

A rational illustration of the Book of Common Prayer of the Church of England; Wherein liturgies in general are proved lawful and necessary, and an ... the several tables, rules, and kalendar are

A RATIONAL ILLUSTRATION OF THE BOOK OF COMMON PRAYER OF THE CHURCH OF ENGLAND

WHEREIN LITURGIES IN GENERAL ARE PROVED LAWFUL AND NECESSARY, AND AN HISTORICAL ACCOUNT IS GIVEN OF OUR OWN: THE SEVERAL TABLES, RULES, AND KALENDAR ARE CONSIDERED, AND THE SEEMING DIFFERENCES RECONCILED: ALL THE RUBRICKS PRAYERS, RITES, AND CEREMONIES ARE EXPLAINED, AND COMPARED WITH THE LITURGIES OF THE PRIMITIVE CHURCH: THE EXACT METHOD AND HARMONY OF EVERY OFFICE IS SHEW'D. AND ALL THE MATERIAL ALTERATIONS ARE OBSERVED, WHICH HAVE AT ANY TIME BEEN MADE SINCE THE FIRST COMMON-PRAYER-BOOK OF K



This historic book may have numerous typos and missing text. Purchasers can download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1722 edition. Excerpt: ...Oblation of the Eu-1 charist, the other to theParticipation: But it was always placd Altar-wife in the most sacred part of the Church and fenced in with rails to secure it from irreverence and disrespect. But at the beginning of the Reformation, an unhappy dispute arose, viz. Whether those Tables of the Altarfashion, which had been used in the Popilh tmes, and on which Masses had been celebrated, should still be continued; This point was first started by Bishop Hooper, who in a Sermon before the King, in the fourth year of his reign, declared, That it would do well, that it might please the Magistrate to turn Altars into Tables according w to the first institution of Christ; to take ftway the false persuafion of the People, which they have of Sacrifice to be done upon the Altars: For as long (lays he) as Altars remain, both the ignorant People, and the ignorant and evil persuaded Priest will always dream of Sacrifice. This occasiond not only a couple of Letters from the King and Council, one of which was sent to all the Bishops and the other to Ridley Bishop of London (in both which they were requird to pull down the Altars;) but also that when the Liturgy was reviewd in iffi, the abovesaid Rubrick was alterd, and in the room of it the present one was inserted, viz. The Table having at the Communion-time, a fair, white, linen Cloth upon it shallstand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be j aid. And the Priest standing at the North side of the Table, shall fay the Lords Prayer with the Collet! following. But this did not put an end to the controversy. Another dispute arising, viz. Whether the Table placd in the room of the Altar, ought

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