thy people from their offences; (&c.)	Struck out, and the following new Collect substituted.] Ô God ye Father of our Ld Jesus Christ, give us Grace, we beseech Thee, to walk worthy of Thee unto all pleasing; that being fruitfull in ev^r^y work, & increasing in ye knowledge of Thee o^r^ God, & thereby made meet to be partakers of ye inheritance of ye Saints in Light, we may allwaies give thanks unto Thee in thy holy Church, through Jesus Christ our L^d^. Amen.
(268) "The Collect" for the 25th Sunday after Trinity.] Stir up, we beseech thee, O Lord, the wills (&c.)	Not struck out, yet the following substitute written on the interleaf.] Ô æternal God who art faithfull & True &, according to thy gracious ꝑmises, hast raised up a glorious deliverer to us who is the Lord Our Righteousness; we beseech Thee to stir up ye Wills of thy faithfull People, that, bringing forth plenteously the fruit of good works, they may be a people prepared for ye L^d^: And, we pray Thee, hasten his kingdom when he shall reign & ꝑsp & execute Judgm^t^ & Justice in all ye Earth. Grant this for thy infinite Mercies sake in Jesus Christ to whome wth thee, ô Father, & ye holy Ghost be æternall prais. Amen.
(269) In "The Collect" for the Purification.] this day	Struck out.
(270) In "The Collect" for "Saint Mark's day."] Evangelist Saint Mark	"Saint" struck out of the text.
(271) In "The Collect" for "Saint Philip and Saint James day."] Saint	The same word twice struck out of the text.
(272) In "The Collect" for "Saint Peter's day."] Saint	The same word struck out of the text.
(273) In "The Collect" for "Saint James the Apostle."] Saint	The same word struck out of the text.
(274) Ibid. After] commandments,	Enlarged thus.] as he did, & wth him to lay down our lives for ye testimonie of thy Truth, through Jesus Christ our Lord. Amen.
(275) In "The Collect" for "Saint Bartholomew the Apostle."] thine Apostle	Struck out.
(276) Ibid. After] Bartholomew	Inserted] & the other Apostles,
(277) Ibid. After] Word	Inserted] & power to confirm It with many Signs and wonders, grant

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(278) Ibid.] he	Altered] they
(279) "The Collect" for "Saint Luke the Evangelist."] Almighty God, who calledst Luke the physician (&c.)	Struck out, and the following new Collect substituted.] Almighty God who didst inspire Luke ye Evangelist to write in order ye Gospell of o^{r} Lord Jesus Christ; grant y^{t} we, being instructed in ye certainty thereof, may most surely believe It, & conform ourselves to ye holy precepts & Examples of o^{r} blessed L^{d} & Saviour who liveth &c. Amen.
(280) "THE ORDER FOR THE ADMI- "NISTRATION OF THE LORDS SUPPER, "OR HOLY COMMUNION."	
(281) Between the above Title and the Rubric.]	Note or Rubric interlined.] When there is no Comunion, there is not to be any Comunion-service.
(282) Ibid.]	Note, or additional Rubric, on the interleaf, with a large "*Q*" against it, importing doubtfulness.] The Minister that Consecrates ought allwaies to be a* Archb^{p}, Bishop or Presbyter. [* *N.B.* "Archb^{p}" was inserted afterward, leaving the article *a* unaltered.]
(283) In the first paragraph of the Rubric.] *at least*	Struck out.
(284) Ibid.] *day*	Altered] week
(285) In the fourth paragraph of the Rubric.] *And the Priest standing at the North-side of the Table, shall say the Lord's Prayer, with the Collect following, the People kneeling.*	Altered] And ye Minister shall at ye North side of ye Table say the Lords Prayer with ye collect following, All kneeling. *Q.* of another Collect &c. & Then Let y^{r} Light &c. & of those for ye K.
(286) At the end of the Lord's Prayer.] Amen.	Altered] for thine &c. Amen.
(287) In the Collect.] inspiration	Altered] operation
(288) In the Rubric after the Collect.] *Priest turning to*	Altered] Minister standing with his face towards
(289) Ibid. After] *People,*	Added, but without omitting the same word where it stands in the printed text.] shall
(290) The Commandments.]	Noted in the margin.] As in Exodus.

The Printed Text, 1683–86.	*Alterations and Amendments*, 1689.
(291) In the fourth Commandment. After] Sabbath day.	A *star* added, with this Note.] Marg.* wch is now ye Lords day.
(292) The same Rubric, and the whole text of the Commandments.]	Struck out, and this Note at the end.] refer to ye Litany.
(293) After the Commandments.]	The following large insertion.]
	Italic Or the 8 Beatitudes, the People still kneeling &, after every Beatitude, praying as is hereafter directed.
	Minister.
	Our Lord Christ spake these Words & sayd, Blessed are ye poor in spirit, for their's is ye Kingdom of Heaven.
	People.
	Lord have mercy upon us, & make us Partakers of y^{s} blessing.
	Minister.
	Blessed are They y^{t} mourn, for They shall be comforted.
	People.
	L^{d} have mercy upon us, & make us partakers of y^{s} blessing.
	Minister.
	Blessed are the meek for They shall inherit ye Earth.
	People.
	L^{d} have mercy upon us, and make us partak^{r}s of y^{s} blessing.
	Minister.
	Blessed are They that do hūg^{r} & thirs. after righteousness: for They shall be filled
	People.
	L^{d} have mercy upon us, & make us partak^{r}s of y^{s} blessing.
	Minister.
	Blessed are the mercifull, for they shall obtain mercy.
	People.
	L^{d} have mercy upon us & make us partak^{r}s of y^{s} blessing.
	Minister.
	Blessed are ye pure in heart: for They shall see God.
	People.
	L^{d} have mercy upon us, & make us partak^{r}s of y^{s} blessing.

The Printed Text, 1683-86.

Alterations and Amendments, 1689.

Minister.

Blessed are ye Peacemakers: for they shall be called ye childrē of God.

People.

L^d^ have mercy upon us, & make us partakers of y^s^ blessing.

Minister.

Blessed are They wch are persecuted for Righteousness sake: for theirs is ye Kingdom of Heaven.

People.

L^d^ have mercy upon us & indue us wth all these Graces, & make us partakers of ye blessedness pmis'd to Them we humbly beseech Thee.

Then.

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

"Our Lord Christ spake these words, & said.

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

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

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

"Lord have mercy upon us, and give us that godly sorrow wch worketh repentance, never to be repented of.

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

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

"Blessed are they wch do hunger & thirst after righteousness: for they shall be filled.

"Lord have mercy upon us, & fill us with all the fruits of righteousness wch are by Christ Jesus, to thy praise & glory.

"Blessed

The Printed Text, 1683-86.

Alterations and Amendments, 1689.

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

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

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

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

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

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

" Blessed are they wch are persecuted for righteousness sake: for theirs is the kingdom of heaven.

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

" Blessed are those servants, whom the Lord w^{n} he cometh shall find watching.

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

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

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

Then follows this Note. " This to be used after or in stead [of] the X comandm^{ts}, upon the great Festivalls."]

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

At first noted thus, " The Collects for ye King & ye day are to be omitted, when the Comunion Service is not alone used." But this Note being struck out, the following is superscribed.] To be put at ye End of ye Litany.

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

In both places underlined, and marked with a " Q^{r};" but the mark and the word afterward struck out.

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(296) The Rubric,] ¶ *Then shall be said the Collect of the day.* (&c.)	Scored down the margin, and noted with a cross; which appears to have an intended reference to the Notes written against the last foregoing Rubric.
(297) In the Nicene Creed.] Who proceedeth from the Father and the Son,	A *star*, at the beginning of this clause, refers to the following Note.] * It is humbly submitted to ye Convocation whether a Note ought not here to be added wth relation to ye Greek Church, in order to our maintaining Catholic Comunion.
(298) In the Rubric,] ¶ *Then the Curate shall declare unto the People what Holydays*, (&c.)	" Curate" altered] Minister
(299) Ibid.] *or by the Ordinary of the Place.*	The *full point* altered to a *semicolon*, and the following words added.] & is agreable to the Laws of the Land.
(300) Ibid. The whole first paragraph.]	Scored down the margin, and thus noted.] See at ye End of ye Litany.
(301) Ibid. The second paragraph.] *Authority*	A *cross* or *star* added, referring to this Note.] * *Q.* Concerning Another Book of Homilies, to be added to the form^r^; & of correcting some obsolete phrases in y^t^ former book?
(302) Ibid. The third paragraph.] *Priest return to the Lords Table, and*	Struck out, and " Priest" altered] Minister.
(303) The whole Rubric aforementioned, together with the first of the " Sentences following",viz.] Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.	All struck through with two faint strokes, at first scarcely perceptible.
(304) The following " Sentences," together with the scriptural reference in the margin of each:—] Who goeth a warfare (&c.) If we have sown (&c.) Do ye not know (&c.) Let him that is taught (&c.) Give alms of thy goods (&c.) Be merciful after thy power. If thou (&c.)	Wholly struck out, so as to diminish the ordinary number of " Sentences" from twenty to thirteen, and to exclude the apocryphal quotations. Some of the omitted sentences are noticed in the next alteration.
(305) After the last of the " Sentences."] Blessed be the man (&c.)	The following new Rubric and Sentences added.] These sentences are to be read only in those Churches where ye Custom is that ye minister has any share of ye offerings.

Who

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
1 Cor. 9. 7.	Who goeth a warfare at any time of his own Cost? who planteth a Vineyard & eateth not of ye Fruit thereof? or who feedeth a flock, & eateth not of the milk of ye Flock?
1 Cor. 9. 11.	If we have sown unto you spiritual Things, is it a great matter if we shall reap yr worldly things?
1 Cor. 9. 13, 14.	Do ye not know that They who minister about holy Things live of ye sacrifice? & they who wait at ye Altar are partakers with ye Altar? Even so hath ye Lord also ordained, that They who preach ye Gospell, should live of ye Gospell.
Gal. 6. 6, 7.	Let Him that is taught in ye word minister to him yt teacheth in all good Things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall He reap.
(306) In the Rubric, " ¶ *Whilst these Sentences are in reading,*" (&c.)] *Priest.*	Altered] Minister
(307) Ibid. Second paragraph.] *when there is no Communion,*	Omitted.
(308) Ibid.] *Priest*	Altered] Minister
(309) Ibid.] *then*	Omitted.
(310) Ibid.] *Priest*	Altered] Minister
(311) In the Prayer " for the whole state of Christ's Church."] indifferently	Altered] impartially
(312) Ibid. After] Bishops,	Added] Pastors
(313) Ibid. After] here present, that	Added] They may allwaies
(314) Ibid.] they may	Struck out.
(315) Against the Rubric,] ¶ *When the Minister giveth warning* (&c.)	The following Note:—" *Q.* Whether a shorter Form for warning may not be made?" (&c.) Afterward corrected thus.] A shorter Form for warning to be made, seeing in many Parishes the Returns of monethly Comunions are comonly known. Ys referred to ye Dea of Pet. D. Patrick. [Below this is the following Note:—] See Collects at ye End of ye Comunion Service.
(316) Against the text of the first " Exhortation," first page.]	The following addition on the interleaf, without any indication of the place where it should be inserted.] A Præparatory Prayer for

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
	for ye Com̄union to be read on ye L^ds^ day, or ō some week day, or daies before, at ye discretiō of ye Minister. Ô God who hast ordained holy Mysteries for a Com̄unicatiō of o^r^ Saviour's wond^r^full love in laying dow̄ his life for us; & for ye Com̄unicatiō of ye benefits of his death & passion to Us; we beseech y^ee^ to dispose all Those who intend to be made partakers of them, to come to the holy Table wth such sincere repentance of all their sinns, & ūfeigned Resolutiōs of better Obedience; wth such an humble Fayth & ardent love ūto Thee & unto All men: That they may cōfortably hope for thy gracious Pardon, & for ye pow^r^ of thy holy Spirit, to carry them, by patience in well doing, unto æt^r^nal life, through Jesus Christ our Lord. Amen.
(317) In the second paragraph of the first "Exhortation."] lest after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.	Struck out, and altered.] least by profaning that holy Sacrament you draw down ye heavy displeasure of God upon you.
(318) In the third paragraph.] but with a full trust	The word "full" omitted.
(319) Ibid.] quiet	Altered] good
(320) Ibid.] discreet and learned Minister of God's Word, and open his grief, that by the ministery of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.	Struck out, and altered.] or to some other Minister of God's word, & open his Grief, that He may receive such spiritual Advice & Comfort as may tend to ye quieting of his Conscience, & his better p^r^paration for ye holy Cōmunion.
(321) In the third "Exhortation," viz. "*At the time of the Celebration of the Communion.*"] For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his bloud, then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) So is the danger great, if we receive the same unworthily. For then we are guilty of the body and bloud of Christ our Saviour; we eat and drink our own damnation, not considering the Lords body; we kindle Gods wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death.	Scored in various places, and struck out; but afterward marked *stet* in two places on the margin.

The Printed Text, 1683–86.	*Alterations and Amendments*, 1689.
(322) In the Rubric,] ¶ *Then shall the Priest say* (&c.)	"Priest" altered] Minister
(323) At the end of the text which follows.] meekly kneeling	Struck out and altered to "humbly kneeling;" this also is struck through, but the printed text not restored.
(324) In the Rubric,] ¶ *Then shall the Priest* (*or the Bishop being present*) *stand up*, (&c.)	"Priest" altered] Minister
(325) In the Rubric,] ¶ *Then shall the Priest say*,	"Priest" altered] Minister
(326) Among the "Proper Prefaces." Between those for "Christmas-day" and "Easter-day."]	The following new Preface added.] Upon Good Friday. Who hast not spared thine own Son, but deliver'd him up for Us All, that by making himself a Sacrifice for our Siñs, he might redeem us from all iniquity & purify to himself a peculiar people zealous of good works. Therefore with Angells &c.
(327) Ibid. In the Preface, "¶ *Upon the Feast of Trinity only.*" After the words] without any difference or inequality.	The *full point* struck out, and the following words added, with a mark of doubt.] *Q.* of Substance. Also on the interleaf] *Q.* whether those words, "[wthout any difference or inequality]" shall be alter'd.
(328) In the Rubric,] ¶ *Then shall the Priest, kneeling down*	The word "Priest" altered successively to "Minister," "Presbyter," and "Minister;" and all of them successively struck out, but without restoration of the printed text.
(329) In the "Prayer" after the said Rubric.] sinful bodies may be made clean by his body, and our souls washed through his most precious	Struck out, (but not the word "bloud";) and the following words substituted.] soules & Bodies may be wash'd & cleansed by the Sacrifice of his most precious Body & bloud &c.
(330) In the Rubric,] ¶ *When the Priest*, (&c.)	The word "Priest" altered successively to "Minister," "Presbyter," and "Minister"; but the last only of these words left standing, viz.] Minister.
(331) In the Rubric,] ¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons* (&c.)	The word "Priests" altered to "Presbyters Ministers"; but both struck out, and yet the printed text not restored.
(332) Ibid.] *meekly kneeling.*	Altered] kneeling humbly.
(333) In the words to be said "when he delivereth the Bread," and "the Cup to any one." After] everlasting life.	Added in both places.] Amen.

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(334) In the Rubric which follows. After the words] ¶ *If the consecrated Bread or Wine be all spent before all have communicated; the*	All the words "Priest is to consecrate" &c. to the end of the Rubric, struck out; and the following Rubric and Text substituted.] the Minister shall use this form.
	Ô Mercifull Father! hear the Prayers of thy Church that have now bin made unto Thee in ye name of thy sonn o^r^ Lord Jesus Christ, who ye same night y^t^ he was betrayed, took bread "[or ye Cup]" &c.
(335) In the first Prayer after the Lords Prayer.] may be fulfilled with thy grace and heavenly benediction.	The word "fulfilled" altered] filled
(336) In the second Prayer after the Lords Prayer.] and dost assure us	After "and dost," inserted] further
(337) Ibid.] very members	Struck out.
(338) In the *Gloria in excelsis*.] For thou only art holy,	Altered] For thou only art ye holy One of God.
(339) Ibid.] thou only art the Lord,	A *star* subjoined, referring to the words underscored in the following Note, all the other words (which implied a doubt) being subsequently struck out.] *Q.* It is humbly submitted to ye Convocation whether * Thou only art y^e^ æternall Son of God, may not be put in ye place of, Thou only art ye Lord, as seeming a clearer expression. [Hence it appears that the proposed substitution was intended to take the place of the printed text; nevertheless the latter is not struck out.]
(340) In the Rubric before the Benediction.] *Priest*	Altered] Minister
(341) In the Rubric,] ¶ *Collects to be said after the Offertory, when there is no Communion*, (&c.)	The words "after the Offertory" struck out.
(342) In the first of those "Collects."] and chances	Omitted.
(343) At the end of those "Collects."]	The following additional Collect inserted.]
	8.
	Ô God whose neverfayling Providence ordereth all things both in Heaven & Earth: we humbly beseech Thee to put away from us all hurtfull Things, & to give us those Things wch be ꝑfitable for us, through Jesus Christ our Lord. Amen.

The Printed Text, 1683-86.

Alterations and Amendments, 1689.

To be added here to this Collect (viz. for ye 8th Sunday aftr Trinity) these following for the 5th, 12. 16. 17. 21. 22. 23. And the Prayer for Repentance Compos'd by A. B. S. &c. in K. James's time, & a præparatorie Collect for ye Cōmuniō.

5.

Graũt, Ô Ld we beseech Thee, yt ye Cours of ys world may be so peaceably order'd by thy Governance, that thy church may joyfully serve Thee in all godly quietness, through Jes. Ch. or Ld. Amen.

8. as above.

12.

Alm: & Evrl. God, who art allwaies more ready to hear than we to pray, & art wont to give more then eithr we desire or deserve, pour down upō us ye abūdance of thy mercy, forgiving us those things whereof or Conscience is afraid, & giving us those good Things wch we are not worthy to ask but through ye mer: & med. of J. Ch. thy Sō or Ld. Amen.

16.

Ô Ld, we beseech Thee, let thy cōtinuall Grace cleans & defend thy Church; & because it cañot continue in safety wthout thy power, p̄serve It evrmore by thy help & goodness thro J. Ch. or Ld. Amen.

17.

Ld we pray thee yt thy Grace may allwaies p̄vent & follow us, & make us continually to be given to all good works, thro' J. Ch. or Ld. Amen.

21.

Graũt, we beseech Thee, mercifull Ld to thy faithfull people pardon & Peace, yt They may be cleansed from all their sinns, & serve Thee with a quiet mind, through J. Ch. or Ld. Amen.

22.

Ld, we beseech Thee, to keep thy household ye Church in continual Godliness, that, through thy ptection, It may be free frō all Advrsities, & devoutly given to serve Thee in good works to the glory of thy name, through Jesus Christ our Ld. Amen.

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
	23.
	Ô God, o^{r} Refuge & strength, who art ye Author of all Godliness, be ready, we beseech Thee, to hear ye devout Pray^{r}s of thy Church, & grant y^{t} those things wch we ask faythfully we may obtain effectually through Jesus Christ our Lord. Amen.
	Collect for Repentance.
	See Warning for ye Cõmun :
(344) In the General Rubric at the end of the Communion Service. First paragraph.] ¶ *Upon the Sundays*	"Sundays" altered] Lordsdays
(345) Ibid. Second paragraph.] ¶ *And there*	Altered] ¶ There
(346) Ibid. *Priest, according to his discretion.*	Altered] Minister, Three, at ye least.
(347) Ibid. Third paragraph.] ¶ *And if there be not above twenty Persons in the Parish, of discretion to Receive the Communion; yet there shall be no Communion, except four (or three at the least) Communicate with the Priest.*	The whole paragraph struck out.
(348) Ibid. Fourth paragraph.] ¶ *And in*	Altered] ¶ In
(349) Ibid.] *Priest*	Altered] Minister
(350) Ibid.] *Sunday at the least*	Struck out, and altered] Lordsday
(351) Ibid. Between the fourth and fifth paragraphs.]	The following new Rubric inserted.] And in ev^{r}y Great Town or Parish there shall be a Cõmunion once a Moneth : And in Every Parish at least four times in ye year, y^{t} is on Christmass-day, Easter-day, Whitsunday, & some Lords day soon after Harvest at ye Ministers discretion. And All Ministers shall exhort their People to cõmunicate frequently. And ev^{r}y Parishioner shall cõmunicate at least three times in ye year of wch Easter to be one.
(352) Ibid. Sixth paragraph.] *Priest,*	Altered] Minister,
(353) Ibid. Eighth paragraph.] *That every Parishioner shall Communicate at the least three times in the Year, of which Easter to be one. And*	Struck out, and the following word added or restored, before "yearly."] y^{t}
(354) Ibid. Ninth paragraph. After] *Divine Service ended,*	Added] or at some other Convenient Time,

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(355) To the Declaration printed in Italics at the end of the Communion Service; after] *in more places then one.*	The following addition made.] But, to take of all p̄tence of Scruple, If any, not being satisfyed herewith shall, some day in ye week before They intend to receive the holy Co͞munion, come to ye minister of their Parish, & declare that they are verily psuaded in Conscience that They cañot receive it kneeling w^th^out Sinn, Then ye Minister shall endeavour to give Them satisfaction in this matter, after wch If they still press It, then ye Minister shall give Them ye Sacramentall bread & wine in some Convenient Place or Pew w^th^out obliging Them to kneel. [Also the following Note was written on the interleaf;—"In ye Co͞munion for ye Sick, the Exhortation to kneel may be omitted, if ye person be not satisfyd or cañot bear kneeling." But this Note was afterward struck out.]
(356) "THE MINISTRATION OF PUBLICK BAPTISM OF INFANTS, TO BE USED IN THE CHURCH."	
(357) In the General Rubric, first paragraph.] *Sundays*	Altered] Lords days
(358) Against the same.]	Note.] *Q.* Conc: a Cure by a Canon of Ministers Christning Children in other Ministers Parishes without their leave, & when there is no urgent Occasion?
(359) Ibid. At the end of the second paragraph.]	Additions:—] None are to be sureties but such as either have receiv'd the Co͞munion, or are ready to do It. Whereas it is appointed by y^s^ Office that all Children shall be presented by Godfathers & Godmothers, to be baptized, wch is still continued according to ye antient custom of ye Church, y^t^ so, besides ye obligation y^t^ lies on ye Parents to breed up their Children in ye X^n^ Religion, there may be likewise other Sureties to see y^t^ ye Parents do their duty, & to look to ye X^n^ Educatiō of ye psons baptized, in case of ye default or death of ye Parents: yet there being some difficulties in observing y^s^ good & usefull constitution, It is hereby pvided, y^t^ if any pson comes to ye Minister & tells him he cañot

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
	cañot cōveniently peure Godfathers & Godmothers for his child, & y^{t} he desires his child may be baptiz'd upō ye Engagement of ye Parent or Parents only, in y^{t} case, ye Minister, after discours wth him, if he persists, shall be oblig'd to baptize such child or children, upō ye Suretyship of ye Parent or Parents, or some other near Relation or Friends.
(360) Ibid. In the third paragraph.] *Godfathers and Godmothers,*	Altered] Sureties
(361) Ibid.] *Curate*	Altered] Minister
(362) Ibid. After] *Evening Prayer*	Added] (if it may be)
(363) Ibid.] *Priest*	Altered] Minister
(364) Ibid. After] *shall say,*	Added] (if the case be in ye least doubtfull)
(365) Ibid. In the fourth paragraph.] *Priest*	Altered] Minister
(366) Against the Preface.] Dearly beloved, forasmuch as all men are conceived and born in sin, and thus our Saviour Christ saith, None can enter into the Kingdom of God, except (&c.)	Note.] *Q.* whether this may not be the p̄face. Dearly Beloved forasmuch as our Saviour saith that wch is born of ye flesh is flesh, & y^{t} none can enter &c. [But this passage was afterward struck through.]
(367) Rubric after the Preface,] ¶ *Then shall the Priest say,*	"Priest" altered] Minister
(368) In the first Prayer.] by the baptism of	Struck out, and finally altered] aft^{r} ye baptism of
(369) Ibid.] sanctifie water to	Altered] appoint water to be used in this Sacrament for
(370) Ibid.] and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesom world, that finally *he* may come to the land of everlasting life; there to reign with thee world without end,	Struck out, and altered thus.] & persevering in Fayth, hope & charity, may so pass through this present Evill world, that finally He may come to Everlasting life, through Jes. Ch. o^{r} L^{d}. Amen.
(371) In the second Prayer.] may receive remission of *his* sins by spiritual regeneration.	Altered] may be regenerated & receive remission of sin.
(372) In the Rubric before the Gospel.] *Priest*	Altered] Minister
(373) In the "Exhortation" after the Gospel.] earnestly believe, that	Altered] stedfastly believe, that according to his gracious Covenant,

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(374) The Rubric,] ¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*	Struck out, and the following passage substituted.] Then shall ye Minister, speaking to ye Congregation, ask, Who are ye Sureties for this child? Then may ye Parent or Parents p̄sent ye Sureties, if there be any other besides Themselvs.
(375) In the text following.] *his* sins,	Altered] sin,
(376) Ibid. In the first Interrogation.] vain pomp and glory of the world	Altered] pomps and vanities of ys wicked world
(377) Ibid.] the carnal desires	Altered] all ye sinfull Lusts
(378) Answer to the Interrogation respecting obedience to Gods holy will and commandments.] I will.	The *full point* altered to a *comma*; and the following words added.] God being my helper.
(379) In the Rubric,] ¶ *Then shall the Priest say,*	"Priest" altered] Minister
(380) In the Rubric,] ¶ *Then the Priest shall take* (&c.)	"Priest" altered] Minister
(381) Ibid.] *Godfathers and Godmothers.*	Altered] Sureties.
(382) In the Rubric, "*And then naming it after them,*" all the remaining words, viz.—] *(if they shall certifie him that the child may well endure it) he shall dip it in the Water discreetly and warily, saying,*	Struck out, and altered at first thus: "He shall pour water upon It & use caution according as he shall be certifyd of ye condition of ye child." But this alteration was struck out, and the following finally substituted.] He shall pour or sprinkle water upon It; or, (if They shall certify Him that ye Child may well endure It) he shall dip It in ye Water discreetly & warily, saying, N. &c.
(383) The Rubric,] ¶ *But if they certifie* (&c.)	Struck out, as imported into the foregoing alteration.
(384) The second Baptismal Formula,] N. I baptize thee (&c.)	Struck out, for the same cause.
(385) In the Rubric, with the following words,] ¶ *Then shall the Priest say,* We receive this child into the Congregation (&c.)	The word "Priest" both here, and in the marginal note, and in the next Rubric, left unaltered.
(386) Ibid.] in token that hereafter he shall	Struck out, and the following words (grammatically insufficient) inserted.] to mind him hereafter
(387) Ibid. After "crucified"] and	Altered] but
(388) Ibid. Before] manfully	The word "to" inserted; apparently by mistake for the foregoing line, in the phrase "not be ashamed."

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(389) In the words,] Seeing now, dearly beloved brethren, that *this child is* by Baptism regenerate	The words " by Baptism " struck out, and the next word altered] regenerated
(390) In the Rubric after the Lord's Prayer] *Priest*	Altered] Minister
(391) In the Thanksgiving. After] to regenerate *this Infant* with	Added] water and
(392) In the Rubric before the " Exhortation."] *Priest*	Altered] Minister
(393) Ibid.] *Godfathers and Godmothers*	Altered] Sureties
(394) Between the " Exhortation " and the next Rubric.]	The following new Rubric &c. inserted.] Then ye Minister shall say to ye Parents, if there, or to some of their near Relations. You have heard now what is y^r^ duty. do you pmise conscientiously to perform It?
(395) In the concluding Charge. After " Church Catechism "] set forth for that purpose.	Struck out and altered] & be otherwise duly præpared according to ye Charge in ye Exhortation to be made before Confirmation.
(396) To the first Note or Rubric printed in Italics.] *It is certain by Gods Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.*	Note on the interleaf.] This Rubric is either to be omitted, or to be pved by pticular places of Scripture to be sett in ye Margent.
(397) The second Note or Rubric in Italics.] *To take away all scruple concerning the use of the sign of the Cross in Baptism; the true Explication thereof, and the just Reasons for the retaining of it, may be seen in the xxx^th^ Canon, first published in the year MDCIV.*	Struck out, and the following Declaration and Provisions added.] Whereas ye Sign of ye Cross is, by this Office, appointed to be used in Baptism according to ye Antient & laudable Custom of ye Church, It is not thereby intended to add any new Rite to ye Sacrament as a part of it, or as necessary to it; or that ye Using that Sign is of any Vertue or Efficacy of itself; but onely to remember all Christians of ye Death & Cross of Christ, wch is their Hope and their Glory; & to put y^m^ in Mind of their Obligation to bear the Cross in such manner as God shall think fitt to lay it upon them, and to become conformable to Christ in his Sufferings.
This was propos'd but not agreed to, but left to further consid'atiō	Yet if there are any who, not satisfied with this Declaration, shall come some day before they offer their Children to be baptised, & declare to their Minister y^t^ they are perswaded in their Conscience, that they cannot without Sin offer their Child to be baptiz'd according to the Form here prescrib'd by admitting ye Sign of the Cross, then it shall not be used.

if

The Printed Text, 1683–86.	*Alterations and Amendments*, 1689.
	If any Minister at his Institution shall declare to his Bp. y^t He cañot satisfy his conscience in baptizing any wth ye Sign of ye Cross; then ye Bp. shall dispense wth Him in y^t ꝑticular, & shall name a Curate who shall baptize ye children of Those in that Parish who desire it may be done wth ye Sign of ye Cross according to y^s Office.
(398) "THE MINISTRATION OF PRI- "VATE BAPTISM OF CHILDREN IN "HOUSES."	In this Title, the word "Houses" altered] Cases of Necessitie.
(399) In the General Rubric. First paragraph.] *Curates*	Altered] Ministers
(400) Ibid.] *Curate.*	Altered] Minister.
(401) Ibid. Third paragraph. After] *And then,*	The following additional Rubrics and Texts inserted.] the Minister shall ask the Parents or Parent or ye Person that ꝑsents ye Child, Min. Dost thou &c. "[as in public baptism]" if ye Exigence will suff^r It. And ye Sign of ye Cross to be used where ye Parents or those y^t ꝑsent ye Child are satisfy'd. Otherwise he shall ꝓceed thus Min. Dost thou, in ye name of this Child, believe ye Articles of the Christian fayth? Answer. All these I stedfastly believe. Min. Dost thou renounce ye world the flesh & ye Devill? Ans. I renounce Them all. Min. Wilt thou keep ye Coñandments of Christ & ꝑsevere in Them? Answer. I will, God being my helper.
(402) In the Thanksgiving.] with thy holy Spirit;	Altered] by water & ye holy Ghost;
(403) The Rubric, "¶ *And let them not doubt*" &c., with the Texts and Rubrics on that page, and the two whole pages following (including the Gospel) down to the "Answer" inclusively,] All this I stedfastly believe.	The whole marked by a line down the margin, apparently as having been affected by the foregoing additions to the General Rubric; and against the middle of the last mentioned page, at the Rubric "¶ *Then shall the Priest demand*" (&c.) was written the following Note, but afterward struck through:—] *Q.* of ye Omission of this to Seing now dearly Beloved.

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(404) In the "Exhortation" after the Gospel.] earnestly believe, that	Altered] stedfastly believe, that according to his gracious Covenant,
(405) In the Rubric,] ¶ *Then shall the Priest demand* (&c.)	The word "Priest" altered] Minister
(406) Ibid.] *Godfathers and Godmothers*	Altered] Sureties
(407) In the first Interrogation.] vain pomp and glory of this	Altered] pomps and vanities of y^{s} wicked
(408) Ibid.] the carnal desires of the flesh	Struck out and altered] all ye sinfull Lusts of the flesh,
(409) The Interrogation, "*Minister.* Wilt thou then obediently" &c., with the words to be used in making the Sign of the Cross, and the marginal Note.]	Inclosed within a semicircular stroke on the margin, but the purpose thereof is not stated.
(410) Ibid.] *Answer.* I will.	The *full point* altered to a *comma;* and the following words added.] God being my helper.
(411) The Rubric and Text, "¶ *Then shall the Priest say,* Seeing now, dearly beloved brethren, that *this child* is by Baptism regenerate and grafted" &c. and so forth to the end of the Office.]	Marked with a line down the margin, but the purpose thereof is not stated.
(412) Ibid. As above.] by Baptism	Inclosed within brackets, and underscored, thus "[by Baptism]" and marked as doubtful with the letter "*Q;*" also the following Note written in the margin.] Added latelie by ye Printer in K. James's time. [But the position of this Note is such as to make it possibly applicable to all the remainder of the text, marked with a marginal line, as above stated.]
(413) Ibid. As above.] regenerate	Altered] regenerated
(414) In the Rubric before the "Exhortation."] *Godfathers and Godmothers.*	Altered] Sureties.
(415) In the last Rubric.] *then let the Priest*	"Priest" altered to "Minister;" but not in the second line of the same Rubric, where "Priests questions" stands unaltered in the text.
(416) Ibid.] *dipping of the child in the Font,*	Altered] pouring of water on the child or sprinkling or dipping of It in the Font,

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(417) "THE MINISTRATION OF BAP- "TISM TO SUCH AS ARE OF RIPER "YEARS, AND ARE ABLE TO ANSWER "FOR THEMSELVES."	
(418) In the General Rubric, first paragraph. After] *at the least,*	Added] if it can be convenientlie done,
(419) Ibid.] Second paragraph.] *Godfathers and Godmothers*	Altered] chosen witnesses
(420) Ibid.] *Sunday*	Altered] Lords day
(421) Ibid. After] *Font*	Added] (unless ye B^p^ shall direct oth^r^wise)
(422) Ibid. After] *Evening Prayer,*	Added] or at some other convenient Time,
(423) Ibid.] *Curate*	Altered] Minister
(424) Ibid. Third paragraph.] *Priest*	Altered] Minister
(425) In the Rubric,] ¶ *Then the Priest shall speak* (&c.)	"Priest" altered] Minister
(426) In the Rubric,] ¶ *Then shall the Priest demand* (&c.)	"Priest" altered] Minister
(427) In the first "Question."] vain pomp and glory of the world,	Altered] pomps and vanities of this wicked world
(428) Ibid.] the carnal desires	Altered] all the sinfull Lusts
(429) In the Rubric after the Sign of the Cross.] ¶ *Then shall the Priest say,*	The word "Priest" altered to "Minister" here; but not in the three foregoing Rubrics.
(430) At the end of the Prayer after the Lord's Prayer.] everlastingly. Amen.	Altered] ever one God world without End. Amen.
(431) In the Rubric,] ¶ *Then all standing up, the Priest* (&c.)	"Priest" altered] Minister
(432) Ibid.] *Godfathers and Godmothers*	Altered] Sureties

(433) "A CATECHISM, THAT IS TO "SAY, AN INSTRUCTION TO BE LEARNED "OF EVERY PERSON, BEFORE HE BE "BROUGHT TO BE CONFIRMED BY THE "BISHOP."	Note against the word "Catechism."] This to be retain'd, & also A larger One to be consider'd of, & that made by D. Williams to be ppos'd in Convocation, in order to a Review & Acceptance of It
(434) In the second Answer.] Godfathers and Godmothers	Altered] Sureties
(435) Ibid.] inheritor	Altered] heir

The Printed Text, 1683–86.	*Alterations and Amendments*, 1689.
(436) In the third Question.] Godfathers and Godmothers	Altered] Sureties
(437) In the third Answer.] vanity	Altered] vanitys
(438) Ibid. After] wicked world,	Added] with all covetous desires of ye same,
(439) Between the first Answer and second Question after the Creed.]	The following additions, as finally corrected.] Question. What do you learn further in this Creed ? Answer. I learn that Christ hath had, still hath, and ever will have a Church somewhere on Earth. Question. W^{t} are you there taught concerning this Church ? Answer. I am taught y^{t} it is Catholic or Universal, as it receives into it all Nations upon ye Profession of ye Christian Fayth in baptism. Question. What priviledges belong to Christians by their being receiv'd into this Catholic Church ? Answer. Four. First ye Comunion of Saints or fellowship of all true Christians in Fayth, w^{p}, & charity. Secondly, ye Forgiveness of Sins obtained by ye Sacrifice of Christs death, & given to us, upon Fayth in him, & repētance frō dead works. Thirdly, the Rising again of o^{r} bodys at ye last day to a State of Glory. Fourthly, Everlasting life wth our Saviour in ye Kingdom of Heaven.
(440) Against the Answer,] The same which God spake in the twentieth Chapter of Exodus, saying, (&c.)	Note, respecting the text of the Ten Commandments ; and the three last words of the same Note repeated on the margin of the next page.] To be put as in Exodus.
(441) Against the Fourth Commandment.] Sabbath day.	A *star* prefixed to these words, and the following marginal Note added.] * wch is now the Lords day.
(442) At the end of the Answer,] My duty towards God, (&c.) and to serve him truly all the days of my life.	The *full point* changed to a *semicolon* or *comma*, and the following words added.] especially on Lords days.

The Printed Text, 1683–86.

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

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

Alterations and Amendments, 1689.

The following additions inserted.]

Question.

How do you apply this particularly to the 4 first Comandments? & first what is ye duty learn you from ye first Comandment? [Altered thus:—"*Q.* Now to apply (or refer *q.*) this to the 4 first Comandments. Tell me first w^t^ you learn by ye first of them?"]

Answer.

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

Question.

W^t^ learn you by ye second Comandm^t^?

Answer.

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

Question.

W^t^ learn you by ye 3^d^ Comandment?

Answer.

To Honour his holy name & his word.

Question.

W^t^ learn you by ye fourth Comandment?

Answer.

To serve him truly all ye days of my life, especially on Lords days.

The following additions inserted.]

Q.

How do you apply this to ye 6 last Comandments? And particularly w^t^ do you learn by ye 5^t^? [Altered thus:—"Now to apply (or referr) this to ye 6 last Comandments; Tell me w^t^ you learn by ye 5^t^?"]

A.

To love hon^r^ &c. betters.

Q.

W^t^ learn you by the 6^t^ Comandm^t^?

A.

To hurt no body by word or deed.

Q.

W^t^ &c. by ye 7th?

A.

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

The Printed Text, 1683-86.

Alterations and Amendments, 1689.

Q.
W^{t} &c. by ye 8th?

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

[Q.]
W^{t} &c. by ye 9th?

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

Q.
W^{t} &c. by ye tenth?

A.
Not to covet &c. call me.

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

The following additions inserted.]

Q.
How do you apply this to ye several Petitions? particularly [Altered thus: "Now to apply this to ye several Petitions."] Tell me w^{t} you desire of God in ye 1st Petition.

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

Q.
W^{t} desire you in ye 2^{d} & 3^{d} Petitions?

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

Q.
W^{t} desire you in ye 4th?

A.
That he would send us all things needfull both for o^{r} Souls & Bodies.

Q.
W^{t} des. you in ye 5^{t}?

A.
That He will be mercifull unto us & forgive us o^{r} sinn s, & y^{t} we may have grace to forgive o^{r} Enemies.

Q.
W^{t} des. you in ye 6^{t}.

A.
That &c. ev^{r}lasting death.

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
	Q. What is ye Conclusion? A. This I trust he will do &c. Amen. or So be It.
(446) In the Answer, "Two onely" &c.] as generally necessary to salvation,	Struck out.
(447) After the same Answer.]	The following additions inserted.] Question. Are These necessary? Answer. Yes. They are generally necessary to Salvation.
(448) The Question,] What is required of persons to be baptized?	Altered] What are persons to be baptized to be engag'd unto?
(449) In the Question,] Why then are Infants baptized, when by reason of their tender age they cannot perform them?	The word "them" altered thus.] These conditions of Fayth & Repentance?
(450) In the Answer thereto.] them both	Altered] both these
(451) To the Answer,] For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.	The *full point* altered to a *comma*; and the following words added.] & to renew our Engagement to all ye Duties we ow to Him y^t^ dy'd for us.
(452) The Question,] What is the outward part or sign of the Lords Supper?	Altered] What are ye outward & visible signs in the Lords Supper?
(453) The Question,] What is the inward part or thing signified?	Altered] What are the things signified by ye Bread & Wine?
(454) In the Answer, "The body and bloud of Christ" &c.] are verily and indeed taken and received by the faithful in the Lords Supper.	Struck out, and altered thus.] were offered for us upon ye Cross once for All.
(455) The following Question.] What are the benefits whereof we are partakers thereby?	Struck out, and the following additions substituted, which are so constructed as to join on with the Answer to that Question.] Question. What is ye inward & spiritual Grace? Answer. The Benefits of ye Sacrifice of Christs body & bloud wch are verily & indeed taken & receiv'd by ye Faythfull in ye Fords Supper.

The Printed Text, 1683-86.

Alterations and Amendments, 1689.

Question.

What are these Benefits there receiv'd by ye Faithfull?

Answer.

Remission of Sinns & all blessings wch follow upon It; & particularly the strengthening & refreshing &c.

(456) In the last Answer. Before] whether

The numeral prefixed.] 1.

(457) Ibid.] have a lively faith

Altered] 2. whether They have a true & lively faith

(458) Ibid.] with a thankful

Altered] 3. whether they are devoutly dispos'd to make a Thākfull &c.

(459) Ibid.] and be

Altered] 4. whether they are

(460) In the Rubric at the end of the Catechism. First paragraph. After] *Holydays*,

Added] either before Evening Prayer or

(461) Second paragraph. After ¶ *And all Fathers, Mothers, Masters and Dames, shall*] *cause their Children, Servants, and Prentices* (*which have not learned their Catechism*) *to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*

Struck out and altered.] take care to instruct their children & servants & Apprentices in ye Church Catechism, And cause Them to come to ye Church at ye time appointed, & obediently to hear & be ordered by ye Curate untill such time as they be fitt for Confirmation & ye holy Cōmunion.

(462) Ibid. Third paragraph. After ¶ *So soon as Children are come to a competent age,*] *and can say in the Mother Tongue the Creed, the Lords Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation.*

Struck out and altered] & are well instructed in ye short Catechism, & resolv'd to renew in their own Persons their baptismall vow, they shall be presented by their minister to ye B^p^. to be confirmed.

(463) Between the Catechism and the Confirmation Service.]

On the interleaves is here inserted the following large addition.] An Exhortation to be read the Lords day before a Confirmation.

Dearly beloved, I am appointed by ye B^p^. to give you notice that he will be ready to Confirm such as shall be found duly prepared for it on ye Day of .

It is a weighty Business y^t^ he comes about, And I signify this to you beforehand to ye End y^t^ such of you as have not yet been confirmed

The Printed Text, 1683–86.

Alterations and Amendments, 1689.

confirmed may have time to consider ye Vows & Promises that were made in your Name when you were baptiz'd, & ye Obligation y^t^ lyes on you both to observe y^m^ all ye Days of your Lives & to renew y^m^ in your own Persons at your Confirmation.

You ought, first of all, to read over ye Office of Baptism, & to consider, both ye Blessings that belong to that holy Ordinance, & ye Engagements which you lay under by it.

You are in ye next place to consider what Sins you have committed since you have grown up to be capable of discerning between Good & Evill, & how ye Sins are aggravated by this, that they have bin so many Breaches of ye Conditions of your Baptism, & of ye Solemn Promises & Vows y^t^ were then made to God in your Name. Of all wch I exhort & require you seriously to bethink your selves & to repent of all your known Sins, & to amend your Lives, & live like Christians.

This you must do if ever you hope to be ye better for having been admitted into that Holy Profession.

I am to remind you further, that, now you are come to an Age of Discretion, You ought, according to ye Charge y^t^ was given at your Baptism, to be confirmed by ye Bishop. and in order to this you are to come to me, and to give me such an Account of your Knowledge of ye Christian Religion, according to ye Scriptures, & ye Doctrine of ye Church of England, as it is sett forth in ye Catechism; and your stedfast Purpose of leading your Lives according to ye Christian Religion, that I may, with a good Conscience, present you to ye B^p^. to be confirmed by him.

Consider what a dreadfull thing it is to make Promises to Allmighty God, & never to think of y^m^ afterwards, or so much as to intend to keep them. Think how great a Sin it must be to lye to God, & to take his holy Name in Vain, which he declares, whosoever does, He will not hold Them Guiltless.

It is not enough for you to be able to repeat the Catechism, unless you well understand

The Printed Text, 1683-86.

Alterations and Amendments, 1689.

stand ye meaning of it, & truely believe it; & unless you give up yourselves to God with all your hearts, being fully resolved to conform yourselves in all things to his Holy Gospel; For all such as are so disposed, they may assure themselves that coming to Confirmation, & solemnly renewing their Baptismall Vow; they shall be graciously received by God, and inwardly strengthened by his Holy Spirit to perform these their holy Resolutions. Of ourselves we are not able to do it; we cannot so much as think a good Thought without his Help & Assistance; But we are assured by the Promise of o^r^ Blessed Saviour, that our heavenly Father will give his Holy Spirit to Them that ask Him.

Come then and ask y^t^ ye may receive, but come duly prepared according to ye Rules that I have given you. Come wth a full Resolution not to rest with ye Renewing of your Vows, but to carry them on to full Perfection, by your worthy receiving of ye Holy Communion assoon as may be afterwards, & so from time to time as you have Opportunity.

Remember you are not to look upon this as onely the Receiving of ye Bishops Blessing, but as ye Engageing of yourselves solemnly to persevere in your holy Faith, upon wch according to ye Practice of ye Apostles, & the constant Custom of ye Church of God, you are to be blessed & confirmed by him. And upon ye performing of your part you may most certainly believe y^t^ you are sealed by ye holy Spirit of God unto ye Day of your Redemption.

Q. Such as have been once confirmed, should not come to be Confirm'd again, unless they have fallen under a Sentence of Excommunication, or into ye Sin of separating from ye Body of Christ; Otherwise such as come to be confirm'd over & over again; do but discover their own Ignorance of ye Nature & Design of Confirmation. Beware therefore as well of ye Guilt of neglecting this Benefit, when God offers it to you by his good Providence; as of carelessness in coming to it, without a due Measure both of Knowledge & Faith & of Repentance & new Obedience.

You

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
	You are to dedicate yourselves to be ye Temples of ye Living God, that He may dwell in you by his Holy Spirit: He will receive you & become your God, if you are a Willing & Obedient People. I will be your God, & you shall be my Sons & Daughters saith ye Lord God Allmighty. Having therefore these Promises, Dearly Beloved, let us cleanse ourselves from all Filthiness both of Flesh & Spirit; perfecting Holiness in ye Fear of God. And ye good God who by his preventing Grace has put into your Minds good Desires, enable you by his continual Help to bring ye same to good Effect; through Jesus Christ our Lord who liveth & reigneth with ye Father & ye Holy Spirit ever one God world without End. Amen. The Order &c.
(464) "THE ORDER OF CONFIRMA-"TION, OR LAYING ON OF HANDS UPON "THOSE THAT ARE BAPTIZED AND COME "TO YEARS OF DISCRETION."	
(465) The Preface.] To the end that Confirmation may be ministred to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lords Prayer, and the Ten Commandments; and can also answer to such other Questions as in the short Catechism are contained: which Order is very convenient to be observed, to the end that Children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent openly before the Church ratifie and confi[r]m the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they by their own confession have assented unto.	The whole struck out, and the following new Preface inserted on the interleaf, whereof the original draught is on a paper lying in the Book.] You have bin lately inform'd for what end you ought to come hither. And I hope you are come prepared according to ye Exhortation then made to you; That is, with a serious Desire & Resolution openly to ratify & confirm before the Church, with your own Mouth & Consent, what your Sureties promised in your Names, when you were baptized; and also to promise that, by ye Grace of God, you will evermore endeavour yourselves faithfully to observe such things, as You, by your own Confession have assented unto
(466) After the Answer,] I do.	The following Question added, without an Answer.] Q. Do you renounce &c. as in baptism.

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(467) After the last Answer.] Let us pray.	Struck out.
(468) In the Prayer.] and hast given unto them forgiveness of all their sins; Strengthen them we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them O Lord, with the spirit of thy holy fear, now and for ever. Amen.	Struck out, and the following passage substituted.] for ye forgiveness of Sinn, Renew & strengthen Them, we beseech Thee ô Lord, more & more, by ye Holy Ghost ye Comforter, & daily increase thy Graces in Them. fill Them wth ye knowledge of thy will in all wisdom & spiritual und^r^standing: & enable Them to walk worthy of their holy Calling wth all lowliness & meekness. That they may be blameless & harmless ye Sons of God w^th^out rebuke, shining as Lights in ye world, to ye prays & glory of thy name through Jesus Christ o^r^ Lord. Amen.
(469) At the end of the Lord's Prayer.] Amen.	Struck out, and altered.] for thine &c. Amen.
(470) In the Collect.] (after the example of thy holy Apostles)	Struck out, and marked with "*Q.*" in the margin: but this mark was afterward deleted.
(471) Ibid.] laid our hands,	The *comma* changed to a *full point.*
(472) Ibid.] to certifie them (by this sign) of thy favour and gracious goodness towards them.	Struck out.
(473) Between the Prayer and the Blessing.]	The following large additions.] Accept good Lord of ye dedication wch these thy Servants have made of Themselves unto Thee by ye Solemn Renewall of their baptismall Vow & Covenant. And as They have now given up Themselves unto Thee & consented to be governed in all Things by thy will: so do Thou vouchsafe to receive Them into thy speciall favour & Grace, to fulfill in Them all ye good pleasure of Thy Goodness & ye work of Fayth wth power. Possess their minds perpetually wth a serious & lively remembrance of what They have now ꝑmis'd. Confirm & settle ye godly Resolutions They have now made. Sanctify Them throughout that They may become ye Temples of ye Holy Ghost, & in ye End be presented faultless before y^e^ ꝑsence of thy glory wth exceeding Joy, through Jesus Christ o^r^ L^d^. Amen. Then

The Printed Text, 1683–86.

Alterations and Amendments, 1689.

Then shall follow this Exhortatiō to ye confirmed who are to be required to stay & hear It.

Dearly Beloved you have now dedicated y^r^selves in y^r^ own ꝑsons to ye fear & service of God, & have ꝑfessed y^r^ Fayth in o^r^ Ld Jesus Christ. I do therefore require & charge you, as you will āsw^r^ It in ye great day of ye Lord, y^t^ you observe religiously ye Vows wch ye have now made, & walk worthy of y^r^ holy Calling. That so y^r^ conversation may be in all things such as becomes ye Gospell of Christ. Mortify all y^r^ unruly Appetites & inordinate Affections. Abstain from Adultery, Fornication, Uncleanness & Covetousness wch is Idolatry, for wch Things sake ye wrath of God cometh upō ye children of disobedience: put away likewise all Anger, wrath, malice, evill speaking, lying, swearing, & filthy cōmunication out of y^r^ mouths; & put on, as ye Elect of God, Holy & beloved, bowells of mercies, kindness, humbleness of mind, meekness & Long suffering. Be ye followers of Christ. Take his yoke & learn of Him, who was meek & lowly in heart, & be ye holy, as he who has called you was holy, in all manner of Conversation. Be obedient to y^r^ Parents & Masters, diligent in y^r^ Callings, allways building up y^r^selves in ye Love of God, looking for ye mercy of o^r^ Ld Jesus Christ unto æternall Life. He who establisheth us wth you in Ch. Jesus, & hath anointed us, is God, who hath also sealed us, & given us ye earnest of his Spirit in our hearts. And if you continue faithfull to ye death, He will give you ye Crown of Life. But If any man draws back, his soul shall have no Pleasure in Him, since he hath grieved ye holy Spirit of Grace, for, if after you have escaped ye Pollutions of the Pollutions of ye world through ye knowledge of o^r^ L^d^ & Saviour Jesus Christ, you are again entangled therein, & overcome; y^r^ latter End will be wors then y^r^ beginning. watch ye therefore & pray y^t^ you ent^r^ not into Temptation, for ye Spirit indeed is willing, but ye flesh is weak. And seing ye are compassed about wth such a cloud of witnesses, lay aside ev^r^y weight, & run wth patience ye race y^t^ is set before you. Be ye stedfast, unmoveable, allways abounding in y^e^

(so)
(so)

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
	ye work of ye Lord, forasmuch as y^r^ Labour is not in vain in ye Lord. And I pray God to sanctify you wholly, y^t^ y^r^ whole spirit & soul & body may be p̄served blameless unto ye coming of our Ld Jesus Christ. Then ye Bishop (as above).
(474) The concluding Rubric,] ¶ *And there shall none be admitted to the holy Communion, until such time as he be Confirmed, or be ready and desirous to be Confirmed.*	Altered thus.] ¶ And there shall none be admitted to Confirmation, but such as shall be judged fitt to receive the Cōmunion upon ye next Occasion.
(475) "THE FORM OF SOLEMNIZATION "OF MATRIMONY."	Note against this Title.] The Consid^r^ation about restraining Licenses to be referred to ye Canon.
(476) The first Rubric,] ¶ *First the Banns* (&c.)	Note.] See at ye End of ye Litany.
(477) Ibid.] *immediately before the Sentences for the Offertory ;*	Struck out.
(478) Ibid.] *Curate*	Altered] Minister
(479) In the third Rubric.] *the Priest shall say,*	" Priest " altered] Minister
(480) In the Preface.] First, it was ordained for the procreation of Children,	For " procreation "] Blessing
(481) In the Charge to the Persons about to be married.] coupled	Altered] married
(482) In the Rubric,] ¶ *Then shall they again loose their Hands, and the Man shall give unto the Woman a Ring,*	The following insertion, after those words.] Ring (wch is here used only as a civil Ceremonie & pledge) laying &c.
(483) The words used after putting on the ring.] With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the name of the Father, and of the Son, and of the holy Ghost. Amen.	Struck out, and the following Formula substituted.] With this Ring I thee wed, with my worldly Goods I thee endow: & by this our marriage we become One according to Gods holy Institution. And this I declare in ye p̄sence of Almighty God, Fath^r^, Sonn, & Holy Ghost. Amen.
(484) In the following Prayer.] (whereof this Ring given and received is a token and pledge)	Struck out.
(485) In the next Rubric.] *Priest*	Altered] Minister
(486) In the Rubric after the Blessing.] *going to the Lords Table,*	Altered] being eith^r^ in ye body of ye Church, or at the Cōmunion Table.

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(487) In the second verse of the Psalm.] O well is thee, and happy shalt thou be.	Altered] O happy shalt thou be, & it shall be well with Thee.
(488) Against the third verse.]	Marginal Note, apparently applicable to the whole Psalm.] *Q.* New Transl.
(489) In the Rubric after the Psalm.] *before the Lords Table*	Struck out.
(490) Ibid.] *Priest standing at the Table, and turning his Face towards them,*	Struck out, and the following single word inserted.] Minister.
(491) Among the Versicles.] Be unto them a tower of strength,	Altered] Unite them to one Another in sincere Love;
(492) The "Answer" thereto.] From the face of their enemy.	Altered] That They may rejoyce in each other All the days of their Lives.
(493) In the Prayer after the Versicles.] sow the seed of eternal Life in their hearts,	Struck out, and altered thus.] & plant thy fear in their hearts,
(494) In the next Prayer.] assist with thy blessing these two persons, that they may both be fruitful in procreation of Children, and also	Struck out, and altered thus.] to bless these Thy Servants with Children, if Thou, in thy wisdom seest It to be convenient for Them, & graunt Them to live
(495) In the third Prayer.] and amiable	Struck out.
(496) In the Rubric,] ¶ *Then shall the Priest say,*	"Priest" struck out, and altered.] Minister turning towards Them,
(497) In the Declaration from Holy Scripture, to be used if there is no Sermon.] All ye that are Married, or that intend to take the holy Estate of Matrimony upon you,	Struck out and altered.] Ye that are here present
(498) Ibid. Fifth paragraph.] Now likewise, ye wives, hear and learn your duties	Altered] Now hear the dutie
(499) After the said Declaration.]	The following Prayer and Benediction added.] Let us pray. O Almighty Lord & everlasting God, vouchsafe we beseech Thee to direct sanctify & govern both our hearts & bodies in the ways of thy Laws, & in ye Works of thy Com̄andments, that through thy most mighty ptection both here & ever we may be p̄served in body & soul, through our L^{d} & Saviour Jesus Christ. Amen.
	The Peace of God, &c.
(500) The concluding Rubric.] ¶ *It is convenient that the new married Persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*	Altered thus.] If the new Married Persons signify beforehand to ye Minister that they desire the holy Sacrament, there shall be a Com̄union. If they do not, they shall be exhorted to receive It as soon as They have an Opportunitie.

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(501) "THE ORDER FOR THE VISITA-" TION OF THE SICK."	
(502) In the first Rubric. Before] *notice*	Added] early
(503) Ibid.] *who coming into the sick Man's House, shall say,*	Struck out and altered] when ye Persons are come together the Minister shall say, Peace, &c.
(504) The second Rubric,] ¶ *When he cometh into the Sick Mans presence, he shall say, kneeling down,*	Struck out and altered.] Then kneeling dow̄ he shall pray as follows.
(505) At the end of the Lord's Prayer.] Amen.	Struck out, and altered.] for thine &c. Amē.
(506) In the Prayer, " Hear us" &c. Before] seriousness	Inserted, (but the following preposition "to" not altered accordingly.)] increas the
(507) Ibid.] That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the	Struck out and altered.] If It be thy good pleasure, restore Him to his form^r^ Health, & bless ye means us'd in ord^r^ to his recovery. & graunt that He may lead ye residue of his life
(508) Ibid.] or else give	Altered] And give
(509) In the Rubric after the first Exhortation to the Sick Person.] *Curate*	Altered] Minister
(510) In the said Exhortation.] gladly	Struck out.
(511) After the Answer,] All this I stedfastly believe.	The following Interrogatories added, the substance of which is contained in the next Rubric.] Minister. Do you truly & sincerely repent of all y^r^ sinns & begg of God forgiveness of Them through Jesus Christ? Do you, in this y^r^ sickness, submit y^r^self to the holy Will of God, to be disposed of for life or death, as to him shall seem good? Do you solemnly ꝑmise & vow, that if it shall please God to rays you up again, you will spend ye rest of y^r^ life in his fear, & live according to y^r^ holy ꝑfession? Do you forgive all the world, even y^r^ greatest Enemies, as you now desire forgiveness of God? Are you truly sorry for all ye wrongs you may have done any ꝑson whether in their good name or goods, or in any oth^r^ kind?

Are

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
	Are you willing to make reparation & restitution according to y^r^ Abilitie, in case you have not already done It?
	Have you to ye best of y^r^ knowledge, so made your will & settled y^r^ Estate, y^t^ no pson may be defrauded by It? or if you have not already done It, do you pmise to do It, if you have time?
	Is y^r^ Conscience troubled wth any weighty matter in wch you desire my Advice & Assistance?
(512) In the Rubric,] ¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all Persons that have offended him, and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his Goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his Executors.*	All this part of the Rubric struck out, as having been already wrought up into the form of the foregoing proposed Interrogations.
(513) Ibid. Fourth paragraph.] *After which confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*	Struck out, and at first altered thus: "Then ye Min: shall say ye Collect following. Ô most mercifull God &c. as on ye next page." But this alteration was afterward struck out also.
(514) The Absolution] Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.	Struck out; another form of Absolution being afterward inserted in the next page.
(515) In the next Rubric.] *Priest*	Altered] Minister
(516) After it.] Let us pray.	At first struck out, but afterward marked *stet*, and written again.
(517) In the Prayer. After] asswage *his* pain,	Added within brackets, thus—"[or mitigate his sickness]"
(518) After the Prayer.]	The following Rubric, form of Absolution, and Note, are inserted.] Then the Priest shall

The Printed Text, 1683–86.

Alterations and Amendments, 1689.

shall Absolve Him (if he humbly & heartily desireth It) in this Form.

Our Ld Jes: Ch: who hath left power to his Church to absolve all Sinn^{rs} who truly repent, & believe in Him, of his great mercy forgive Thee thine Offences; & upon thy true fayth & repentance by his Authoritie

(so) comitted to me, I pnoũce thee absolved from all thy Sinns, in ye name of ye Father, & of ye Sonn, & of ye h. Gh. Amen.

Q. about a Rubric or Canon for ye Abs. of ye Excom̃: in Extremis.

(519) The Rubric,] ¶ *Then shall the Minister say this Psalm,*

Not struck out, nevertheless a new Rubric substituted thus.] Then shall ye Minister say y^{s} Hymn.

(520) Psalm lxxi.] In thee, O Lord, have I put my trust, (&c.) Glory be to the Father, (&c.)

All struck out, and the following Hymn (as it is called in the new Rubric) substituted.]

Unto Thee do I lift mine Eys ô thou y^{t} dwellest in ye Heavens.

My help cometh frõ thee, ô L^{d}, who hast made Heaven & Earth.

ô L^{d} rebuke me not in thine Anger, neither Chasten me in thy displeasure. Have mercy upõ me for I am weak; ô save me for thy mercies sake.

Look upon my Affliction & my pain: & forgive me all my sin.

If thou, Lord, wilt be extreme to mark what is done amiss: ô L^{d} who may abide It.

But there is forgiveness wth Thee, that thou mayst be feared.

Ô Comfort ye Soul of thy Servant, for unto thee, ô L^{d}, do I lift up my soul.

For Thou, L^{d}, art good & gracious, & of great mercy unto all Them y^{t} call upon Thee.

Whome have I in heavẽ but Thee? & There is none upõ Earth y^{t} I desire besides Thee.

My heart & my flesh faileth: but God is ye strength of my heart; & my portion for ever.

It is good for me to draw near to God, & to put my trust in ye Ld God, that I may declare all thy works.

Glory be to ye Father &c.

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(521) In the Invocation, "O Saviour of the world" &c.] cross and	Struck out.
(522) Ibid. After.] bloud	Added] shed on ye Cross
(523) After the "Commendatory Prayer for a sick Person at the point of departure."]	Additional Title, without the intended Prayer therein mentioned; also the following Notes.] A Prayer to be said with ye Family if ye Min: be p^r^sent when the pson is departed, or be desired to come soon after. This form was not composed. *Q.* of more Pray^rs^ to be added to y^s^ Office?
(524) "THE COMMUNION OF THE SICK."	
(525) Between the Title and the General Rubric.]	The following Note inserted.] The whole office for ye sick may be us'd if the Persons concerned can bear It, & desire It. otherwise ye minister is to pceed as is here appointed.
(526) In the General Rubric. Within the parentheses.] *three, or two at the least*)	Finally altered thus.] Two or more if they may cōveniently be had)
(527) In the concluding Rubrics. At the end of the second paragraph.]	Added] unless ye Minister perceive Him ready to expire.
(528) Ibid. In the last paragraph.] *the Minister may onely*	Altered] the Minister alone may
(529) "THE ORDER FOR THE BURIAL "OF THE DEAD."	
(530) In the first Rubric.] *or have laid violent hands upon themselves.*	Altered] or have bin found to lay violent hands upon Themselves. unless such of Them as were capable had receiv'd Absolution according to ye former Office in ye Visit. of ye Sick.
(531) At the end of the Lesson taken from 1 Cor. xv.]	The following Rubric and shorter Lesson inserted.] Or this in colder or later seasons taken out of ye 1 Thess. 4. from vers. 13 to ye End. I would not have you to be ignorant, Brethren, concerning Them wch y^t^ ye sorrow not even as Others who have no Hope. for if we believe y^t^ Jesus dyed & rose again, even so y^m^ also wch sleep in

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
	in Jesus will God bring with him. For this we say unto you by ye word of ye Lord, y^t^ we, wch are alive, & remain unto ye coming of ye Lord, shall not prevent y^m^, wch are asleep. For ye Lord himself shall descend from Heaven wth a Shout, wth ye Voice of ye Archangel, & wth ye Trump of God, & ye dead in Christ shall rise first; Then we, wch are alive, & remain, shall be caught up together wth y^m^ in ye Clouds to meet ye Lord in ye Air, & so shall we ever be wth ye Lord. Wherefore Comfort one another wth these words.
(532) In the Rubric, "¶ When they come to the grave" &c.] *Priest*	Altered here, but not in the next Rubric] Minister.
(533) In the text following, fourth paragraph.] worthy	Altered] Righteous
(534) Ibid.] for any pains of death	Altered] Thro' any Temptations
(535) In the Words to be said "while the Earth shall be cast upon the Body."] of his great mercy to take unto himself the soul of our dear *brother*	Struck out and altered] to take out of this world ye soul of our Brother "[or Sister]" here departed &c.
(536) Ibid.] sure and certain hope	Altered] a firm belief
(537) Ibid.] to eternal life	Altered] of ye dead at ye last day in wch They who die in ye Lord shall rise again to æternal Life through &c.
(538) In the Rubric,] ¶ *Then the Priest shall say,*	"Priest" altered] Minister.
(539) At the end of the Lord's Prayer.] Amen.	Struck out and altered] for thine &c. Amen.
(540) After the Lord's Prayer.] *Priest.*	Altered] Minister.
(541) In the Prayer following.] deliver this our *brother* out of the miseries of this sinful world; beseeching thee that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we, with all those that are departed in the true faith of thy holy Name, may have our perfect	Struck out, and the Prayer thus altered on the interleaf.] Almighty God with whom do live ye Spirits of Them &c. pleased thee to instruct us in this heavenly knowledge, beseeching Thee so to affect our hearts therew^th^, y^t^ seeing we believe such a happy estate hereafter, we may live here in all holy Conversation & Godliness, looking for & hastening unto ye coming of ye day of God: That being then found of Thee in Peace w^thout^ Spott & blameless, we may have o^r^ pfect Consumation &c. Amen.

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(542) Ibid.] eternal and	Omitted.
(543) In the Collect.] as our hope is this our *brother* doth	Struck out.

(544) "THE THANKSGIVING OF WOMEN "AFTER CHILD-BIRTH, COMMONLY CALL-"ED THE CHURCHING OF WOMEN."

(545) In the first Rubric.] *decently apparelled*

Struck out with ink; but *stet* written with pencil in the margin.

(546) Ibid.] *Priest*

Altered] Minister

(547) The second Rubric,] (¶ *Then shall the Priest say this Psalm*)

Altered] (¶ Then shall the Minister say this Psalm or Hymn)

(548) Psalm cxvi.] I am well pleased: (&c.) Glory be to the Father, (&c.)

At first, in the third verse, "the pains of hell" was altered to "deadly pains"; and the tenth verse was marked with "*d*" &c. for omission. Afterward the whole text of this Psalm was struck out, and the following Hymn substituted.]

Blessed be ye Lord who hath not turned away my Prayer, nor his mercy from me.

I was in pain & I called on ye name of ye Lord, ô L^d^, I beseech thee, deliv^r^ my soul.

Gracious is ye L^d^ & righteous: yea o^r^ God is mercifull.

I love ye Lord, because he hath heard my voice & my supplication;

Because he hath inclined his Ear unto me: Therefore will I call upō him as long as I live.

I will pay my vows also unto ye Lord, & walk before him wth an upright heart.

Shew me thy waies ô Lord: Teach me thy paths.

Lead me in thy Truth, & learn me, for Thou art ye God of my salvation.

Give me und^r^standing & I shall keep thy Law; yea I shall observe It wth my whole heart.

Make me to go in ye path of thy Comandments, for therein is my delight.

Glory &c.

(549) In the Rubric after Psalm cxxvii.] *Priest*

Altered] Minister

(550) The next line.] Let us pray.

Struck out.

The Printed Text, 1683–86.	*Alterations and Amendments*, 1689.
(551) In the first Versicle after the rd's Prayer.] this woman	Struck out.
(552) In the Answer thereto.] putteth her trust in thee.	Altered] now returns her Thanks to Thee.
(553) In the second Versicle.] to her a strong tower;	Altered] her help & her defence,
(554) The Answer thereto.] From the face of her enemy.	Altered] That she may serve Thee in holiness & right: all ye days of her life.
(555) Before the Prayer.] Let us pray.	Struck out.
(556) In the Prayer.] woman	Struck out.
(557) Ibid. After] Child-birth;	Inserted] make her ever mindfull of thy great mercy to Her, & of her vows unto Thee. & graunt
(558) After the concluding Rubric.]	Additional Rubric and Title, but without the text of the Collect thereby intended.] Then ye Blessing is to be us'd if this Office be us'd before or after Service. A Collect wch may be said imediatelie aft^r^ ye woman is deliver'd.

(559) "A COMMINATION, OR DENOUNC-
"ING OF GOD'S ANGER AGAINST SIN-
"NERS, WITH CERTAIN PRAYERS TO BE
"USED ON THE FIRST DAY OF LENT, AND
"AT OTHER TIMES, AS THE ORDINARY
"SHALL APPOINT."

This Title struck through, and the following Notes written over it.] The proper Office for Ashwednesday.

See Ashwednesday.

(560) In the first Rubric.] *Priest*

Altered "Minister"; and the Rubric left standing, though repeated in the following alteration.

(561) The whole Preface, with the Curses and Answers taken from Dent. xviii.] Brethren in the Primitive Church (&c.) Cursed is the man (&c.)

Struck out, and the following Heading, new Preface, Blessings and other Versicles and Answers, substituted.]

The latter part of ye Office for Ashwednesday.

After Morning Prayer, ye Litany ended according to ye accustomed manner the Minister shall in ye Reading Pew or Pulpit say.

Brethren this Time of Lent upon wch we are now entred was, by ye Antient Church observed very religiously, & set apart All men examining themselves for true fasting, & for ye due preparation of all persons for ye worthy receiving ye Comunion

The Printed Text, 1683-86.

Alterations and Amendments, 1689.

nion at Easter, & was of good Use till Superstition corrupted it, When all ye Fasting of this Season came to be placed in a distinction of Meats, upon wch an undue Value was set; And instead of Mens humbling themselves before God, & mourning for their Sins, & turning to God with all their hearts, & bringing forth Fruits worthy of Repentance, Auricular Confession, together wth outward Peñances, were ye things mainly insisted on. But in order to ye rectifying these abuses, & returning to ye Antient Practice, you must know y^t^ Fasting is of no value, but as it is joyn'd wth Prayer, & ye Afflicting of our Souls before God. Nor does it consist in ye distinction of Meats but in such a Restraint of bodily Appetites as disposes the Mind more for Prayer. Nor are Fasting, Prayer, or our sorrowing for Sinn, of any Value in ye Sight of God, but as they tend to work in us true Repentance, wch is a reall Change both of our Heart & Life, by wch we become assured of Gods Love & Favour to us; since by this onely we can certainly know that God has forgiven our Sins, if we ourselves do truely forsake them. But in order to your Understanding aright ye Necessity of Fasting & Prayer, I shall set before you good & Evill, Life & Death, Blessing & Cursing, in ye Words of God himself, who cannot lye, & in whom there is neither Variableness nor Shadow of turning. I shall read to you both some of ye Blessings of ye Gospell, as also some of the heavy Denunciations of Gods Wrath, y^t^ are set down in ye New Testament, that in these you may see both ye Blessedness to wch our Saviour calls us as also ye Dreadfull Judgments of God against impenitent Sinners; & y^t^ by these you may be warned to flee from ye Wrath wch is to come & to lay hold on Eternal Life.

Min:

Blessed are ye poor in spirit: for theirs is ye Kingdō of Heaven.

People.

L^d^ have mercy upon us, & make us partak^rs^ of y^s^ Blessing.

Min:

Blessed are they y^t^ mourn: for They shall be comforted.

People.

The Printed Text, 1683–86.

Alterations and Amendments, 1689.

People.
L[d] have mercy &c.

Min.
Blessed are y[e] meek: for they shall Inherit y[e] Earth.

People.
L[d] have mercy upō us & make us partak[r]s &c.

Min.
Blessed are They w[ch] do hunger & thirst aft[r] righteousness: for They shall be filled.

Peo:
L[d] have &c.

Min.
Blessed are y[e] mercifull: for They shall obtain mercy.

Peo:
L[d] have mercy &c.

Min:
Blessed are y[e] pure in heart: for They shall see God.

Peo.
L[d] have mercy &c.

Minister.
Blessed are y[e] Peacemakers: for They shall be called y[e] Children of God.

People.
L[d] have mercy &c. this blessing.

Minister.
Blessed are They w[ch] are persecuted for righteousness sake: for theirs is y[e] Kingdom of Heaven.

People.
Lord have mercy upon us & indue us wth all these Graces, & make us partakers of y[e] blessedness pmised to Them, we hūbly beseech Thee.

Minister.
You have already heard y[e] blessings pmised to y[e] obedient, now hear y[e] Judgm[t] of God denounced against Sinners.

1 Cor. 6. 9 to 10.

Know ye not y[t] y[e] unrighteous shall not inherit y[e] Kingdom of God? be not deceived neither fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abusers of themselves wth mankind, nor Thieves, nor Covetous,

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
	tous, nor drūkards, nor Revilers, nor Extortioners, shall inherit ye Kingdom of God?
	People.
	O L^d^ p^r^serve us frō these Sinns, & frō thy wrath wch they justly deserve.
	Min:
Galat 5. 19 to 22.	The works of ye Flesh are manifest wch are these, Adultery, fornication, uncleanness, Lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditiōs, Heresies, Envyings, murthers, drūkenness, revellings & such like: of ye wch I tell you before as I have also told you in time past that they wch do such things, shall not inherit ye Kingdom of God.
	People.
	ô L^d^ p^r^serve us frō these Sinns, & frō thy wrath wch they justly deserve.
	Min.
Ephes. 5. 5. 7.	This you know that no whoremonger, nor unclean pson, nor Covetous man who is an Idolater, hath any Inheritance in the Kingdom of Christ & of God. Let no man deceive you wth vain words, for because of these Things cometh ye wrath of God upō ye children of disobedience.
	People.
	Frō these & all other Sinns, & frō thy wrath wch they justly deserve, save & deliver us we humbly beseech Thee ô L^d^.
(562) In the Exhortation after the Curses. After] Now seeing that	The following passage inserted.] all They are blessed who truly obey God according to his holy word; let his Goodness lead us to repentance, & to such a godly righteous & sober life, y^t^ we may not fall short of ye blessedness wch he hath pmised to all that love him. And seeing that All they are accursed &c.
(563) Ibid. Within parentheses.] judgment hanging over our heads, and always ready to fall upon us)	Altered] judgments hanging over the heads of the wicked, and always ready to fall upon them)
(564) Ibid.] penance.	Altered] repentance.
(565) In the Versicles and Answers after the Lord's Prayer.] save	Altered] hear
(566) Ibid.] That put their trust in thee.	Altered] Who have now made their Supplicatiōs to y^ee^.

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(567) Ibid.] Send unto them help from above.	Altered] L^{d} cause thy face to shine upō us.
(568) Ibid.] And evermore mightily defend them.	Altered.] Y^{t} we may ev^{r}more rejoyce in y^{ee}.
(569) After the last mentioned line.]	Added.] Minister. Put thy Laws in our Hearts. Answer. And rememb^{r} o^{r} Siñs & Iniquities no more.
(570) After the Versicles &c.] Let us pray.	Struck out.
(571) In the Prayer.] by sin are accursed,	Altered] accuse them of sin,
(572) In the next Prayer.] meekly	Altered] humbly
(573) Ibid.] make haste to	Struck out.
(574) Ibid. After] help us in this world,	The comma struck out, and these words added.] by thy grace,
(575) Title-page and Imprint.] "THE PSALTER OR PSALMS OF DAVID, "AFTER THE TRANSLATION OF THE "GREAT BIBLE, POINTED AS THEY ARE "TO BE SUNG OR SAID IN CHURCHES." "London, Printed by the Assigns [&c.] "1683. Cum Privilegio."	The Title-page and Imprint, and the whole text of the Psalter, remain without alteration.
(576) Against the Heading] The Psalms of David.	Note.] This Translation was to be revis'd. D. Kidder had done it. But 'twas not examined for want of time.
(577) "FORMS OF PRAYER TO BE "USED AT SEA."	The whole standing without alteration.

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(578) Title-page, without imprint.] "THE FORM AND MANNER OF MAKING, "ORDAINING, AND CONSECRATING OF "BISHOPS, PRIESTS, AND DEACONS, AC- "CORDING TO THE ORDER OF THE "CHURCH OF ENGLAND."	The word "Priests" altered thus.] Presbyters (comonly call'd Priests)
(579) In "The Preface" on the back of the Title. First line.] unto all Men diligently reading	Struck out and altered] from
(580) Ibid. Third line.] time	Altered] times
(581) After the Preface.]	The following additional passages on the interleaf, with a parting stroke above the first and third paragraphs.]
	The Persons who desire to be ordained, shall send their Testimonials to the Bishop from the Place of their present Residence at least a moneth before. And come Themselves to be examined at least a week before.
	After ye Receipt of ye Testimonials the Bishop shall give order that public notice be given of their desiring holy orders, in the Church, Chappell, or College where they reside, the Lords-day before the Ordination-day.
	Whereas we have bin often impos'd upon by Men pretending to Orders in the Church of Rome, it is therefore humbly propos'd whether Since We can have no certainty concerning the Instruments of Orders wch They show, They may be admitted to serve as deacons or Presbyters of this church without being ordain'd according to the following Offices.
	The Commissioners proceeded no further for want of time; The Convocation being mett.
	[Notwithstanding this Note, the following Alterations and Amendments are contained in the Volume; which may be supposed (from the Diary of the Commissioners) to have been prepared by a Committee of the Board, but not finally revised by the Board itself. *W. H. B.*]

The Printed Text, 1683-86.	*Alterations and Amendments*, 1689.
(582) "THE FORM AND MANNER OF "MAKING OF DEACONS."	
(583) In the Rubric before the Litany.] *sing or*	Struck out.
(584) After the Oath of Supremacy. In the first Interrogation. Before the words,] to serve God	Added] having a sincere & fervent desire to
(585) In the second Interrogation.] Realm	Altered] Church of England
(586) Ibid.] Ministry of the Church?	Altered] Order & Ministry of Deacon?

(587) " ¶ THE FORM AND MANNER OF "ORDERING OF PRIESTS."

In this Title, the *full stop* altered to a *comma;* and this explanation added.] i. e. Presbyters.

(588) Against the General Rubric.]

The following Notes and additions are written on the interleaves, but without any mark to show where it was proposed to insert them.] Seing The Reformed Churches abroad are in that imperfect State that They cañot receive Ordination from Bishops; It is humbly propos'd, whether They may not be receiv'd by an Imposition of A Bishops hands, in these or such like words.

Take Thou Authoritie to preach the word of God & to minister ye Holy Sacraments in this Church as (*q* where) thou shalt be lawfully appointed thereunto.

q at home

q elsewhere

Whereas it has bin ye constant practice of ye Antient Church to allow of no Ordinations of Priests i. e. Presbyters, or Deacons w^th^out a Bishop, & that it has bin likewise ye constant Practice of this Church ever since ye Reformation, to allow none that were not ordained by B^ps^ where they could be had; yet in regard that several in this Kingdō have, of late years, bin ordained only by Presbyters, The Church being desirous to do all y^t^ can be done for Peace, & in order to ye healing of our dissensions, has thought fitt to receive such as have bin ordained by Presbyters only to be ordained according to this Office with y^e^

The Printed Text, 1683-86.

Alterations and Amendments, 1689.

ye Addition of These words in these following places.

Archd: Reverend Father &c. order of Priesthood, If they shall not bin already Ordain'd.

B^p^. Good People &c. Priesthood &c. If they have not bin already Ordain'd.

Q. B^p^. Receive ye H. Gh. for ye office & work of a Priest in ye Ch. of God now committed unto Thee by ye Imposition of our hands, if Thou hast not bin already ordain'd.

By which as she retains her opinion and Practice wch make a B^p^ necessary to the giving of Orders when He can be had; so she do's likewise leave all such Persons as have bin ordain'd by Presbyters only, the freedom of their own Thoughts concerning their former Ordinations. It being, wth all, expressly pvided that this shall never be a Precedent for ye time to come, & y^t^ It shall only be graunted to such as (so) have bin ordained before the Day of (so)

The Letters of Orders are to be given them in so much of the Form as was used in Ireland upon the Return of K. Ch. ye 2^d^ to his Kingdomes, by D. Bramhall, Archb^p^. of Ardmagh.

—— Non annihilantes priores ordines (si quos habuit) nec validitatem nec invaliditatem eorundem determinantes, multò minus omnes ordines sacros Ecclesiarum Forinsecarum condemnantes, quos proprio Judici relinquimus; sed solummodo supplentes, quicquid prius defuit per Canones Ecclesiæ Anglicanæ requisitum, et providentes paci Ecclesiæ ut Schismatis tollatur occasio, et conscientijs Fidelium satisfiat, nec ullo modo dubitent de ejus Ordinatione, aut actus suos presbyteriales tanquam invalidos aversentur: In cujus rei Testimonium..

(589) The metrical Translation and Paraphrase of the Latin Hymn, *Veni Creator Spiritus*.] Come, Holy Ghost, our souls inspire, (&c.) Come, Holy Ghost, eternal God, (&c.)

The first and second pages struck out, and this Note written on the interleaf.] New Hymns to be compos'd.

(590) The words of Ordination pronounced by the Bishop at the Imposition of Hands.]

Struck out; and the following Proposal, and new Form, written on the interleaf.]

Whereas

The Printed Text, 1683-86.

Hands.] Receive the Holy Ghost for the Office and work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

(591) Against the said Words of Ordination, and the Rubric preceding it.]

(592) Between the next Rubric, and the Words pronounced in delivering the Bible: viz. before] Take thou Authority (&c.)

(593) In the first Collect. Against the words,] Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy Word, (&c.)

Alterations and Amendments, 1689.

Whereas It was ye constant Practice of ye Church to ordain by Prayer, wch practice continu'd for many Ages & y^t^ ye pnouncing these words "[Receive the Holy Ghost]" in ye Imperative Mood, was brought into ye Office of Ordination in ye darkest Times of Popery; It is humbly submitted to ye Convocation, whether it be not more sutable unto ye general Rule the Ch. of E. has gone upon of conforming her self to ye primitive Church to put these words in some such form as this.

'Pour down, ô Father of Lights, ye holy 'Ghost on this thy Servant, for ye Office & 'work of a Priest in ye church of God, now 'cõmitted unto Him by ye Imposition of our 'hands that whose sinns he do's forgive they 'may be forgiven, & whose sinns he doth 'retain they may be retained, & y^t^ he may 'be a faithfull dispenser of Gods holy Word '& Sacraments, to y^e^ ædification of his 'Church, and ye glory of his holy name 'through Jesus Christ, to whome with y^e^ 'Father & ye Holy Ghost be all Honour & 'glory world w^th^out End. Amen.'

The following Note written on the margin by a different hand, with many abbreviations.] S. Aug. l. 15. de Trin. Cap. 27. Quomodo ergò De^9^ nõ est Qui dat Sp^m^ Sanctũ? imo quant^9^ De^9^ est Qui dat Deũ? neqȝ enim Aliquis Discipulorũ ei^9^ dedit Sp^m^ S^m^. Orabant quippe ut veniret in eos Quib^9^ man^9^ imponebãt, nõ Ipsi enim dabant. Quem morem in suis p̃positis etiã nunc servat ecclesia.

[N. B. This is the passage, mentioned in the Diary of the Commissioners, p. 23, as having been produced by the Dean of Canterbury, in the discussion of this part of the Liturgy; and is quoted there, with some variations. This marginal Note was therefore, perhaps, written by Dean (afterward Archbishop) Tillotson himself. *W. H. B.*]

Added, as part of the Words to be used by the Bishop.] In the name of ye Fath^r^, & of ye Sonn & of ye holy Ghost,

In the margin, a mark of doubt, largely written with pencil.] *Q.*

The Printed Text, 1683–86.	*Alterations and Amendments*, 1689.
(594) "THE FORM OF ORDAINING OR "CONSECRATING OF AN ARCHBISHOP "OR BISHOP; WHICH IS ALWAYS TO BE "PERFORMED UPON SOME SUNDAY, OR "HOLY-DAY."	
(595) The metrical Translation and Paraphrase of the Latin Hymn, *Veni Creator Spiritus*, as before.]	The first page struck out, and this Note written on the interleaf.] New Hymns to be compos'd.
(596) In the Doxology of the metrical Translation.] merit,	Underlined and marked with pencil.] Q.

(597) Title-page without imprint.] "A "FORM OF PRAYER WITH THANKS-"GIVING, TO BE USED YEARLY UPON "THE FIFTH DAY OF *NOVEMBER*. A "FORM OF PRAYER TO BE USED UPON "THE THIRTIETH DAY OF *JANUARY*. A "FORM OF PRAYER WITH THANKS-"GIVING, TO BE USED YEARLY UPON "THE NINE AND TWENTIETH DAY OF "*MAY*."	
(598) In the Service for 30 January. In the substitute for the First Collect at Morning Prayer. Against the words,] (the shedding whereof nothing but the bloud of thy Son can expiate)	Marginal Note.] This may be s^{d} of every Sin, & is, therefore ye less pp.

THE

THE foregoing is a true and authentic Copy of the Alterations and Amendments of the Liturgy, which were prepared by the Commissioners appointed by Royal Letters Patent, dated the seventeenth day of September, in the first year of the reign of King William and Queen Mary, and are contained in an interleaved copy of a black letter edition of the Book of Common Prayer, printed in 1683, and published in 1686, (as appears by the several Title-pages,) remaining in the special custody of the Archbishop of Canterbury, at Lambeth Palace, according to the terms of certain Papers of "Directions" transcribed among the Illustrative Documents that accompany this Copy.

On the outside of the cover, in front of the said interleaved Volume, is the following Note, written by Dr. Edmund Gibson, Bishop of London, within the pannel of the binding:—

> "This Book is to be deposited in Lambeth Library, together with the "Papers, which belong'd to Archb. Tenison, and remain now, digested "under their proper heads, in my Closet at Fulham, at the end of my "Study."
>
> Signed, "E. L."

The following Note or Extract, in the same handwritings as those of the Alterations and Amendments, is written on a flyleaf at the beginning of the said interleaved Volume:—

> "After the Kalendar &c. just before Catechismꝰ &c. in yᵉ Preces privatæ set forth by Author: of Q. Eliz. in 1573. in 16°. See Admon: ad Lectorē.
>
> "Ubi in Calendario, singulis ferè diebus uniuscujusqꝫ mensis, Sanctorum (quos vocant) nomina apposuimus: Id eò fecimus amice Lector, non quòd eos omnes pro divis habeamus, quorum aliquos ne in bonis quidem ducimus: Aut quod alioqui (si Sanctissimi sint) ijs divinum Cultum atqꝫ Honorem tribuendum censeamus: Sed ut certarum quarundam rerum, quarum stata tempora nosse plurimum refert, quarumqꝫ ignoratio nostris hominibus obesse possit, quasi Notæ quædam sint atqꝫ indicia. Atqꝫ ha[e]c quidem hujus facti et instituti nostri ratio esto. Vale."

In the foregoing Copy, care has been taken to transcribe all the manuscript Alterations, Amendments, Notes, Proposals, Suggestions, and Queries, of every description, contained in the said interleaved Volume, *verbatim et literatim*, with scrupulous adherence to the forms of spelling, abbreviation, and punctuation, observed in the Original; together with all such cancelled or altered passages thereof, (herein carefully distinguished as such,) which appear in any manner or degree to be important. In the first column of this Copy are given, all the titles and headings of the said Book of Common Prayer, within inverted commas; and all such quotations of the printed text, with apt words describing the same, as are needful to show to what parts of the Liturgy the Alterations and Amendments relate. In the second column are given, first, such descriptive

tive words as aptly and truly express the nature of the several Amendments, whether they consist of omissions, alterations, additions, or otherwise; and secondly, the Amendments themselves, separated from the said descriptive words by an excluding bracket. It is also to be observed that, where any brackets occur in the manuscript Amendments, they are distinguished from my own brackets, in this Copy, by inverted commas, thus "[ ]."

I hereby certify that the foregoing Copy has been made under my superintendence and direction; and that it has been repeatedly revised and carefully examined and compared with the Original, by me; also that I have numbered the several Titles, Amendments and Notes, in 598 distinct articles, for convenient reference thereto.

Lambeth Palace,
5 May 1854.

Willm. Henry Black,
Late Assistant Keeper of the Public Records.

ALTERATIONS AND AMENDMENTS OF THE LITURGY,

1689.

COPIES OF

ILLUSTRATIVE DOCUMENTS,

FROM THE

ARCHIEPISCOPAL RECORDS AND LIBRARY

AT

LAMBETH PALACE.

I. The Royal Commission to the Archbishop of York and others, dated 17 September, 1 William and Mary, 1689.

II. Diary of the Proceedings of the Commissioners, from 3 October to 18 November, 1689; written by Dr. John Williams, a Commissioner.

III. IV. Directions, from the Dean of the Arches, respecting the Custody of the Interleaved Copy of the Liturgy, containing the Alterations and Amendments prepared by the Commissioners.

I.

From the Original Commission under the Great Seal of England, among the Archiepiscopal Records at Lambeth Palace, in the Eleventh Volume of "Chartæ Antiquæ."

William and Mary by the Grace of God King and Queene of England Scotland France and Ireland Defenders of the Faith &c. To the most Reverend Father in God Thomas Lord Archbishopp of Yorke, The Right Reverend Fathers in God Henry Lord Bishopp of London, Peter Lord Bishopp of Winchester, William Lord Bishopp of St Asaph, Thomas Lord Bishopp of Rochester, Thomas Lord Bishopp of Carlisle, Jonathan Lord Bishopp of Exeter, Gilbert Lord Bishopp of Salisbury, Humphry Lord Bishopp of Bangor, and Nicholas Lord Bishopp of Chester And to our Trusty and Welbeloved John Tillotson Doctor in Divinity and Deane of Canterbury, Edward Stillingfleet Doctor in Divinity and Deane of St Pauls London Simon Patrick Doctor in Divinity and Deane of Peterborough Richard Megott Doctor in Divinity and Deane of Winchester John Sharp Doctor in Divinity and Deane of Norwich Henry Aldridge Doctor in Divinity and Deane of Christ Church William Jane Doctor in Divinity and Regius Professor in Divinity in Our University of Oxford, John Hall Doctor in Divinity and Margaret Professor in Divinity in Our said University Joseph Beaumont Doctor in Divinity and Regius Professor in Divinity in our University of Cambridge John Mountague Doctor in Divinity and Master of Trinity Colledge in our said University John Goodman Doctor in Divinity and Archdeacon of Middlesex William Beveridge Doctor in Divinity and Archdeacon of Colchester John Battely Doctor in Divinity and Archdeacon of Canterbury Charles Alston Doctor in Divinity and Archdeacon of Essex Thomas Tenison Doctor in Divinity John Scott Doctor in Divinity Edward Fowler Doctor in Divinity Robert Grove Doctor in Divinity John Williams Batchelor of Divinity and Richard Kidder Batchelor in Divinity Greeting. Whereas the particular formes of Divine Worshipp and the Rites and Ceremonyes appointed to be used therein, being things in theire owne nature indifferent and alterable and soe acknowledged it is but reasonable that upon Weighty and Important Consideracõns according to the various Exegency of tymes and occasions such changes and alteracõns should be made therein as to those that are in place and Authority should from tyme to tyme seeme either necessary or expedient And whereas the Booke of Canons is fitt to be reveiwed and made more suitable to the state of the Church And Whereas there are defects and abuses in the Ecclesiasticall Courts and Jurisdiccõns and particularly there is not sufficient Provision made for the removing of scandalous Ministers and for the reformacõn of manners either in Ministers or people

And

And Whereas it is most fitt that there should be a strict Method prescribed for the Examinacõn of such persons as desire to be admitted into Holy Orders, both as to theire Learning and Manners Wee therefore out of Our pious and Princely Care for the good Order Edification and Unity of the Church of England coñitted to Our Charge and for the reconciling as much as is possible of all differences among Our good Subiects and to take away all occasions of the like for the future have thought fitt to Authorise Empower and Require And by these Our Letters Patents Wee Doe Authorize Empower and Require You the said Thomas Lord Archbishopp of Yorke Henry Lord Bishopp of London Peter Lord Bishopp of Winchester William Lord Bishopp of St Asaph Thomas Lord Bishopp of Rochester Thomas Lord Bishopp of Carlisle Jonathan Lord Bishopp of Exeter Gilbert Lord Bishopp of Salisbury Humphry Lord Bishopp of Bangor Nicholas Lord Bishopp of Chester John Tillotson Edward Stillingfleet Simon Patrick Richard Megott John Sharp Henry Aldridge William Jane John Hall Joseph Beaumont John Mountague John Goodman William Beveridge John Battely Charles Alston Thomas Tenison John Scott Edward Fowler Robert Grove John Williams and Richard Kidder or any nyne or more of you whereof three to be Bishopps to meet from tyme to tyme as often as shall be needfull and to prepare such Alteracõns and Amendments of the Liturgy and Canons and such proposalls for the Reformacõn of Ecclesiasticall Courts and to Consider of such other matters as in your Judgment may most conduce to the ends above mencõned soe that the Things by you soe considered and prepared may be in a readinesse to be offered to the Convocacõn at theire next meeting and when approved by them may be presented to Us and Our two houses of Parliament that if it shall be Judged fitt they may be establisht in due forme of law. In Witnes whereof Wee have caused these Our Letters to be made Patents. Witnes Ourselves at Westminster the seaventeenth day of September in the first yeare of Our Raigne.

Per Breve de privato Sigillo.

Barker.

(Indorsed)

Coñission for Regulateing and Inspecting into Ecclesiasticall Affayres.

Barker.

The foregoing is a true copy of the Original Letters Patent preserved among the Archiepiscopal Records at Lambeth Palace, examined by me. There is also, among Bishop Gibson's Manuscripts, in the Library, (Lambeth MSS. No. 933, article 12,) a document intitled, "A Copy of the Ecclesiastical Coñission A. 1689, taken from ye Original by Th. Tenison D. D." But it is both defective and inaccurate in several respects. The same Commission is inrolled in the Records of the High Court of Chancery, in the fourth part of the Patent Roll of the first year of William and Mary, number 35; as appears by an Office-copy in the Archbishop's possession.

W^{m}. H. Black.

Lambeth, 1 May 1854.

II.

Page 1.]

A DIARY

Of the proceedings of the Commissioners appointed by K. William & Q. Mary to revise the Common prayer, 1689.

Taken by Dr. Williams now Bishop of Chichester, one of the Commrs. every night, after He went home from the several Meetings.

There was an appointment made by direction from the Lord Bishop of London, for their meeting at the Jerusalem Chamber at 9 *o* Clock, Octor. 3. 1689.

Sess. 1. Oct. 3. The first thing done was the opening of the Comiss^{n}. Dr. Sharp Dean of Norwich being desired to read it.

The tenor of it was in these Words "We do authorise, empower & re-
" quire you - - - - Archbp of York &c. and any Nine or more of You
" whereof 3 to be Bishops, to meet from time to time, as often as shall be
" needfull and to prepare such alterations and amendments of the Liturgy
" & Canons, and such proposals for the Reformation of Ecclesiastical
" Abuses and to consider of such other matters as in Your Judgment may
" most conduce to the ends above mentioned; so that the things so by you
" considered and prepared may be in readiness to be offered to the Con-
" vocation at their next Meeting, and when approved by them may be
" presented to Us & Our 2 houses of Parliament, and that if it shall
" be judged fitt they may be established in due form of Law——Sept. 17.
" 1689.

The Names of the Persons appointed to be Commissioners.

Ten Bps. viz. Dr. Lamplugh Arch Bp. of York[1], Dr. Compton Bp. of London[2], Dr. Smith Bp. of Carlisle[3], Dr. Mews Bp. of Winchester[4], Dr. Floyd Bp. of St. Asaph[5], Dr. Sprat Bp. of Rochester[6], Dr Burnet* Bp. of Salisbury[7], Dr. Trelawny Bp. of Exon[8], Dr. Humfreys Bp. of Bangor[9], Dr. Stratford Bp. of Chester[10].

* Page 2.]

Six Deans, Tillotson of Canterbury[1], Stillingfleet of St. Pauls[2], Patrick of Peterb[3]: Meggot of Winton[4], Sharp of Norwich[5], Aldridge of Xt. Church[6].

4 Professors & Drs. of Universities } Oxford { Hall / Jane } Cambridge { Beaumont / Mountague }

4 Arch

4 Arch Deacons—Goodman, Beveridge, Alston, Battley.

6 of the London Clergy—viz, Tenison, Grove, Scott, Fowler, Kidder, Williams.

Of those there met at that time 17 viz. 5 B^{ps}. whereof 2 Elect, 5 Deans and 7 others.

B^{ps}. of London, Rochester, St. Asaph—Elect of Worcest. (Stilling.) and Chich^{r}. (Patr.) Deans of Canterb. Norwich, Winchest. X^{t}. Church, Glouces-ter. others, Beveridge, Tenison, Grove, Scott, Alston, Kidder & Williams.

NB. 1. Before the 2^{d} Sess. D^{r}. Stillingfleet was B^{p}. of Worcester and D^{r}. Patrick B^{p}. of Chichester.

2. In Sess. 9 D^{r}. Tillotson appears as Dean of Pauls, and D^{r}. Sharp as Dean of Canterbury.

3. Of the aforesaid Coñiss^{rs}. never sat York, Carlisle, Exeter, Beaumont, Mountague, Battley—B^{p}. of Rochester came only twice and not after Sess. 2. Octob. 16. D^{rs}. Jane, Aldridge, Meggott came not after Sess. 3. Oct. 18.

After the reading of the Coñission the first point proposed to be debated was the reading the Apochrypha in the Church.

For it there were 3 things offered,

1. That leaving it out wou'd give great offence to the People—thus D^{r}. B. Page 3.]
2. That if not the whole allowed to be read yet some parts of the most usefull should be retained—By D^{r}. Jane.
3. It was desired that We should not proceed in these matters till We had a greater Number, and without more time to Consider —D^{n}. of Winton.

To the two former it was answered, That besides the Objections against particular parts of it, the Whole was of no Authority, That it gave too great a Countenance to the Pretentions of the Church of Rome, and shewed too great a Respect to the Books themselves——To the last it was said—That the Time was short and the matter would not admit long delays. 2 That what was done here was no determination and that the whole was to be left to the Convocation——It was carry'd against the Apochrypha.

The next point in Debate was the Version of the Psalms in the Common Prayer. It was debated whether keep the Old Translation, or have y^{t} altered, or wholly take in the new.

Here Mr. Kidder was desired to give some account of what He (at the desire of some of the B^{ps}.) had observed. He shewed that the first half was faulty, the latter much better, (and from thence he collected that the Translator by that Time he had gone through the first half grew weary of his Work, and rather chose to Translate it a new, then patch it up as before) and that it differed from the LXX as well as from the Hebrew.

Mr. K.

Page 4.] Mr. K. and Mr. W. then withdrew (about 12 *a* Clock) going out of Town.

It seems They gave several Their parts, and Adjourned till Monday, Oct. 14.

On Monday Oct. 14 only 7 or 8 met viz. . . . . and adjourned till Wednesday following at 10 in the Morning.

Sess. 2 } On Wednesday Oct. 16. at 10 o'Clock, met 18 of the Comiss^rs.
Oct. 16 } viz.

6 Bishops, London, Winton, Rochester, St. Asaph, Worcester, Chiches^r.

6 Deans, Canter^y, Norwich, Winchest^r. X^t Church, Gloc^r. Peterbrō.

6 others, Beveridge, Tenison, Grove, Scot, Alston, Williams.

In the first place the B^p. of Rochester spoke to this purpose, That He questioned the Authority of this Comiss^n; and whether it was not ꝑmunire to meet according to it, That a burnt Child dreads the Fire, and that he shou'd not think himself safe unless He had it under the hands of the 12 Judges, having in his former Case had Judges on his Side, That if it was legal, yet however He questioned whether this was not dissolved, and that there needed a new Commission, and that 1. Because the quality of some of the Persons therein concerned was altered; Such as He a few days ago had the Honour to lay his hands upon; and 2. because there were but 7 at the last meeting that Adjourned the Court; and that the Comiss: made 9 at least of the Quorum. He urged further that He could not See how We could enter upon such matters having given Assent and Consent to Them; That it was to accuse the Church, and Condemn it as if it needed; That this was to prevent the Convocation, and that it could not be taken well by them to be called together to Confirm that which They had no hand in: That this wou'd provoke the Parliament.

This ended, the D^n. of Gloc^r. D^r. Jane stood up and said, that what the B^p. of Rochester said, had convinced him and He was of the same mind.

To this was reply'd especially by D^r. Patrick B^p. of Chichest^r, 1. That sure there was no comparison between the late Eccl:cal Comission and this: For here was nothing to be determin'd, and They were only called together to advise and give their Opinion; not to determine concerning right and wrong "[The B^p. of Rochest^r. said He would not compare Them]." 2. Nor betwixt the Judges then that were corrupted and gave Verdict against Law, and these that acted according to Law; and that They had consulted some of them (as well as the King had) and They said it was lawfull; for there was no Law to hinder the King from calling any Persons together for Their Advice, and this the Words of the Comission shewed was no more. 3. The Bishop of London said, that it was approved by the Lords House, and besides if this Comission shou'd end without effect, the Work wou'd be taken out of Our hands and done without the Clergy. 4. That this was not to prevent the Convocation but to shorten

their

their Work, and that was usual in Parliament, and great Assemblies. 5. That all signify'd nothing unless the Convocation approv'd it.

Several other things were said by the B^ps., but being at some distance at first, I heard them not so well. Page 6.]

After some Debate, the B. of S^t. Asaph moved, that those that were not satisfyed about the Comission might withdraw and not be Spies upon the rest. Upon which D^r. Jane rose up to be gone, but was prevailed with to stay. And a motion was made to debate the matters before them as Friends or a private Comittee, but this others were against, because then They did not know how far the acting without a Comission might come within the Statute of Premunire.

However They sat down, and continued out that Assembly and it was desired that all things that happened at that Time might be kept Secret. Before which the D^n. of Peterborough was desired to read his Observations on the Psalms (as He had digested them) which He did, and that matter was again discoursed.

At last it was moved that They wou'd take Their Parts (but this the Deans of X^t. Church and Gloc^r. and Winchest^r. did not shew a concurrence in) and bring them again the next meeting.

So They Adjourned to Friday Oct. 18 at 1 of the Clock.

Oct. 16 The B^ps. of London and Worces^r, D^r. Alston and Williams, din'd at D^r. Patricks the B^p. of Chich^r. whither after dinner came D^r. Tenison and D^r. Grove and They together went over most of the Questions upon the Service.

Oct. 17. 10 in the Morning, there met at D^r. Beveriges the Dean of Peterburrow D^r. Grove D^r. Scott & Williams who went over the Calendar about the Lessons for Holydays and then came the B^p. of S^t. Asaph, and They went over part of those of the Week Days. Page 7.]

Sess. 3. Oct. 18. } Friday Oct. 18 at 1 in the Afternoon the Committee sat. Present 19—

B^ps. of London, Winton, St. Asaph, Salisbury, Worcest^r. Chich^r.—

Deans—Cant^ry. Winton, Norwich, X^t. Ch: Gloc^r. Peterb:

Doctors, Beveridge, Tenison, Grove, Scott, Alston, W^ma. & after^ds. D^r. Hall.

Then were read over the Queries upon the whole Service by D^r. Tenison.

The First thing taken into debate was the Ceremonies; but they had not gone far, before the Deans of X^t Ch: and Gloc^r. went out; who came no more.

They considered the Case of Godfathers, and it was propos'd that Parents (comprehending therein Grandfathers &c) might upon occasion be admitted.

As for the posture of the Sacrament, it was first moved that it might be kneeling or standing at Liberty, but at last it was agreed for those

that scrupled kneeling, that it shou'd be in some posture of Reverence, and in some Convenient Pew or Place in the Church so that none but those that kneeled, shou'd come up to the Rails or Table, And that the Persons scrupling shou'd some Week Day before come to the Minister; and declare that they cou'd not kneel with a good Conscience. This was
* Page 8.] agreed to, and drawn up. Only the B. of Winchester * moved that the Names of such Persons might be written down, but that was not approved, and after all He dissented from the whole.

They proceeded to the Cross. Dr. Bev: said, They might as well object against holding the Child in Arms, and that there was no end if We wou'd take away all scruples. It was argued this was a distinct thing from the other Ceremonies, For there must be some Time, Place, Posture, Habit; but this depended wholly upon human Institution, And after a full debate it was agreed, 1. That the Persons indulged were to declare in their Conscience They thought it Sinfull to have it used. 2. That the Children should be Baptized last, that were to be baptised without the Cross. This was drawn up and Assented to.

Then the Court rose up and adjourned till Monday Oct. 21 at 3 a clock.

Sess. 4. Oct. 21. } Oct. 21 at 3 a Clock. Present 15.

Bishops, London, St. Asaph, Salisb: Worcestr, Chichester.
Deans, Canterbury Norwich, Peterburrow.
Doctors, Beverige, Hall, Tenison, Grove, Scot, Alston, Williams.

Went over what was done about the Cross, (because the Bp. of London went then away before the rest) and agreed to leave out that of the Childrens being Baptised last—It was desired that some expedient shou'd be thought of for the ease of Ministers in the Use of the Cross.

They then proceeded to the Case of Godfathers. It was pleaded by Dr. Beverige, 1. That it was very Antient. 2. That We shou'd have a
* Page 9.] Care of going off from the practise * of the Universal Church, and that no instance cou'd be given in Antiquity where this was not used.

To which it was answered, That it was a very usefull and laudable practice and shou'd be encouraged, but withal it was too often made a matter
(So) of Interest. 2. That it was - - - - - - - as is publisht by Baluzius
(So) - - - - - - 3. That it was hard to find an instance of a Child Baptised before St. Cyprians Time.

At last it was agreed that a Rubrick should be drawn up, that if the Parent should say He cou'd not conveniently procure Godfathers, He himself shou'd be admitted to be a Sponsor.

Then it was proceeded to the Surplice, which held a long debate. All agreed, it was a matter of the least consequence; and it was debated whether to lay it wholly aside, but in Cathedrals, or to leave it as it is, or indifft. To lay it wholly aside would be to give offence and make a Schism, or encourage the Schism that was now setting a foot. To leave it

as

as it is wou'd not be to answer the end of the meeting, and to make what was the least necessary, the most. To leave it indifferent wou'd be the Occasion of continual Divisions.

The Bp. of London went here away, & adjourned till Wednesdy. 3 a Clock.

Here We continued a Sub-Comm̃ee. At last it was agreed, that a Rubrick shou'd be drawn up, to signify that We us'd it only as decent and Antient, and that if any Minister thought it unlawfull he might go to the Bp., who shou'd (as He thought fit) Appoint One to Officiate in the Service for Him. It was desired, We shou'd meet ye next Day at 10 a Clock as a Sub-Comm̃ee and Sit all Day.

Oct. 22. A Sub-Comm̃ee. Tuesday Oct. 22 Met as a Sub-Comm̃ee about 10. Present Page 10.]

Bps. St. Asaph, Salisb. Worcr. Chichesr.
Deans, Canterb: Norwich, Peterburrow.
Doctors, Hall, Beverige, Tenison, Grove, Scot, Williams.

Enter'd upon the Kalendar about Sts. Days, and determined only such to be inserted, that were allowed by Our Church, according to the First Book of Edw. 6.—Went over the Service Book in Order; Resolved to omit the Benedictus &c.—Agreed to leave out the Collect, *We are ty'd with the Chain* &c. as not being in the Original Book - - - - - Quere that; (So) for in some of the Books, it is not left out, but put into another place: - - - said, in that of Ely—Continu'd till about 5 a Clock. (So)

Sess. 5. Oct. 23. On Wednesday Oct. 23 the Comm̃ee Sat about 3 a Clock. Present 14.

Bps. London, Asaph, Salisb: Worcestr. Chichester.
Deans. Canterbury, Norwich.
Drs. Hall, Beverige, Tenison, Grove, Scot, Alston, Williams.

Went over what was done by the Sub-Comm̃ee—The cheif debate was about the Athanasian Creed—It was moved, either to leave it with an alias, or to leave out the Damnatory Clauses, or to leave it as it is with a Rubrick. For it was alledg'd 1. That it was Antient. 2 Received by Our Church ever since the Reformation. 3 Offence to leave it out; but granted that if it was to do now, it were better to omit it.

It was reply'd by the Bp. of Salisb: 1 That the Church of England received the 4 first General Councils that the Ephesine Council condemns any new Creeds. 2. That this Creed was not very antient, and the Filioque especially. 3. That it condemned the Greek Church whom yet We defend. —It was propos'd by the Bp. of Worcest. to have a Rubrick, that it shou'd be interpreted by Article - - - - of Our Church, and that the condemning (So) Sentences were only as to the Substance of the Articles; which was drawn up and approv'd of. Page 11.]

We sat till 6. and adjourn'd till 10 next day.

Sess. 6. Oct. 24. Thursday Oct. 24—met about 10 Present 13.
B^ps. London, Asaph, Salisb: Worcest. Chichester.
Deans, Norwich, Peterburrow.
Doctors, Hall, Beverige, Tenison, Scot, Alston, Williams.

Went upon the Offices of Baptism, and the Lords Supper.

About Dipping —— said it was the Custom to dip in England—B^p. of S^t. Asaph said, it was so still in some parts of Wales; putting in the head, and letting it run over the Body.—Orderd that both be inserted.

About the Lords Supper; Debated the Prayer of Consecration; that it was not the words, but the setting it apart by Prayer, that was the Consecration.

Ordered that when they Consecrate afresh they begin with the Prayer ——In the Trisagion, alter'd it to Thou O Holy One——Thou O Son of God with the Holy Ghost.

Page 12.] Here D^r. Tenison reproving D^r. Bev: he took so ill, that he was leaving; but D^r. T. ask'd his Pardon.

Adjourned till Friday, 1 a Clock.

Sess. 7. Oct. 25. Friday, Oct. 25. one a Clock, the Comiss^rs. Sat. P^rt. 15.
B^ps. London, Asaph, Salisb. Worcest. Chichester.
Deans, Norwich, Peterburrow.
D^rs. Goodman, Hall, Beverige, Tenison, Scot, Fowler, Alston, Williams.

Went over the Office of Baptism—Disputed the point of Regeneration
(So) —Beverige went away early—Enter'd upon the Catechism - - - - went
(So) away - - - - B^p. of London &c. Adjourned till Monday 3 a Clock, So We became a Sub-Commice, viz. B^ps. Salisb: Asaph, Worcest. Chich^r. D^rs. Tenison, Hall, Williams,—went over the rest of the Catechism.

Sess. 8. Oct. 28. On Monday Oct. 28. 3 a Clock—Present 12.
B^ps. London, Asaph, Salisb: Chester, Worcest. Chichester.
[No Deans. *W. H. B.*] D^rs. Hall, Tenison, Grove, Fowler, Scot, Williams.

There was a long Debate about Baptismal Regeneration, and the Phrase in the Office *Regenerated by Thy Holy Spirit.* It was desired by D^r. T. that either the latter part of it, *by thy Holy Spirit* might be left out, or explain'd, Forasmuch as the Phrase (as now used) implies an actual Change. It was answered, that the Phrase has been antiently apply'd to Baptism, and if there were not more in Baptism than the outward washing it would
* Page 13.] give away the Cause to the Anabaptists. * But it was again reply'd, Not so, because it was a Federal Regeneration; and what gave a Title to the Privileges of that Covenant, (of which the Assistance of the H. Spirit was One) according as They were capable of Them. It was Argued further, that this was a Phrase disputed by the Non-Conformists, and by all those that were against falling from Grace—It was said further, Baptism did unite us to the Spirit.

They

They proceeded to the Office of Confirmation, In the first place was read an Exhortation to be used sometime before Confirmation (as there is before the Sacrament) The first thing debated in that was that Hebr. 6 was applyed to it, and so apply'd as if Confirmation was of the Foundation. The B. of S. said it was of the Foundation respecting Government.—B. of A. said that it appeard to be so, because immediately follows the *βαπτισμοὶ*, by which the Baptism of Christ was distinguish'd from that of St. John. But B. W. that He thought it was - - - - - - (So)

It was agreed to be left out in the Exhortation. The Collect was mended by putting in New Testament Phrases into the place of the old. And it was agreed to, that there should be a Charge or Exhortation drawn up, to be used by the Bishop in the Close.

Adjourned till Wednesday 3 a Clock.

Sess. 9. Oct. 30. On Wednesday, Oct. 30. 3 a Clock. Present 15.
Bishops, London, Chester, Salisb: Worcest^r. Chichest^r.
Deans, Pauls, and Canterbury (D^r. Sharp). (So)
D^rs. Goodman, Tenison, Beveridge, Grove, Fowler, Scot, Alston, Williams.

Then was read what was done the last meeting about Confirmation and the Phrase *Regenerated* in the Prayer was objected against. Dr. Goodman, S. and T. said it was fitt to be expunged especially in the Thanksgiving, or moderated because of the Dissenters & because . . . . It was answer'd, That this was the Doctrine of all Reformed Churches, and that this could not be without altering the Office of Baptism the Catechism &c. and it was put to the Vote, whether it was now to be done, or left to the Convocation. Carry'd for the latter. Then they read the Charge to be used at the Conclusion of that Office, and after some Amendments proceeded to the Office of *Matrimony*. Agreed to make a Rubrick about the Ring; and to leave out *with my Body* &c. and put in other words for it. Page 14.] (So)

The B^p. of London went away about 5. The Court Adjourned till Thursday 3 a Clock.

Sess. 10. Oct. 31. Thursday Oct. 31. 3 a Clock. Present 9.
Bishops, London, Salisb: Chester, Worcest^r. Chich^r. Bangor.
D^n. of Pauls (D^r. Tillotson)
D^rs. Scot, Alston,

Considered the Office of Visitation of the Sick.

Adjourned til Friday Novr. 1. 2 a Clock.

Sess. 11. Nov. 1. Met Novr. 1. Friday about 2 a Clock Present 12. Page 15.]
Bishops, London, Salisb. Chester, Bangor. Chich^r.
Dean of Canterbury. (D^r. Sharp)
D^rs. Tenison, Fowler, Beveridge, Grove, Scot, Williams.

Review'd the Commination—Considered the Alterations to be made in it.

Then D^r. F. moved, that the business of the Athanasian Creed might be reheard, and he desired it might be left at Liberty with a *may be read* since he had convers'd with several Conformists and Nonconformists. The Conformists were Men of Eminence that were of that mind and some of them had not read it for many Years. The Nonconformists were desirous of it and were of the mind that no Creed should be used, but what was conceived in Scripture Expressions. However, it was thought more adviseable to leave it as it was and let the Convocation consider it. Both B. of Salisb: and Dean of Cant. undertaking to promote it in both Houses of Convocation.

Then they proceeded to the Business of *Ordination* which the B. of S. reduced to 3 Cases. 1. That of the Church of Rome. 2. Of the foreign Churches. 3. Of the Dissenters at home. As to the Church of Rome it was urged we had very great Reason now to question the validity of their (So) Orders, because that they Ordained without imposition of Hands (. . . . till after Ordination) and without the Form of Words *whosesoever Sins* &c. and then it was requisite that there should be an Intention, * Page 16.] which cou'd never be proved. But here it was *reply'd, We ought to be Cautious, because it has always been own'd by Our Church. And we also received Orders from them, And therefore the B^p. of L. said that We did not question the validity of their Orders, but the Sufficiency of the Evidence. And this was confirm'd, not only by the Cheats put upon us, but also because we had no Communion with that Church. D^r. Bev. reply'd, So it wou'd be with the Reformed. It was answer'd Not; Because there We have Communion, and they were willing to give us Satisfaction, but that the Church of Rome wou'd not do. And this was no more than what the Antient Church did, which wou'd not admit without Literæ formatæ. It was agreed to propose it, whether therefore they shou'd not be Reordain'd with a Conditional Ordination, *If thou art not already Ordained.* 2. As for that of Foreign Churches, it was urg'd by B. S^y. that the Church of England had allowed it, as in Du Moulin P^rb. of Canterb: D^r. Bev. reply'd that might be, for that it was not necessary where there was no Cure of Souls. Nay, the Dean of Canterb: said, that he had heard Laymen had been P'bendaries (if not Camden) many. But the B^p. laid before them the Case of the Scotch Bishops who were Consecrated B^ps. without being Reordain'd Priests; and that K. James 1st. stifly insisted upon it, and was p̄sent at the Consecration in Westm^r. Abby. That B^p. Andrews opposed it but yeilded; and that (So) He somewhere says of such Ordination . . . . . 2. It was said, it was never made necessary til 1661. 3. That it was allowed in a Case of * Page 17.] necessity, by those that were most violent, and that in *positive Institutions necessity rul'd, And at last it was propos'd to draw up a Rubrick to signify that it was sufficient tho' imperfect Ordination; and that they shou'd be received by imposition of the hands of the B^p. only to Officiate in the Church of England.

(So) o———* 3. As for Dissenters, the B^p. of Salisb. said, that it was a kind of necessity in our p^rt. circumstances; and that the Antient Church did

did give us some directions, when notwithstanding the Canons of the Church against admitting two Bps. to one Altar, yet they were willing to Receive ye Donatists into the same City, and that the Survivour shou'd be the Bp. tho' the Donatists had been very vexatious. But to this Dr. Bev: reply'd They had Episcopal Ordination. But it was answer'd, that there could be no more two Bps. than a Presbyter be Ordained without a Bishop, and if the Necessity of affairs was a Reason for the One, it was a Reason for the other; and that the Stopping of the prt. Schism made it a necessity. It was then queried how it should be done; and it was agreed, that it shou'd be only for this turn, those that were in Orders, but not to proceed further. The further debate was adjourned til Monday 3 a Clock.

o———————— It was sometimes queried, What good wou'd this do as to the Dissenters. It was answered by Dr. Still: We sat there to make such Alterations as were fitt, which wou'd be fit to make were there no Dissenters, and which wou'd be for the improvement of the Service. (So)

It was said, I think by Dr. F. that some of the Nonconformists desired to be heard. It was reply'd by Dr. Still: *that was not to be allowed, because doubtless they had no more to say by word of mouth than they had in their Writings. And that They might do them Justice there were several of their Books laid before the Commee, that They might consult if there be occasion. *Page 18.]

Sess. 12. Nov. 3. } On Monday Nov. 3. at 3 a Clock. Present 16.

Bps. London, Asaph, Sarum, Bangor, Chichester.
Deans, Canterbury, Pauls.
Drs. Goodman, Hall, Beveridge, Tenison, Grove, Fowler, Scot, Alston, Willms.

Reassumed the debate of Reordinations; and a Rubrick read about it, signifying the Reasons of this proceeding. But Dr. Bev: said, if the Ordination should be put hypothetically viz. *If thou art not Ordained,* it lookt like Equivocation on the part of the Ordainer and Ordained: Of the Ordainer, because it is likely he believ'd him not ordained before; Of the Ordained, because he Questioned not his former Ordination. To this the B. of S. answer'd, that there was no reason for this because here was a Declaration annexed, that each should reserve his opinion.

Then Dr. K. made another proposal. . . . . .

Then Dr. Scot read Bp. Bramhals method that he took in Ordaing. such.

Then Dr. Grove propos'd, that the Ordination might be lookt upon as imperfect only, not invalid. Not invalid, because then all acts done by them, must be so accounted and that They would never allow; but as Imperfect and then the * Bp. without Presbyters shou'd lay his hands on them, as it was in the Form before of Foreign Churches. But to this the Dean of St. Pauls reply'd that in this point we were to respect 2 things. 1. The Preservation of the Churches principle about the necessity of Episcopal *Page 19.]

Ordination when it might be had; and the Case of the Dissenters; and that it was much like the marrying of the Man and the Woman refusing, but after a Term of Years She consenting to go on, the Woman was then marryed alone, without beginning again with the Man.

The D^n^. of Cant. ask'd why it might not be allowed as well as that the Church of Rome formerly allow'd ours (as in Q. Marys Letter to Gardiner) Quod illis deerat, Supplebit Episcopus; which they conceived was the Potestas Sacrificandi, Mason l. 5. c. 14 P. 671. 672 and so it might be here (v. Mason. P. 172) where we were to say, If thou art not already Ordained &c. To this it was reply'd that then the question only was as to the matter of fact (as in Baptism) allowing their right, if prov'd; but here it was matter of right. After this it was proposed and carryed (D^r^. Bev. & Scot dissenting) to be hypothetically expressed, and after an examination of the Phrase it was also agreed, that the like Phrase should be inserted at the Archdeacons Presentation in Ordination.

Before the B^p^. of London went away adjourned till Wednesday 3 a Clock.

Page 20.] Sess. 13. Nov. 6. } On Wednesday, Nov. 6. 3 a Clock—Present 13.
Bishops, London, Asaph, Sarum, Chester, Chichester.
Deans—Pauls and Canterbury.
D^rs^. Hall, Tenison, Grove, Scot, Alston, Williams.

Begun with the Office of Ordination, and particularly with the Care that ought to be taken in conferring Orders; that at least a Month before they should send in their Testimonials and at least a Week before make their Appearance. It was proposed that among the things the Candidates were to be try'd in, one shou'd be the composing some short discourse upon the place, in writing upon some point or Article. Upon which the B. of S. told the Board, what was wont to be in his Time in Scotland, first that He shou'd compose some practical Discourse, then Doctrinal, then mixt; shou'd be examin'd in the Originals, and then in Sacred Chronology. So that it took up a Months Space.

It was proposed also, that the Names of the Persons to be Ordain'd shou'd be expos'd some Days before and Notice given to the parish He was to be Instituted to. B^p^. of London said, He thought, this belong'd to the Canons; but it was reply'd, that the Canons were but little consulted, and the Rubrick more in use.

Then they proceeded to the Phrase, *Receive the Holy Ghost.* B^p^. of Sarum said, this was not above 400 Years standing, and that it was brought in in those Ages when the Design was to exalt the Priesthood; That the
* Page 21.] *Forms originally were by way of Prayer, *Exaudi Nos &c.* And so it was in the Apostolical Constitutions, in Dionys. Areopi. and the Council of Carthage, and that it begun to be alter'd in Hildebrands time. B^p^. of S. Asaph reply'd, he thought the Form to be very fitt, because tho' spoke upon extraordinary, yet the Ordinary was convey'd with the extraordinary: and so insisted upon the conveying of the Spirit by Baptism and the Lords Supper,

Supper, *Drink into one Spirit.* "[*Accipe Sp. Sanctum* i. e. istiusmodi Sanctam et Spiritualem potestatem, Seu Spiritus S^ti^ gratiam, qualis ad hoc requiritur, ut quis ex Presbytero fiat Ep'us. Mason. l. 4. c. 1. p. 10. *Receive the Holy Ghost*, i. e. the Grace of the Holy Ghost, to exercise and discharge the Office of Priesthood: Bramhal, Consecra^n^. of Prot. B^ps^. defended p. 486.—Gratiam quæ peccata remitteret Hieron. Chrys. Amb. —Remittere i. e. declarare, prædicare, ib: p. 633 &c. v. plura.]" And to *receive* was so to Receive as to bestow it upon others in the Sacraments. To this D^r^. Scot agreed. B. of S. reply'd, that this was not contending for any thing else, but leaving out the Word *receive* and that these Texts did not prove it. B^p^. of Chich^r^. said, that Sense was hard. The Professor and others said, they thought no more was intended by it, than *Receive* ye Commission to preach the Word and Administer the Sacraments, in the due Use of which the Holy Ghost is convey'd. This was left to further consideration.

Went upon the Collects for Sundays and adjourn'd till Friday 1 a Clock.

Sess. 14. Nov. 8. } Met Friday Novr. 8: 1 a Clock—Present 13. Page 22.]

Bishops, Lond. Asaph, Salisb. Chester. Chiches^r^.
Deans, Pauls and Canterbury.
Doctors, Tenison, Grove, Fowler, Scot, Alston, Williams.

In the first place went over the first 10 Collects after Trinity.

Then reassumed the debate about the Form of Ordination. B^p^. of Sarum read it by way of Prayer. Here D^r^. Scot interposed, and said that He thought the Form used by our Saviour, tho' in an extraordinary Case, yet did contain the Ordinary; as, that *as my Father hath sent me So* &c. and that it seemed more Solemn to keep it, as it has been used in the Church since the Reformation; and if this be not retained, there is no Form of Ordination Authoritatively. To this it was reply'd, That the Form aforesaid, used by our Saviour did not seem to be the Form necessary to be used; and if it was necessary to be used in that manner Authoritatively, then there had been no Ordination when that had not been used. 2. It was evident that the Church never used it in that Form for 1300 Years together; as Appears by 16 Rituals produc'd by Morinus de Ordinatione and what was in the Council of Carthage, &c nor is now used in any Church but Our's. 3. That it was not us'd in Ordination in the Church of Rome (where it is by way of Prayer, *Exaudi Nos* &c. but after it, when the B^p^. alone impos'd his hands. D^r^. W. said; that B^p^. Bramhal and Mr. Mason did instance in this as the primitive Practice "[The beleif and practice of the Primitive Church * who knew no other matter than Imposition of hands, nor Form, than *Receive the Holy Ghost* &c Bramhal, Protest. Ordinat defended, p. 994.]" So *Mason*, who tho' He saith in one place, In Baptismo est certa verborum Formula, quam Christus ipse per modum præcepti Sanxit in Ordine non item. l. 2. c. 14. p. 665. yet soon after adds p. 666. that

* Page 23.]

that in the Church of Rome is used, *quicquid ad Presbyteratus essentiam est necessarium confertur autem per eadem verba quibus hodie utitur Ecclesia Anglicana, imo quibus usus est ipse Christus.*

To this the Bp. of Sarum reply'd, it was their mistake, and if Mr. Mason had liv'd since Morinus publish'd his Book, He would have made good work with it. Here the Dean of Cant. shewed a quotation out of St. Austin de Trinitate l. 15. c. 27. proving Christ to be God because he gave the H. Ghost; but the Church only prays for it. *Quomodo ergo Deus non est, qui dat Spiritum Sanctum; imo quis Deus est qui dat Deum? neque enim aliquis discipulorum ejus dedit Spiritum Sanctū orabant quippe ut veniat in Eos quibus manus imponebant, non ipsi Eum dabant, quem morem in suis propositis etiam nunc servat Ecclesia.* Bp. of St. Asaph shew'd how the Apostles did therefore pray, that the H. Ghost might be confer'd by the Imposition of their hands Acts 8. 15. 17. and he said, that Simon then receiv'd the H. Ghost himself. Dr. Scot offred further, that We ought to consider the prudence of such an Alteration. It was answer'd that the Commissrs. made some Alteration in 1661 And the Church of Rome great and many. And besides this was to bring the Case to its true State.

Page 24.] The Bp. of London went away about 5. Adjourned the Court till 3 on Monday—But they sat and went over many other Collects.

Sess. 15.
Nov. 11. } Monday, Nov. 11 met about 3 a Clock—Present 10.
Bishops, Lond. Asaph. Sarum. Bangor, Chester, Chichesr.
Dean, of Pauls.
Doctors, Tenison, Fowler, Williams.

Proceeded on the Collects and for the most part kept to it as a Rule (where it cou'd be observ'd) to take the matter of the Collect out of the Epistle and Gospel; especially considering that this was done in the 5 new Collects composed in 1661—Order'd, That the Collects that are good but not suitable to the Epistle and Gospel be retained but put into the Number of the voluntary Prayers.

Went thro' the rest of the Collects after Trinity; and after the Bp. of London, &c. went away, they continued on, and went through some of the Saints-days, as far as Phil. & Jac. Adjourn'd til Wednesday 3 *a* Clock.

There was a debate about shortning the Service. Bp. of Sarum moved that on Sundays, the Epistle and Gospel shou'd go for the Lessons; but it was answer'd, that that wou'd be offensive, and besides it would not be so proper and beneficial to the People, as to read the Scriptures in Course. It was Answer'd this might be in the Afternoon. It was proposed by others,

* Page 25.] that rather they would abridge it, by ending * the Litany at the Lords Prayer (the latter part seeming now but a botch, and cheifly respecting times of Persecution) and after that read the Commandments and so conclude.

Sess. 16. Nov. 13. Wednesday Nov. 13: Present 15.

Bishops, Lond. S. Asaph. Sarum, Bangor, Chester, Chichester.
Deans, Pauls, Canterbury, (stayd not) Peterburrow.
Doctors, Tenison, Beveridge, Grove, Scot, Alston, Williams.

Went over the rest of the Collects for the Holy Days. - - - -
Adjourned til Friday 9 in the Morning.

Sess. 17. Nov. 15. Friday Nov. 15, met about 10.—Present 14.

Bishops, London. S. Asaph. Sarum. Bangor. Chester.
Deans, Pauls, Canterbury, Peterburrow.
Doctors, Tenison, Grove, Scot, Fowler, Alston, Williams.

Went over the Whole again; made some few Alterations and Amendments; the most considerable was in the Athanasian Creed; where after it was suggested, that they were the Articles, and not the Terms in which those Articles were expressed, that were assented to; it was concluded, that the word *obstinately* should be inserted, and the reference to Article - - - - (So) omitted. Added a new Service for Rogation-Sunday—Proceeded as far as the Sunday after Trinity—Then rose about 5 and Adjourned (So) till Monday 9 a Clock.

Nov: 18. Monday Nov: 18. about 10 in ye Morning Present 8.
Bishops, Lond. Asaph, Sarum.
Dean of Peterburrow.
Doctors, Tenison, Grove, Alston, Williams.

Not being a *Quorum*, we only read over what was done before, beginning at Page 26.] Sunday after Trinity and proceeded to the Office of (So) Baptism. It was proposed by W. that a Rubrick shou'd be drawn up respecting those Ministers that shou'd Scruple the use of the Cross; that being the most material point in question among the Non-conformists, and which they all agreed in their dissent from. It was moved by D^r^. G. that however, this should extend to those that were to come in, not to those that were already in the Church. It was agreed, that it should be much after the way taken in the Rubrick about kneeling. The B^p^. of Sarum drew it up —— There were some few Alterations, as particularly that dipping shou'd be continu'd in Baptism—Parted till 3. Afternoon.

Sess. 18. Nov. 18. Afternoon—Present 9.

p. m. Bishops, London, Asaph, Sarum, Bangor, Chester.
Doctors, Tenison, Grove, Alston, Williams.

There being a Quorum, the B^p^. of Sarum proposed the Rubrick for their Consent; which was agreed to.

Then

Then there was a debate about the extent of the Comissn whether We were to Sit after the Convocation began? And that We shew'd from the Commission that We were to offer to it.

Then how far the Power of the Convocation did extend? The Bp. of Sarum said, that since the Act of Submission in H. 8s. time, they cou'd not enter upon any matter but what was proposed by the King; and the King now did * propose by the Commission: So that they cou'd begin nothing, tho' by the Commission they might debate and reject as they pleased after the proposal.

* Page 27.]

Proceeded to review the rest of the Offices, and finished.

There was remaining, the Form of Subscription (which the B. of Sarum proposed before there was a Quorum, but it was forgot) and Excommunication was spoke of, but it was too late.

Rose up sine Die.

And thus this Assembly concluded, after above 6 Weeks continuance, and 18 Sessions; besides about 6 Sub-Comittees there and elswhere.

The Alterations and Improvements are in the interleav'd Common Prayer Book, deposited with Dr. Tenison.

The Convocation began Nov. 6.

Commissioners that never sat 6. viz. York, Carlisle, Exeter, Beaumont, Mountague, Battley.

Bishop of Rochester was only twice, and came not after Sess: 2. Oct: 16—Nor Dr. Jane, Aldridge, Meggott, after Sess: 3. Oct: 18.

Memorand.

Nov. 5. 1708. This transcript Collated with Bp. Williams's original Papers, by Edmund Gibson
John Garnett.

The foregoing is a true copy of a Book in quarto, in blue paper covers, in the possession of the Archbishop of Canterbury, containing 27 fairly written and numbered pages; on the first page whereof is the following note, which I believe to be in the handwriting of Doctor Andrew Coltee Ducarel, formerly Librarian of the Archiepiscopal Library at Lambeth, viz.—

"To be put into the publick MS. Library at Lambeth."

Also on the 28th page is the following note, written, as I believe, by the said Dr. Ducarel:—

"This Copy is transcribed, & on collating it I think exactly, from one in 4°, containing 20 pages, & belonging to Mr. Sturges Prebendary of Winchester, but lent me in 1761 by Dr. Lowth Prebendary of Durham, with Leave from Mr. Sturges, that I might have a Copy of it taken."

And I hereby certify that I have examined and corrected the foregoing transcript.

Lambeth, 28 April 1854. *Wm. H. Black.*

III.

Directions.

The Original book of Alterations wch were intended to have been made in ye book of Comon Prayer in ye year 1689, & the Bundles of Papers wch were left by Archbishop Tenison to be delivered to ye Arch Bishop of Canterbury for ye time being, to be kept & p̄serv'd in ye Library at Lambeth; but ye Book to be kept secret, & under ye immediate custody of ye Archbishop, according to ye intention of Archbishop Tenison, and the same caution will be judg'd necessary as to some few of ye Papers when inspected and perus'd.

From the Dean
of the Arches. (Indorsed)

The foregoing is a true copy of a Paper, (being one leaf in quarto,) preserved with the said Original Book of Alterations; examined by me,

W^m^. H. Black.

Lambeth, 1 May 1854.

IV.

From the Dean of the Arches.

Directions,

The Original book of Alterations wch were intended to have been made in ye book of Comon Prayer in ye year 1689, & the Bundles of Papers wch were left by Archbishop Tenison to be deliver'd to ye Arch Bishop of Canterbury for ye time being, to be kept & p̄serv'din ye Library at Lambeth; but ye Book to be kept secret, & under ye immediate custody of ye Archbishop, according to ye intention of Archbishop Tenison, and the same caution, will be judg'd necessary as to some few of ye Papers when inspected and perus'd.

1. Papers relating to Court affairs in ye Reigns of K. James ye 1st & K. Char. 1st.

2. Miscellaneous Tracts & Papers in French &c.

3. Printed papers & Pamphlets concerning Matters Ecclesiastical & Religious.

4. ———————— concerning Temporal matters of some value.

5. Another

5. Another Bundle of ye same.
6. Miscellaneous tracts &c. relating to Religion & ye Church, but of small value.
7. ———————— relating to Temporal matters of small value.
8. Letters, chiefly to and from Lord Bacon.
9. French papers relating to ye Swiss Cantons.
10. An Essay towards reforming Newgate & the other Prisons.
11. Letters from Bp. Gauden & his wife to ye Earl of Bristol.

N. B. All these Papers were rec^d^ by me agreably to ye Bp. of Londons Directions Oct. 21. 1748. T. C.

All the abovemention'd Papers were deliver'd to me & put into the Library at Lambeth by His Grace's order

23^d^ February 1748. Henry Hall, Librarian.

The foregoing is a true copy of a Paper, (being the first page of one sheet in folio,) preserved with the said Original Book of Alterations, and all written by one hand; examined by me,

W^m^. H. Black.

Lambeth, 1 May 1854.

RETURN TO ➟ MAIN CIRCULATION

ALL BOOKS ARE SUBJECT TO RECALL
RENEW BOOKS BY CALLING **642-3405**

DUE AS STAMPED BELOW

JUL 07 1996

JUN 07 1997

SENT ON ILL

JAN 29 2001

U. C. BERKELEY

UNIVERSITY OF CALIFORNIA, BERKELEY
BERKELEY, CA 94720

DD6

U.C. BERKELEY LIBRARIES
C020078840