

**FRAGMENTARY ILLUSTRATIONS
OF THE HISTORY OF THE BOOK
OF COMMON PRAYER, FROM
MANUSCRIPT SOURCES (BISHOP
SANDERSON AND BISHOP WREN)**

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Fragmentary Illustrations of the History of the Book of Common Prayer, from Manuscript Sources (Bishop Sanderson and Bishop Wren) by William Jacobson

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WILLIAM JACOBSON

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Fragmentary Illustrations

OF THE

**HISTORY OF THE BOOK OF COMMON
PRAYER,**

FROM MANUSCRIPT SOURCES,

[BISHOP SANDERSON AND BISHOP WREN,]

EDITED BY

WILLIAM JACOBSON, D.D.,

BISHOP OF CHESTER.



LONDON:

JOHN MURRAY, ALBEMARLE STREET.

CHESTER:

PHILLIPSON & GOLDBER, EASTGATE ROW.

1874.

138. e. 87.

CHESTER:

PRINTED BY PHILLIPSON AND GOLDBE, EASTGATE BOW.

BISHOP SANDERSON

AND

BISHOP WREN.

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

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

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

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

FOR WINDSOR COLLEGE LIBRARY.

Bp. Sanderson's
Common Prayer Book,

M: S:

With MS. Sermons and
the Singing Ps; §

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

† Sanderson's Works, v. 37, 57.

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

See among y^e Bp's Nine Cases printed

The use of the Liturgy
stated in y^e late Times :

where this MS. is referr'd to.*

N.B.—The Liturgy beginneth after

y^e Sermon on Rom: 15. 5.

After y^e Occasional Pray^r for y^e Sick

follow other Sermons;

Then beginneth y^e Office of y^e Communion,

&c., Then y^e singing Pfs.

Donavit Tho: Dawson

Vic. de Nov: Windsor.

On the second flyleaf,

These Sermons

are Bp. Sanderson's,

and so are

the several Offices following

all written with

His own Hand.

See, among his Cases printed,

that called, 'The Use of the

Liturgy, stated in the late Times.'

* Works v. 42.

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

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

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

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

* Works v, 39, 41.