

A forme of common prayer; to be used upon the eighth of July: on which day a fast is appointed by His Majesties proclamation, for the averting of the plague, and other judgements of God from this kingdom. Set forth by his Majesties authority.

Publication/Creation

London : Printed by Robert Barker : And by the assignes of John Bill, 1640.

Persistent URL

<https://wellcomecollection.org/works/gawmh7a8>

License and attribution

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.



Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
<https://wellcomecollection.org>





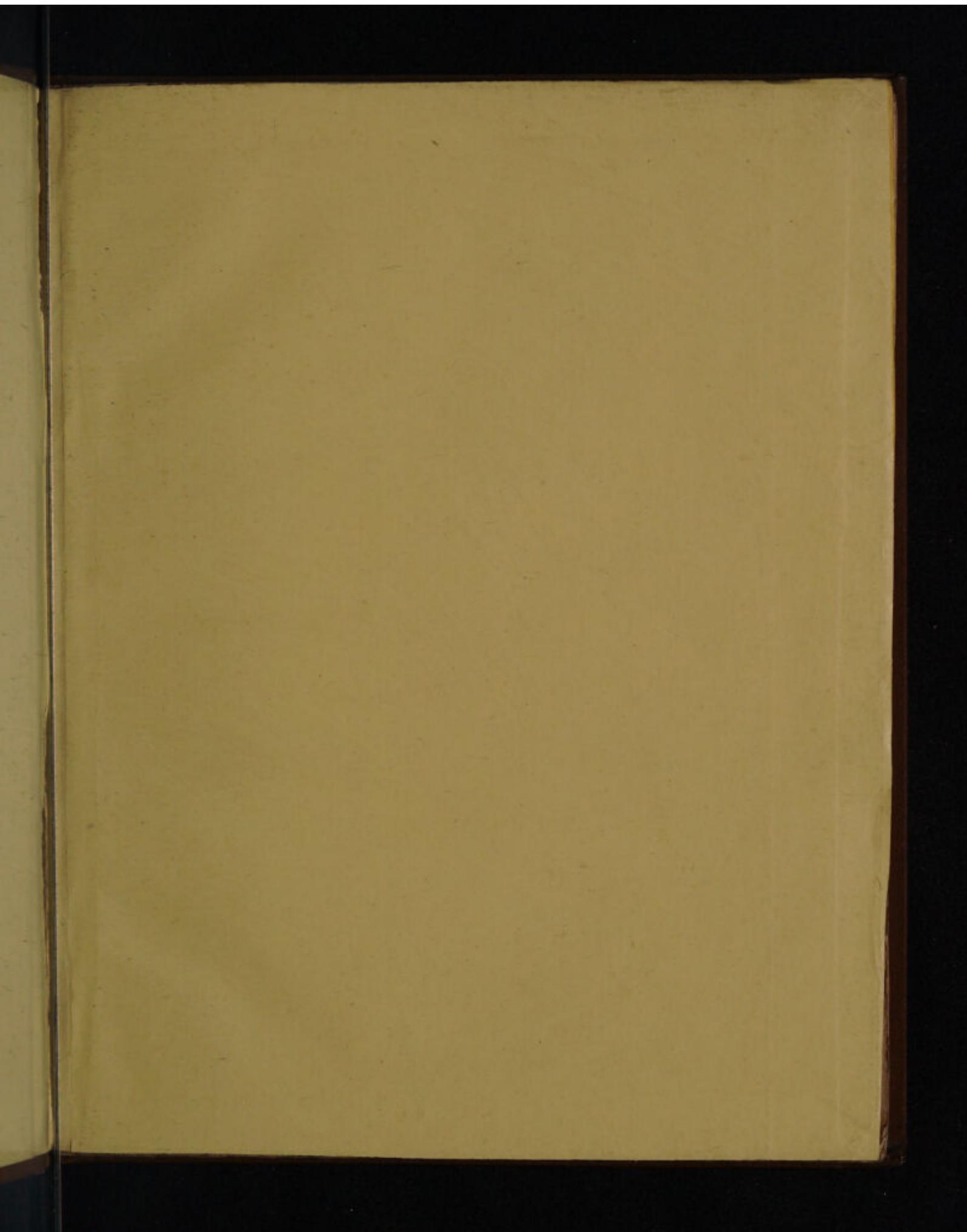


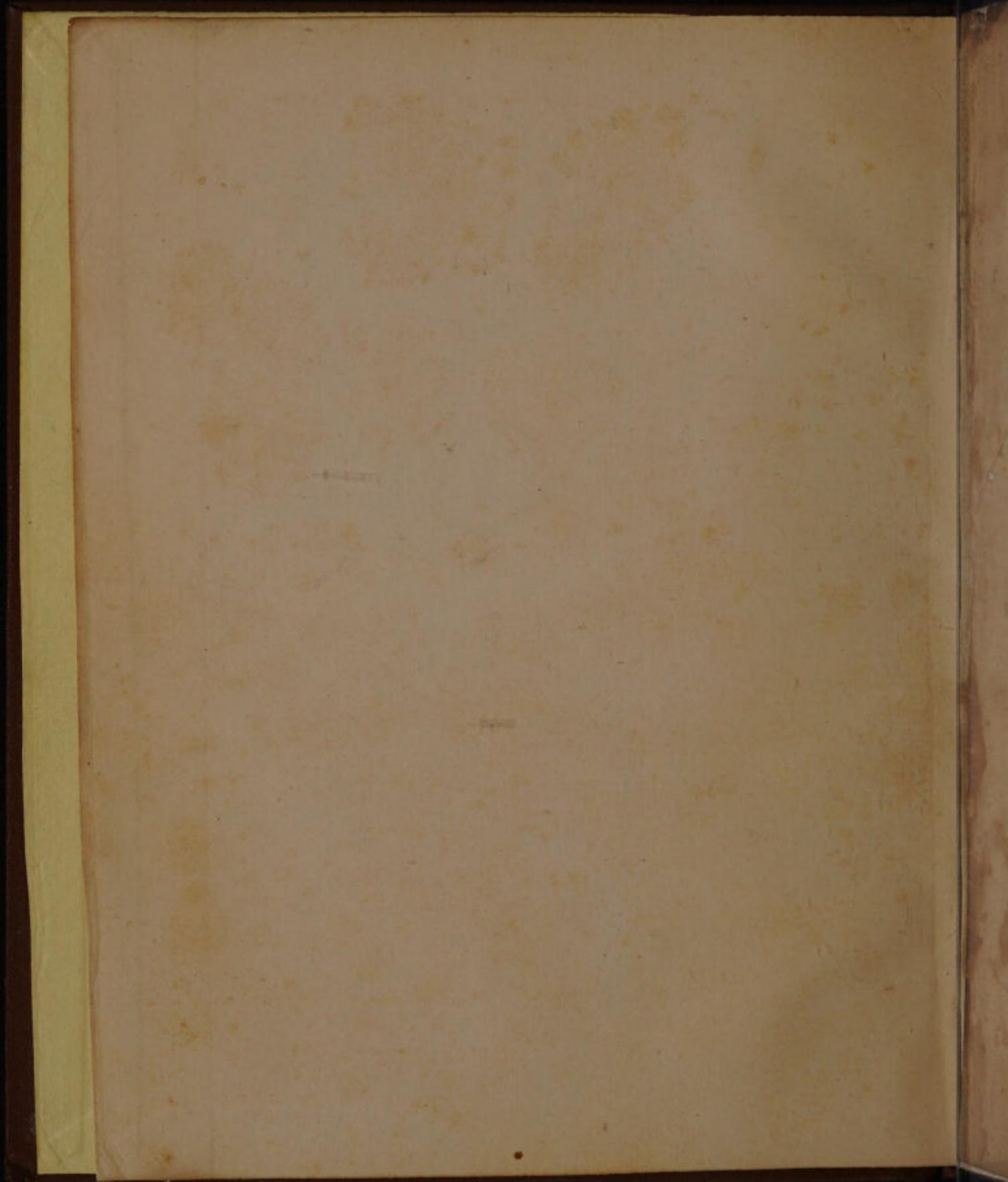


2035

G.XX.12

S.T.C 16557





a/

Section subter Prails.

Letter from Berlin

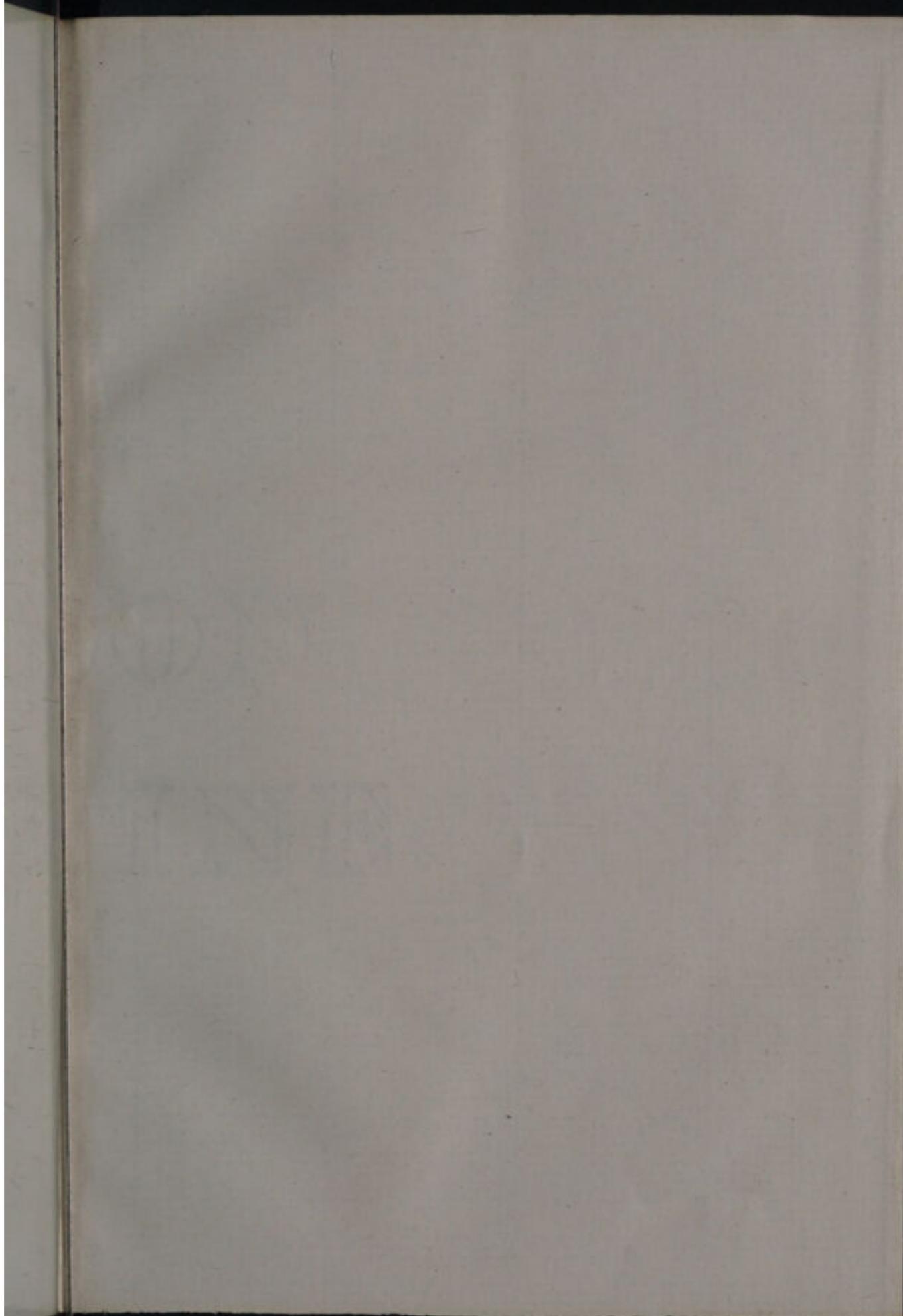
*In the
part
of
the
How
Glor
to
had
was*



28 Sept 1886

Tilton under Breils is a
parish on the borders of
Gloucestershire & Warwickshire
5 miles from Shipton upon
Stour. It is in the Diocese of
Gloucester. The Church is dedicated
to St. Thomas of Canterbury. It
would appear that this book
was for use in the Parish.





F

T

O

F

—

—

—

P

65812

A
FORME

OF

Common Prayer;

TO BE USED UPON

The eighth of JULY:

On which day a Fast is appointed
by His Majesties Proclamation,

For the averting of the Plague, and other
Judgements of God from this Kingdom.

Set forth by his Majesties authority.



L O N D O N :

Printed by ROBERT BARKER, Printer to the
Kings most Excellent Majestie: And by the
Assignes of JOHN BILL. 1640.

A
FORM

OF

Common Prayer;

TO BE USED UPON

The eighth of July:

On which day a Fast is appointed
by his Majesties Proclamation;

For the averting of the Plague, and other
Judgements of God from this Kingdom.

Set forth by his Majesties authority.



London:
Printed by ROBERT BARRER, Printer to the
Kings most Excellent Majesty: And by the
Assignees JOHN BIRD, 1640.



The Preface.

WE are taught by many and sundry examples of holy Scriptures, that upon occasion of particular Punishments, Afflictions, and Perils, which God of his most just judgement hath sometimes sent amongst his people, to shew his anger against sin, and to call them to repentance, and to the amendment of their lives, all men ought to be provoked, and stirred up to more fervency, and diligence in Prayer and Fasting, and Alms-deeds, to a more deep consideration of their Consciences, to ponder their unthankfulnesse, and forgetfulnesse of Gods mercifull benefits towards them, with craving of pardon for the time past, and to ask his assistance for the time to come to live more godly, and so to be defended and delivered from all further perils and dangers.

THE PREFACE.

2 Sam 24.14. This was done by the vertuous Kings, *David*,
2 Chro. 20.5. *Iosaphat*, and *Ezekias*, in their distresses of Pe-
2 Kings 19.1. stitence, War, & forraign Invasions. So did the
Jenah 3. King and people of *Nineve*, and *Hester* fall to
Esth:r 14.13. humble Prayers in like perils of their people.
Dan. 9.4. So did *Daniel* in his Captivity, & many other
moe in their severall troubles and afflictions.
Now therefore calling to minde that God
hath been provoked by us to threaten, and
begin to visit us at this present both with the
Plague, and other grievous Judgements; It
hath been thought meet to excite and stir up
all godly people within this Realm, to pray
earnestly and heartily to God to forgive us
our sins, and consequently to turn away his
deserved wrath from us, and to restore us to
his gracious favour, and to our bodily health.
And although it is every Christian mans duty,
of his own devotion to pray at all times; yet
for that the corrupt nature of man is so sloth-
full and negligent herein, he hath need by
often and sundry means to be stirred up, and
put in minde of his duty, according as is now
commanded by His most Pious and Sacred
Majestic.

THE



THE ORDER FOR Morning Prayer.

Let the Minister beginning Service, read with
a loud voice one of these sentences of
Scripture.



Qirect us, O Lord, and yet in thy judgement, not in thy fury, lest we should be consumed, and brought to nothing. Jerem. 10.

Rent your hearts, and not your garments, and turn to the Lord your God, because he is gentle and mercifull, he is patient, and of much mercy, and such a one as is sorry for your afflictions. Joel 2.

Dearly

Morning Prayer.

Dearly beloved brethren, the scripture moveth us in sundry places to acknowledge and confesse our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which be requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you as many as be here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

¶ A generall confession to be said of the whole congregation after the minister, kneeling.

Almighty and most mercifull Father, we have erred and strayed from thy wayes like lost sheep, we have followed too much the devices and desires of our own hearts, we have

Morning Prayer.

have offended against thy holy lawes, we have left undone those things which we ought to have done, And we have done those things which we ought not to have done, And there is no health in us: But thou, O Lord, have mercy upon us miserable offenders; Spare thou them, O God, which confesse their faults; Restore thou them that be penitent, according to thy promises declared unto mankinde in Christ Jesu our Lord: And grant, O most mercifull Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

¶ The absolution or remission of sins to be pronounced by the Priest alone.

A Almighty God, the Father of our Lord Jesus Christ, which desireth not the death of a sinner, but rather that he may turn from his wickednesse and live, and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them which truly repent, and unfeignedly beleeve his holy Gospel; wherefore we beseech him to grant us true repentance and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we

Morning Prayer.

we may come to his eternall joy, through
Jesus Christ our Lord.

The people shall answer, Amen.

¶ Then shall the Minister begin the Lords prayer
with a loud voyce.

Our father which art in heaven. Hal-
lowed be thy Name. Thy kingdom
come. Thy will be done in earth, as it is in
heaven. Give us this day our daily bread.
And forgive us our trespasses, as we forgive
them that trespass against us. And lead us
not into temptation: but deliver us from evil,
for thine is the kingdom, the power, and the
glorie, for ever and ever. Amen.

Then likewise he shall say,

O Lord open thou our lips.

Answer

And our mouth shall shew forth thy praise.

Priest.

O God make speed to save us.

Answer.

O Lord make haste to help us.

Priest.

Glorie be to the Father, and to the Son, and
to the holy Ghost:

As it was in the beginning, is now and ever
shall be, world without end. Amen.

Praise ye the Lord.

Morning Prayer.

A P S A L M E.

¶ Then shall be said this Psalm following,
in stead of *Venite exultemus*, one Verse
by the Priest, and another by the
People or the Clerk.



O Come, let us humble our
selves, and fall down before
the Lord with reverence
and fear. Psal. 95.

2 For he is the Lord our
God, and we are his people,
and the sheep of his pasture. Psal. 100.

3 If a man will not
turn, God will whet his sword, he hath bent
his bowe, and made it ready. Psal. 7.

4 Let us repent, and turn from our wicked-
nesse, and our sins shall be forgiven us. AAs 3.

5 Let us turn, and the Lord will turn from
his heaby wrath, and will pardon us, and we
shall not perish. Jonah 3.

6 For we acknowledge our faults, and our sins
are ever before us. Psal. 51.

7 We have provoked thine anger, O Lord,
and thy heaby displeasure is kindled against us. Lam. 3.

8 But there is mercy with thee, that thou mayest
be feared, and thou art full of compassion. Psal. 130.

9 Thy hand is not shortned, that thou

Morning Prayer.

canst not help, neither is thy goodnesse abated,
that thou wilt not hear.

Ifaiah 65.

10 Thou hast promised, O Lord, that before we cry, thou wilt hear us, and whilest we yet speak, that thou wilt have mercy upon us.

11 They that trust in thee shall not be confounded, neither shall any that call upon thee be despised.

Tob. 3.

12 For thou art the onely Lord, who woundest, and dost heal again; who killest and revivest, bringest even to hell, and bringest back again.

Job 5.

Osc. 6.

Pfal. 22.

13 Our fathers hoped in thee, they trusted in thee, and thou didst deliuer them.

14 They called upon thee, and were helped, they put their trust in thee, and were not confounded.

Pfal. 6.

15 O Lord, rebuke not us in thine indignation, neither chasten us in thy heauie displeasure.

Pfal. 25.

16 O remember not the sins and offences of our youth, but according to thy mercy think thou upon us, O Lord, for thy goodnesse.

17 Have mercy upon us, O Lord, for we are weak; O Lord heal us, for our bones are vexed.

Baruch 3.

Jonah 2.

18 And now in the vexation of our spirits, and the anguish of our souls, we remember thee, and we cry unto thee: Hear, Lord, and have mercy.

Dan. 9.

19 For thine own sake, and for thy holy Names sake, incline thine ear, and hear, O mercifull Lord.

20 For

Morning Prayer.

20 For we do not pour out our prayers before thy face, trusting in our own righteousness; but in thy great and manifold mercies.

21 Wash us thoroughly from our wickedness, and cleanse us from our sins. Psal. 51.

22 Turn thy face from our sins, and put out all our misdeeds.

23 Make us clean hearts, O God, and renew a right Spirit within us.

24 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins, for thy Names sake.

25 The sacrifice of God is a troubled Spirit: a broken and contrite heart, O God, shalt thou not despise.

26 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

27 So we that be thy people, and sheep of thy pasture, shall give thee thanks for ever: and will alwayes be shewing forth thy praise from generation to generation. Psal. 79.

Glozy be to the Father, and to the Son,
and to the holy Ghost,

As it was in the beginning, is now and
ever shall be, world without end,
Amen.

Morning Prayer.



¶ The Psalmes appointed, are the 6. 32. 38. 39. 51. 90. 91. 102. 130. 143. whereof the five first are to be read at Morning, and the five last at Evening prayer.

Domine, ne in furore. Psal. 6.



Lord rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My soul is also sore troubled: but Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliberate my soul: Oh save me for thy mercies sake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning, every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me all ye that work vanity: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

Morning Prayer.

10 All mine enemies shall be confounded and
soze vexed: they shall be turned back, and put to
shame suddenly.

Beati quorum. Psal. 32.

Blessed is he whose unrighteousnesse is
forgiben: and whose sin is covered.

2 Blessed is the man unto whom the Lord
imputeth no sin: and in whose spirit there is
no guile.

3 For while I held my tongue: my bones
consumed away through my dayly com-
plaining.

4 For thy hand is heaby upon me day and
night: and my moisture is like the dzought in
summer.

5 I will acknowledge my sin unto thee: and
mine unrighteousnesse have I not hid.

6 I said, I will confesse my sins unto the
Lord: and so thou forgavest the wickednesse of
my sin.

7 For this shall every one that is godly make
his prayer unto thee in a time when thou may-
est be found: but in the great water floods
they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt
preserue me from trouble: thou shalt compasse
me about with songs of deliberance.

9 I will inforz in thee, and teach thee in the
way wherein thou shalt go: and I will guide
thee with mine eye.

Morning Prayer.

10 Be ye not like to horse and mule, which have no understanding: whose mouths must be holden with bit and bridle, lest they fall up on thee.

11 Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercie embraceth him on every side.

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyfull, all ye that are true of heart.

Domine, ne in furore. Psal. 38.

Put me not to rebuke (O Lord) in thine anger: neither chasten me in thy heauie displeasure.

2 For thine arrowes stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone ouer my head: and are like a sore burden too heauy for me to bear.

5 My wounds stink and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and misery: that I go mourning all the day long.

7 For my loins are filled with a sore disease: and there is no whole part in my body.

Morning Prayer.

8 I am feeble and sore smitten: I haue roared
foz the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my
groning is not hid from thee.

10 My heart panteth, my strength hath failed
me: and the sight of my eyes is gone from me.

11 My louers and my neighbours did stand
looking vpon my trouble: and my kinsmen stood
afarre off.

12 They also that sought after my life laide
snares foz me: and they that went about to doe
me euill, talked of wickednesse, and imagined de-
ceit all the day long.

13 As foz me, I was like a deafe man and heard
not: and as one that is dumbe, which doth not
open his mouth.

14 I became euen as a man that heareth not:
and in whose mouth are no reproofes.

15 Foz in thee, O Lord, haue I put my trust:
thou shalt answer foz me, O Lord my God.

16 I haue required that they (euen mine ene-
mies) should not triumph ouer me: foz when my
foot slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my
heauinesse is euer in my sight.

18 Foz I will confesse my wickednesse: and be
sorrye foz my sinne.

19 But mine enemies liue, and are mightie:
and they that hate mee wrongfully are many in
number.

20 They also that reward euill foz good, are
against

Morning Prayer.

against mee : because I follow the thing that good is.

21 Forlake me not, O Lord my God : be not thou farre from me.

22 Haste thee to helpe me : O Lord God of my saluation.

Dixi, custodiam. Psal. 39.

I Said I will take heed to my wayes : that I offend not in my tongue.

2 I will keepe my mouth (as it were with a bridle :) while the vngodly is in my sight.

3 I held my tongue and spake nothing : I kept silence, yea, euen from good words, but it was paine and griefe to me.

4 My heart was hote within me, and while I was thus musing, the fire kindled : and at the last I spake with my tongue.

5 Lord, let me know mine end, and the number of my dayes : that I may be certified how long I haue to liue.

6 Behold, thou hast made my dayes as it were a span long : and mine age is euen as nothing in respect of thee, and verily euery man liuing is altogether vanitie.

7 For man walketh in a vaine shadow, and disquieteth himselfe in vaine : hee heapeth vp riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope : truly my hope is euen in thee.

9 Deliuere me from all mine offences : and
make

Morning Prayer.

make me not a rebuke vnto the foolish.

10 I became dumb, and opened not my mouth:
for it was thy doing.

11 Take thy plague away from mee: I am
euen consumed by the meanes of thy heauy hand.

12 When thou with rebukes doest chasten man
for sinne, thou makest his beauty to consume a-
way like as it were a moth fretting a garment:
euery man therefore is but vanitie.

13 Heare my prayer, O Lord, and with thine
eares consider my calling: hold not thy peace at
my teares.

14 For I am a stranger with thee, and a so-
journer: as all my fathers were.

15 Spare me a little, that I may recouer my
strength: before I goe hence, and bee no more
seene.

Miserere mei, Deus. Psal. 51.

HAue mercy vpon me, O God, after thy great
goodnesse: according to the multitude of thy
mercies, doe away mine offences.

1 Wash me thoroughly from my wickednesse:
and cleanse me from my sinne.

2 For I acknowledge my faults: and my sinne
is euer before me.

3 Against thee onely haue I sinned, and done
this euill in thy sight: that thou mightest bee ius-
tified in thy saying, and cleare when thou art
iudged.

4 Behold, I was shapen in wickednesse: and
in sinne hath my mother conceived me.

Morning Prayer.

are gone: Wee bring our yeeres to an end, as it were a tale that is told.

10 The dayes of our age are threescore yeeres and ten, and though men bee so strong that they come to fourescore yeeres: yet is their strength then but labour and sorrow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 O teach us to number our daies: that wee may apply our hearts unto wisdom.

13 Turne thee againe, O Lord, at the last: and be gracious unto thy servants.

14 O satisfie us with thy mercy, and that soone: so shall wee reioyce and bee glad all the dayes of our life.

15 Comfort us againe, now after the time that thou hast plagued us: and for the yeeres wherein we have suffered aduersity.

16 Shew thy servants thy worke: and their children thy glory.

17 And the glorious Maiesty of the Lord our God be upon us: prosper thou the worke of our hands upon us, O prosper thou our handie worke.

Qui habitat. Psal. 91.

Who so dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

Morning Prayer.

2 I will say unto the Lord, Thou art my hope, and my stronghold: my God, in him will I trust.

3 For hee shall deliver thee from the snare of the Hunter, and from the noysome pestilence.

4 Hee shall defend thee under his Wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not bee afraide for any terrour by night: nor for the arrow that flyeth by day.

6 For the Pestilence that walketh in darkness: nor for the sicknesse that destroyeth in the noone day.

7 A thousand shall fall beside thee, and tenne thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no evill happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his Angels charge over thee: to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt goe upon the Lion and Adder: the yong Lion and the Dragon shalt thou tread under thy fecte.

14 Because hee hath set his love upon mee, therefore shall I deliver him: I shall set him up, because

Morning Prayer.

because hee hath knowen my Name.

15 Hee shall call vpon mee, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life will I satisfie him: and shew him my saluation.

Domine, exaudi. Psal. 102.

Hear my prayer, O Lord: and let my crying come vnto thee.

2 Hide not thy face from mee in the time of my trouble: encline thine eares vnto me when I call, O heare me and that right soone.

3 For my dayes are consumed away like smoake: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.

5 For the voice of my groning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelicane in the wilderness: and like an Owle that is in the desert.

7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: and they that are mad vpon me, are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me vp, and cast me downe.

Morning Prayer.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercy vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why? thy seruants thinke vpon her stones: & it pitieth them to see her in the dust.

15 The Heathen shall feare thy Name, O Lord: and all the Kings of the earth thy Majesty.

16 When the Lord shall build by Sion: and when his glory shall appeare.

17 When hee turneth him vnto the prayer of the poore destitute: & despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be borne shall praise the Lord.

19 For he hath looked down from his Sanctuary: out of the heauen did the Lord behold the earth.

20 That he might heare the mournings of such as be in captivity: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Hierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 He brought downe my strength in my journey:

Morning Prayer.

journey: and shortned my dayes.

24 But I said, O my GOD, take me not away in the midst of mine age: as for thy yeeres they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the worke of thy hands.

26 They shall perish, but thou shalt endure: they all shall waxe old as doth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

De profundis. Psal. 130.

Out of the deepe have I called vnto thee, O Lord: Lord heare my voice.

2 Oh let thine eares consider well: the voice of my complaint.

3 If thou Lord wilt bee extreame to marke what is done amiss: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I looke for the Lord, my soule doth waite for him: in his word is my trust.

6 My soul fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel: from all his sins.

Domine,

Morning Prayer.

Domine, exaudi. Psal. 143.

Hear my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousnesse sake.

2 And enter not into iudgment with thy seruant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life downe to the ground: he hath laid me in the darknesse, as the men that have bin long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet doe I remember the time past, I muse upon all thy works: yea, I exercise my selfe in the workes of thy hands.

6 I stretch forth my hands unto thee: my soule gaspeth unto thee, as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving kindnes betimes in the morning, for in thee is my trust: shew thou me the way that I should walke in, for I lift up my soule unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousnesse.

11 Quicken me, O Lord, for thy Names

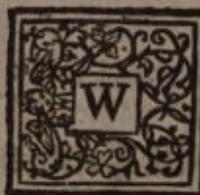
Morning Prayer.

lake: and for thy righteousnesse sake, bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that bere my soule, for I am thy seruant.

¶ The Psalmes ended, reade one of these Chapters following for the first Lesson, 1. King. 8. 2. Sam. 24. Ioel 2. Ionas 3.

Te Deum laudamus.



W e praise thee, O God: we know ledge thee to be the Lord.

All the earth doeth worship thee: the father euerlasting.

To thee all Angels cry a loud: the heauens and all the powers therein.

To thee Cherubin, and Seraphin: continually do cry.

Holy, holy, holy: Lord God of Sabbath.

Heauen and earth are full of the Maiestie: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth knowledge thee.

The father: of an infinite Maiestie.

Thine honourable: true, and onely Sonne.

Also the holy Ghost: the Comforter.

Thou

Morning Prayer,

Thou art the King of glory : O Christ.

Thou art the everlasting Sonne : of the Father.

When thou tookest vpon thee to deliuer man :
thou diddest not abhorre the Virgins wombe.

When thou haddest ouercome the sharpnesse
of death : thou diddest open the kingdome of hea-
uen to all beleeuers.

Thou sittest at the right hand of God : in the
glory of the Father.

We beleue that thou shalt come : to bee our
Judge.

We therefore pray thee helpe thy seruants :
whom thou hast redeemed with thy precious
blood.

Make them to be numbred with thy Saints :
in glory everlasting.

O Lord saue thy people : and blesse thine he-
ritage.

Gouerne them : and lift them vp for euer.

Day by day : we magnifie thee.

And we worship thy Name : euer world with-
out end.

Vouchsafe (O Lord :) to keepe vs this day
without sinne.

O Lord haue mercy vpon vs : haue mercy vpon
vs.

O Lord let thy mercy lighten vpon vs : as
our trust is in thee.

O Lord in thee haue I trusted : let me neuer
be confounded.

Morning Prayer.

¶ For the second Lesson, read one of these Chapters, *S. Math. 6. or 8. or 9. S. Luke 13.*

Blessed be the Lord God of Israel:
for he hath visited and redeemed
his people.
And hath raised up a mighty sal-
vation for us: in the house of his
seruant David.

As he spake by the mouth of his holy Pro-
phets: which have beene since the world be-
gan.

That wee should be saved from our enemies:
and from the hands of all that hate us.

To performe the mercie promised to our fore-
fathers: and to remember his holy Covenant.

To performe the oath which he sware to our
forefather Abraham: that he would give us.

That we being delivered out of the hands of
our enemies: might serue him without feare.

In holinesse and righteousnesse before him:
all the dayes of our life.

And thou Childe shalt be called the Prophet
of the Highest: for thou shalt goe before the face
of the Lord to prepare his wayes.

To give knowledge of saluation unto his
people: for the remission of their sinnes.

Through the tender mercy of our God. Where-
by the day-spring from on high hath visited
us.

Morning Prayer.

To give light to them that sit in darknesse, and in the shadow of death: and to guide our feet into the way of peace.

Glozy be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, and ever shall bee: world without end. Amen.

¶ Then shall be said the Creede by the Minister, and the people, standing.



I beleebe in God the Father Almighty, maker of heaven and earth: and in Iesus Christ his onely Son our Lord, which was conceived by the holy Ghost, borne of the virgin Mary, suffered under Ponce Pilate, was crucified, dead and buried, hee descended into hell, the third day hee rose againe from the dead, hee ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence shall hee come to iudge the quicke and the dead. I beleebe in the holy Ghost, the holy Catholike Church, the Communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life everlasting. Amen.

¶ And

Morning Prayer.

¶ And after that, these prayers following, as well at Euening prayer, as at Morning prayer, all deuoutly kneeling, the Minister first pronouncing with a loud voice,

The Lord be with you.

Answer.

And with thy spirit.

Minister.

Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Minister, Clerkes and people, shall say the Lords prayer in English with a loud voyce.

Our father which art in heauen, hallowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as wee forgiue them that trespasse against vs. And lead vs not into temptation: but deliuer vs from euill. For thine is the kingdome, the power, and the glory, for euer and euer. Amen.

¶ Then the Priest standing vp, shall say,

O Lord shew thy mercy vpon vs.

Answer.

And grant vs thy saluation.

Priest.

O Lord saue the King.

Answer.

Morning Prayer.

Answer.

And mercifully hear us when we call upon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answer.

And make thy chosen people joyfull.

Priest.

O Lord save thy people.

Answer.

And blesse thine inheritance.

Priest.

Give peace in our time, O Lord.

Answer.

Because there is none other that fighteth for us, but onely thou, O God.

Priest.

O God make clean our hearts within us.

Answer.

And take not thy holy Spirit from us.

¶ The first Collect.



O most mercifull and gracious Lord, we wretched and miserable sinners humbly beseech thee in mercy and compassion to behold our great afflictions: for thy wrath is gone out, and thine indignation is kindled against us. We confesse, O Lord, that thy judgements are just, for we have multiplied
our

Morning Prayer.

our transgressions like the sand of the sea, and the cry of them hath been so great, that it hath pierced the heavens, and called for vengeance against us: But we beseech thee, O Lord, forget not thou to be gracious, and shut not up thy loving kindnesse in displeasure; turn thee again, and be mercifull unto thy servants. Help us, O God of our saluation, for the glory of thy Name; O deliver us, and be mercifull unto our sins for thy Names sake: Take thy Plague, and all other Judgements from us, that we be not consumed by the means of thy heaby hand upon our sins. O satisfie us with thy mercy, and that soon; so shall we that be thy people, and sheep of thy pasture, give thee thanks for ever, and will alwayes be shewing forth thy praise from generation to generation. Grant this, O mercifull Father, we beseech thee, for Jesus Christ his sake our onely Saviour and Redeemer. Amen.

¶ The second Collect for Peace.

O God which art authoz of Peace, and lover of Concord, in knowledge of whom standeth our eternall life, whose service is perfect freedom, defend us thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any aduersaries, through the might of Jesus Christ our Lord. Amen.

¶ The

Morning Prayer.

¶ The third Collect for Grace.

O Lord our heavenly Father, Almighty and everlasting God, which hast safely brought us to the beginning of this day, defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kinde of danger: but that all our doings may be ordered by thy governance, to do alwayes that is righteous in thy sight, through Jesus Christ our Lord. Amen.



¶ Here followeth the Letanie.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son Redeemer of the world: have mercy upon us miserable sinners.

O God the holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

Morning Prayer.

O holy, blessed, and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: spare us good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation

Good Lord deliver us.

From all blindness of heart, from pride, vain glory, and hypocrisie, from envy, hatred, and malice, and all uncharitableness

Good Lord deliver us.

From fornication, and all other deadly sin, and from all the deceits of the world, the flesh and the devil

Good Lord deliver us.

From lightning and tempest, from plague, pestilence and famine, from battell and murder, and from sudden death

Good Lord deliver us.

From all sedition and pryvy conspiracy, from all false doctrine and heresie, from hardnesse of heart,

Morning Prayer.

heart, and contempt of thy word and Commandment

Good Lord deliver us.

By the myserie of thy holy Incarnation, by thy holy Nativity and Circumcision, by thy Baptisme, Fasting, and Temptation

Good Lord deliver us.

By thine Agony and bloody Sweat, by thy Crosse and Passion, by thy precious Death and Buriall, by thy glorious Resurrection and Ascension, and by the coming of the holy Ghost

Good Lord deliver us.

In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of Judgement

Good Lord deliver us.

We sinners do beseech thee to hear us (O Lord God) and that it may please thee to rule and govern thy holy Church universally in the right way.

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant Charles, our most gracious King and governour.

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear and love, and that he may evermore have assistance in thee, and ever seek thy honour and glory.

Morning Prayer.

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies.

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious Queen Mary, Prince Charles, and the rest of the Royall Progeny.

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Pastours, and Ministers of the Church, with true knowledge and understanding of thy Word, and that both by their preaching and living, they may set it forth, and shew it accordingly.

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Councell, and all the Nobility, with grace, wisdom and understanding.

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute Justice, and to maintain Truth.

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people.

We beseech thee to hear us, good Lord.

That it may please thee to give to all Nations, unity, peace, and concord.

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart
to

Morning Prayer.

to love and dread thee, and diligently to live after thy commandments.

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth, all such as have erred, and are deceived.

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted, and to raise up them that fall, and finally to beat down Satan under our feet.

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all that be in danger, necessity, and tribulation.

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travell by land or by water, all women labouring of childe, all sick persons and young children, and to shew thy pitie upon all prisoners and captives.

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherlesse children and widows, and all that be desolate and oppressed.

We beseech thee to hear us, good Lord.

That

Morning Prayer.

That it may please thee to have mercy upon all men.

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors and slanderers, and to turn their hearts.

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them.

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word.

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God, that takest away the sins of the world,

Grant us thy peace.

O Lamb of God, that takest away the sins of the world,

Have mercy upon us.

O Christ hear us.

O Christ hear us.

Lord have mercy upon us.

Lord have mercy upon us.

Christ have mercy upon us.

Christ have mercy upon us.

Lord

Morning Prayer.

Lord have mercy upon us.

Lord have mercy upon us.

Our Father which art in heaben, &c.

And lead us not into temptation.

But deliver us from evil. Amen.

The versicle.

Lord deal not with us after our sins.

Answer.

Neither reward us after our iniquities.

¶ Let us pray.

O God mercifull Father, that despise it not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers that we make before thee, in all our troubles and adversities, whensoever they oppresse us: and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us be brought to nought, and by the providence of thy goodnesse they may be dispersed, that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord arise, help us, and deliver us for thy Names sake.

O God we have heard with our ears, and our fathers have declared unto us, the noble works that thou diddest in their dayes, and in the old time before them.

f

o

Morning Prayer.

O Lord arise, help us, and deliver us for thine honour.

Glozy be to the Father, and to the Son, and to the holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David have mercy upon us.

Both now and ever bouchlate to hear us, O Christ.

Graciously hear us, O Christ.

Graciously hear us, O Lord Christ.

The Versicle.

O Lord let thy mercy be shewed upon us.

Answer.

As we do put our trust in thee.

¶ Let us pray.

O Eternall God, and most gracious Father, we confesse that by our manifold transgressions wee have deserbed whatsoeuer thy Law hath threathned against sinners; Our contempt of thy Divine Serbice is great, and we hear thy Word, but obey it not,
Our

Morning Prayer.

Our charity to our neighbour is cold, and our disobedience aboundeth. Religion is with many of us, as in too many places besides, made but a pretence for other ends then thy service; and there hath been little or no care among us to keep Truth, and Peace together, for the preserving of both Church, and State. Forgive us, O Lord, forgive us these, and all other our grievous sins. Send us light in our understandings, readines and obedience in our wills, discretion in our words, and actions, true, serious, and loyall indeavours for the peace and prosperitie of our Jerusalem, the Unitie and Glozy of this Church, and State, that we may love it, and prosper in it, that we may be guided by thy Grace in this life, and receiued to thy Glozy in the life to come, through Jesus Christ our Lord, Amen.

 Grant we beseech thee, Almighty God, that we which for our evill deeds, and our great unthankfulness are worthily punished, by the comfort of thy Grace may mercifully be relieved through our Lord Jesus Christ. Amen.

 Almighty and most mercifull Father, who for our many and grievous sinnes (those especially which we have committed since our last solemn humiliation before thee,

Morning Prayer.

thee) might most iustly haue cut us off, but in the multitude of thy mercies hast hitherto spared us: Accept, we most heartily beseech thee, our unfeigned sorrow for all our former transgressions, and grant that we may neuer so presume of thy mercy, as to despise the riches of thy goodnesse, but that thy forbearance, and long suffering may lead us to repentance, and amendment of our sinfull liues, to thy honour and glory, and our eternall salvation at the last day through Iesus Christ our Lord. Amen.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Names sake, turn from us all those evils that we most righteously haue deserved: and grant that in all our troubles we may put our whole trust and confidence in thy mercie, and euermore serue thee in holinesse and purenesse of liuing, to thy honour and glory, through our only Mediatour and Advocate Iesus Christ our Lord. Amen.

¶ A prayer for the Kings Majestic.

O Lord our heabenly father, High and Mighty, King of kings, Lord of lords, the only Ruler of princes, which doest from thy throne behold all the dwellers upon earth, most heartily we beseech thee with thy fauour
to

Morning Prayer.

to behold our most gracious Soberaigne Lord King CHARLES, and to replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way, endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him, that he may vanquish and overcome all his enemies, and finally after this life, he may attain everlasting joy and felicitie, through Jesus Christ our Lord. Amen.

¶ A prayer for the Queen, Prince CHARLES, and the rest of the Royall progeny.

A Almighty God, the fountain of all goodnesse, we humbly beseech thee to blesse our most gracious Queen Mary, Prince Charles, and the rest of the Royall Progeny: endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happinesse, and bring them to thine everlasting Kingdom, through Jesus Christ our Lord.

A Almighty and everlasting God, which only workest great marvels, send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthfull Spirit of thy grace, and that they may truly please thee, pour upon them the continuall dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediatour Jesus Christ. Amen.

Morning Prayer:

A Prayer of Chrysostome.

A Almighty God, which hast given us grace at this time with one accord, to make our common supplications unto thee, and doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2. Corinthians 13.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us allevermore. Amen.

The

Morning Prayer.



¶ The latter Service.

The Priest standing at the North side of the Lords Table, shall say,

Our Father which art in Hea-
ven, Hallowed be thy Name.
Thy Kingdom come. Thy
will be done in earth as it is in
heaven. Give us this day our
daily bread. And forgive us
our trespasses, as we forgive them that tres-
passe against us. And lead us not into temp-
tation: but deliver us from evill. For thine is
the Kingdom, the power and the glory, for
ever and ever. Amen.

Almightie God, unto whom all hearts be
open, all desires known, and from whom
no secrets are hid: cleanse the thoughts of our
hearts by the inspiration of thy holy Spirit,
that we may perfectly love thee, and worthily
magnifie thy holy Name, through Christ our
Lord. Amen.

Priest.

God spake these words, and said, I am
the Lord thy God: Thou shalt have none
other gods but me.

People.

Morning Prayer.

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Priest.

Thou shalt not make to thy self any graven image, nor the likenesse of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me and keep my commandments.

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Priest.

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

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Priest.

Remember that thou keep holy the Sabbath day. Six dayes shalt thou labour, and do all that thou hast to do, but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant,

Morning Prayer.

Servant, thy cattell, and the stranger that is within thy gates: for in six dayes the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and halloved it.

People,

Lord have mercy upon us, and incline our hearts to keep this law.

Priest.

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

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Priest.

Thou shalt do no murther.

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Priest.

Thou shalt not commit adultery.

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Priest.

Thou shalt not steal.

People.

Lord have mercy upon us, and incline our hearts to keep this law.

¶

Priest.

Morning Prayer.

Priest.
Thou shalt not bear false witness against thy neighbour.

People.
Lord have mercy upon us, and incline our hearts to keep this Law.

Priest.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People.
Lord have mercy upon us, and write all these thy Lawes in our hearts, we beseech thee.

¶ Let us pray.

A Almighty God, whose kingdom is everlasting, and power infinite, have mercy upon the whole Congregation, and so rule the heart of thy chosen servant Charles our King and Governour, that he knowing whose Minister he is, may above all things seek thy honour and glory: and that we his Subjects, duely considering whose authority he hath, may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the holy Ghost liveth and reigneth ever one God, world without end. Amen.

The

Morning Prayer.

The Collect.

Almighty and everlasting God, which hastest nothing that thou hast made, and doest forgive the sins of all them that be penitent: create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchednesse, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ.

Grant Lord, we beseech thee, that the course of this world may be so ordered by thy governance, that thy Church may joyfully serve thee in all godly quietnesse, through Jesus Christ, Amen.

The Epistle. Joel 2. 12.



Turn you unto me, with all your hearts, with fasting, weeping, and mourning: rent your hearts, and not your clothes. Turn you unto the Lord your God, for he is gracious and mercifull, long-suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) he also shall turn and forgive: and after his chastening, he shall let your encrease remain for meat and drink-offerings unto the Lord your God. Blow out with the trumpet in Sion, proclaim a fasting, call the Congregation, and gather the people together: warn

Morning Prayer.

the Congregation, gather the Elders, bring the childzen and sucklings together. Let the bridegroom go forth of his chamber, and the bride out of her closet. Let the Priests serue the Word between the Porch and the Altar, weeping, and saying, Be favourable, O Lord, be favourable unto thy people, let not thine heritage be brought to such confusion, lest the Heathen be Lords thereof. Wherefore should they say among the Heathen, Where is now their God?

The Gospel. Matth. 6. 16.

When ye fast, be not sad, as the hypocrites are: for they disfigure their faces, that it may appear unto men how that they fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that it appear not unto men how that thou fastest, but unto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not up for your selves treasure upon earth, where the rust and moth doth corrupt, and where theebes break thozow and steal, but lay up for you treasures in heaben, where neither rust nor moth doth corrupt, and where theebes do not break thozow nor steal. For where your treasure is, there will your hearts be also.

I Be=

Morning Prayer.



I beleebe in one God, the father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Son of God, begotten of his father before all worlds, God of God, Light of light, very God of very God, begotten, not made, being of one substance with the father, by whom all things were made: who for us men, and for our salvation, came downe from heaven, and was incarnate by the holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate, He suffered, and was buried, and the third day he rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the father. And he shall come againe with glory to iudge both the quick and the dead: whose kingdome shall have no end. And I beleebe in the holy Ghost, the Lord and giver of life, who proceedeth from the father and the Son, who with the father and the Son together is worshipped and glorified, who spake by the Prophets. And I beleebe one Catholique and Apostolique Church. I acknowledge one Baptisme for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

After

Morning Prayer.

After the Nicene Creed shall follow the Sermon, or
the Homily of Repentance herewith published.

S^t. Matth. 5.

Let your light so shine before men, that
they may see your good works, and glori-
fie your father which is in heaven.

Let us pray for the whole state of Christs
Church militant here on earth.

Almighty and everliving God, which by
thy holy Apostle hast taught us to make
prayers and supplications, and to give thanks
for all men: We humbly beseech thee most mer-
cifully (to accept our almes and) to receive these
our prayers, which we offer unto thy divine
Majesty, beseeching thee to inspire continually
the uniberfall Church with the spirit of truth,
unity and concord: and grant that all they that
doe confesse thy holy Name, may agree in the
truth of thy holy word, and live in unity and
godly love. We beseech thee also to save and de-
fend all Christian kings, Princes and Gover-
nours, and specially thy servant CHARLES
our King, that under him we may be godly
and quietly governed. And grant unto his
whole Councell, and to all that be put in au-
thoritie under him, that they may truly and in-
differently minister justice, to the punishment
of wickednesse and vice, and to the mainte-
nance of Gods true Religion and vertue. Give
grace

If there be
no alms gi-
ven unto the
poor, then
shall the
words (of ac-
cepting our
almes) be left
out unsaid.

Morning Prayer.

grace (O heauenly Father) to all Bishops, Pastours, and Curates, that they may both by their life and doctrine set forth thy true and liuely word, and rightly and duly administer thy holy Sacraments. And to all thy people giue thy heauenly grace, and specially to this Congregation here present, that with meek heart and due reverence, they may hear and receiue thy holy word, truely seruing thee in holinesse and righteousnesse all the dayes of their life. And we most humbly beseech thee of thy goodnesse (O Lord) to comfort and succour all them which in this transitory life be in trouble sorrow, need, sicknesse, or any other aduersities: Grant this, O Father, for Jesus Christs sake our onely Mediatour and Advocate, Amen.

O Most mighty God; and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turn from sin, and be saved: mercifully forgive us our trespasses, receiue and comfort us, which be grieved and wearied with the burden of our sins; Spare us therefore, good Lord, Spare thy people, whom thou hast redeemed. Enter not into judgement with thy Seruants, which be vile earth, and miserable sinners, but so turn thine ire from us, which meekely acknowledge our
vilenesse

Morning Prayer.

illnesse, and truly repent us of our faults; so make haste to help us in this world, that we may eber live with thee in the world to come, through Jesus Christ our Lord. Amen.

A Almighty and everlasting God, mercifully look upon our infirmities and miseries, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Christ our Lord. Amen.

O Lord we beseech thee favourably to hear the prayers of thy people, that we which are justly punished for our offences, may be mercifully delibered by thy goodnesse, for the glory of thy Name, through Jesus Christ our Saviour, who liveth, &c.

A Ssist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants toward the attaine-ment of everlasting saluation, that among all the changes and chances of this mortall life, they may eber be defended by thy most gracious and ready help, through Christ our Lord. Amen.

O Almighty Lord and everliving God, vouchsafe, we beseech thee, to direct, sanctifie, and govern, both our hearts and bodies, in the wayes of thy Lawes, and in the
works

Morning Prayer.

works of thy Commandments, that through
thy most mighty protection, both here and
ever, we may be preserved in body and soul,
through our Lord and Saviour Jesus Christ.
Amen.

A Almighty and everlasting God, which art
alwayes more ready to hear then we to
pray, and art wont to geve more then either
we desire, or deserve: pour down upon us the
abundance of thy mercy, forgiving us those
things, whereof our conscience is afraid, and
giving unto us that, which our prayer dare
not presume to ask, through Jesus Christ
our Lord. Amen.

A Almighty God, which hast promised to
hear the petitions of them that ask in thy
Sons Name, we beseech thee mercifully to en-
cline thine ears to us that have made now our
prayers and supplications unto thee, and grant
that those things which we have faithfully as-
ked according to thy will, may effectually be
obtained, to the relief of our necessitie, and to
the setting forth of thy glory, through Jesus
Christ our Lord, Amen.

D

The

Morning Prayer.

The peace of God which passeth all understanding, keep your hearts and mindes in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and remain with you alwayes. Amen.

THE

A

of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and remain with you alwayes. Amen.





THE ORDER FOR Evening Prayer.

Direct us, O Lord, and yet in thy judgement, not in thy fury, lest we should be consumed, and brought to nothing.

Reent your hearts, and not your garments, and turn to the Lord your God, because he is gentle and mercifull, he is patient, and of much mercy, and such a one that is sorry for your afflictions.

Carely beloved brethren, the scripture moveth us in sundry places to acknowledge and confesse our manifold sins and wickednesse, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness

Evening Prayer.

nesse of the same, by his infinite goodnesse and mercy. And although we ought at all times humbly to acknowledge our sins before God: yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things that be requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as be here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

¶ A generall confession to be said of the whole congregation after the minister, kneeling.

A Almighty and most mercifull father, we have erred and strayed from thy wayes like lost sheep, we have followed too much the devices and desires of our own hearts, we have offended against thy holy lawes, we have left undone those things which we ought to have done, And we have done those things which we ought not to have done, And there is no health in us: But thou, O Lord, have mercy upon us miserable offenders; Spare thou them, O God, which confesse their faults; Restore thou them that be penitent, according to thy promises declared unto mankinde in
Christ

Evening Prayer.

Christ Iesu our Lord; And grant, O most mercifull father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

¶ The absolution or remission of sinnes to be pronounced by the Priest alone.

A Almighty God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that he may turn from his wickednesse and live, and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sinnes: he pardoneth and absolveth all them which truly repent, and unfeignedly beleefe his holy Gospel. Wherefore we beseech him to grant us true repentance, and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall joy, through Iesus Christ our Lord.

The people shall answer, Amen.

¶ Then shall the Minister begin the Lords prayer with a loud voyce.

Our father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy

Evening Prayer.

Thy will be done in earth, as it is in heaven.
Give us this day our daily bread. And forgive
us our trespases, as we forgive them that
trespasse against us. And leade us not into
temptation: but deliuer us from ebill: for
thine is the kingdom, the power, and the glo-
ry, for euer and euer. Amen.

Then likewise he shall say,

O Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God make speed to saue us.

Answer.

O Lord make haste to helpe us.

Priest.

Glozy be to the father, and to the Sonne,
and to the holy Ghost.

As it was in the beginning, is now and e-
uer shall be, world without end. Amen.

Praise ye the Lord.

Read the Psalmes that were left unread at Morning
Prayer.

For the first Lesson, read one of the Chapters ap-
pointed, and unread at Morning Prayer.

Then the Magnificat, or the Psalme, **O come let
us humble our selbes,** &c. as before in Morning
Prayer.

Magnificat.

Evening Prayer.

Magnificat. Luke. 1. For the second Chapter
From the beginning of the first

My soul doth magnifie the Lord:
and my spirit hath rejoyced in
God my Saviour.

For he hath regarded: the
lowliness of his handmaiden.
For behold, from henceforth;
all generations shall call me blessed.

For he that is mighty hath magnified me:
and holy is his Name.

And his mercy is on them that fear him:
throughout all generations.

He hath shewed strength with his arm: he
hath scattered the proud in the imagination of
their hearts.

He hath put down the mighty from their
seat: and hath exalted the humble and meek.

He hath filled the hungry with good things:
and the rich he hath sent empty away.

He remembering his mercy hath holpen his
servant Israel: as he promised to our forefa-
thers, Abraham, and his seed for ever.

Glozy be to the Father, and to the Son, and
to the holy Ghost.

As it was in the beginning, is now, and
ever shall be: world without end, Amen.

For

Evening Prayer.

For the second Lesson read one of these Chapters,
Rom. 6. or, 1 Cor. 10. beginning at the first
verse, and ending with the fifteenth, or, 2 Cor. 9.
or, 1 Thes. 4.



God be mercifull unto us, and
blesse us: and shew us the light
of his countenance, and be
mercifull unto us.

That thy way may be known
upon earth: thy saving health
among all Nations.

Let the people praise thee, **O** God: yea, let
all the people praise thee.

O let the Nations rejoyce and be glad: for
thou shalt iudge the folk righteously, and go-
vern the Nations upon earth.

Let the people praise thee, **O** God: let all the
people praise thee.

Then shall the earth bring forth her in-
crease: and God, even our own God, shall
give us his blessing.

God shall blesse us: and all the ends of the
world shall fear him.

Glorie be to the father, and to the Sonne,
and to the holy Ghost.

As it was in the beginning, is now, and
ever shall be: world without end. Amen.

¶ Then

Evening prayer.

¶ Then shall be said the Creed by the Minister, and the people, standing.

I beleebe in God the Father Almighty, maker of heauen and earth: and in Iesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, born of the Virgine Mary, suffered under Ponce Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose again from the dead, he ascended into heauen, and sitteth on the right hand of God the Father Almighty, from thence he shall come to iudge the quick and the dead. I beleebe in the holy Ghost, the holy Catholique Church, the Communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life euerlasting. Amen.

The Lord be with you.

Answer.

And with thy spirit.

Minister.

¶ Let us pray.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

¶ Then the Minister, clerks and people, shall say the Lords prayer in English with a loud voice.

I

Our

Evening prayer.

Our father which art in heaben, hallow-
ed be thy Name. Thy kingdome come.
Thy will be done in earth, as it is in heaben.
Give us this day our dally bread. And forgive
us our trespasses, as we forgive them that tres-
passe against us. And lead us not into tempta-
tion: but deliver us from evil. For thine is the
kingdome, the power, and the glory, for ever
and ever. Amen.

¶ Then the Priest standing up, shall say,
O Lord shew thy mercy upon us.

Answer.

And grant us thy salvation.

Priest.

O Lord save the King.

Answer.

**And mercifully heare us when we call upon
thee.**

Priest.

Indue thy Ministers with righteousnesse.

Answer.

And make thy chosen people joyfull.

Priest.

O Lord save thy people.

Answer.

And blesse thine inheritance.

Priest.

Give peace in our time, O Lord.

Answer.

**Because there is none other that fighteth for
us, but onely thou O God,**

Priest.

Evening Prayer.

Priest.

God make cleane our hearts within us.

Answer.

And take not thy holy Spirit from us.

The first Collect.



Turn thou us, O good Lord, and so shall we be turned; be labourable, O Lord, be labourable to thy people, which turn to thee in weeping, fasting, and praying, for thou art a mercifull God, full of compassion, long-suffering, and of great pittie, Thou sparest when we deserbe punishment, and in thy wrath thinkest upon mercy; Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us, for Jesus Christs sake our only Saviour and Redeemer. Amen.

The second Collect.

O God, from whom all holy desires, all good counsels, and all just works do proceed: give unto thy servants that peace which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may passe our time in rest and quietnesse, through the merits of Jesus Christ our Saviour. Amen.

Evening Prayer.

WE humbly beseech thee, O Father, mercifully to look upon our infirmitie, and for the glory of thy Names sake, turn from us all those evils that we most righteously have deserbed: and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serbe thee in holinesse and purenesse of living, to thy honour and glory, through our onely Mediatour and Advocate Jesus Christ our Lord. Amen.

¶ A prayer for the Kings Majestic.

O Lord our heavenly Father, High and Mighty King of kings, Lord of lords, the onely Ruler of princes, which doest from thy throne behold all the dwellers upon earth, most heartily we beseech thee with thy favour to behold our most gracious Soberaign Lord King Charles, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way, endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him, that he may vanquish and overcome all his enemies, and finally after this life, he may attain eberlasting joy and felicity, through Jesus Christ our Lord. Amen.

¶ A prayer for the Queen, Prince CHARLES, and the rest of the Royall Progenie.

Almighty God, the Fountain of all goodnesse, we humbly beseech thee, to blesse
our

Evening Prayer.

our most gracious Queen Mary, prince Charles, and the rest of the Royall Progeny: Endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happinesse, and bring them to thine everlasting Kingdome, through Jesus Christ our Lord. Amen.

A Almighty and eberlasting God, which onely workest great marveils, send down upon our Bishops and Curates, and all congregations committed to their charge, the healthfull spirit of thy grace, and that they may truly please thee, pour upon them the continuall dew of thy blessing: Grant this, O Lord, for the honour of our Advocate and Mediatour Jesus Christ. Amen.

¶ The third Collect.

Lighten our darknesse, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy onely Son our Saviour Jesus Christ. Amen.

2 Corinthians 13.

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



AN HOMILY of Repentance,

And of true Reconciliation
unto GOD.

Here is nothing that the holy Ghost doth so much labour in all the scriptures to beat in mens heads, as repentance, amendment of life, and speedy returning unto the Lord God of Hosts. And no marvell why: For we do daily, and hourly by our wickednesse, & stubborn disobedience, horribly fall away from God, thereby purchasing unto our selves (if he should deal with us according to his justice) eternall damnation. So that no doctrine is so necessary in the church of God, as is the doctrine of repentance, and amendment of life. And verily the true preachers of the gospel of the kingdom of heaven, and of the glad and joyfull tidings of salvation, have alwayes in their godly sermons, and preachings unto the people, joyned these two together, I mean

The doctrine
of repentance
is most neces-
sary.

of Repentance.

mean repentance, and forgiveness of sins, even as our Saviour Jesus Christ did appoint himself, saying, So it behoved Christ to suffer, and to rise again the third day, and that repentance, and forgiveness of sins should be preached in his Name among all nations. And therefore the holy apostle both in the acts speak after this manner: I have witnessed both to the Jews and to the Gentiles, the repentance towards God, and faith towards our Lord Jesus Christ. Did not John Baptist, Zacharias son, begin his ministerie with the doctrine of repentance, saying, Repent, for the kingdom of God is at hand? The like doctrine did our Saviour Jesus Christ preach himself, and commanded his apostles to preach the same.

I might here alledge very many places out of the prophets, in the which this most wholesome doctrine of repentance is very earnestly urged, as most needfull for all degrees, and orders of men, but one shall be sufficient at this present time.

These are the words of Joel the prophet. Therefore also now the Lord saith, Return unto me with all your heart, with fasting, weeping and mourning, rent your hearts, and not your clothes, and return unto the Lord your God, for he is gracious, and mercifull, slow to anger, and of great compassion, and ready to pardon wickednesse. Whereby it is given us to understand, that we have here a
perpe-

Illegible marginal note

Joel. 2.

An Homily

A perpetuall
rule which all
must follow.

perpetuall rule appointed unto us, which ought to be obserued, and kept at all times, and that there is none other way whereby the wrath of God may be pacified, and his anger allwaged, that the fiercenesse of his furie, and the plagues of destruction, which by his righteous iudgement he had determined to bring upon us, may depart, be remobed, and taken away. Where he saith, But now therefore, saith the Lord, return unto me: It is not without great importance, that the prophet speaketh so. For he had afore set forth at large unto them, the horrible vengeance of God, which no man was able to abide, and therefore he doth mooue them to repentance, to obtain mercie: as if he should say, I will not have these things to be so taken, as though there were no hope of grace left. For although ye do by your sins deserue to be utterly destroyed, and God by his righteous iudgements hath determined to bring no small destruction upon you, yet know that though ye are in a manner on the very edge of the sword, if ye will speedily return unto him, he will most gently, and most mercifully receiue you into his labour again. Whereby we are admonished, that repentance is neuer too late, so that it be true, and earnest. For sith that God in y^e scriptures will be called our Father, doubtlesse he doth follow the nature, and propertie of gentle, and mercifull fathers which seek nothing so much, as the re-
turning

of Repentance.

turning again, and amendment of these children, as Christ doth abundantly teach in the parable of the prodigall son. Doth not the Lord himself say by the prophet, I will not the death of the wicked, but that he turn from his wicked wayes, and live? And in another place, If we confesse our sin, God is faithfull, and righteous to forgive us our sins, and to make us clean from all wickednesse. Which most comfortable promises are confirmed by many examples of the Scriptures. When the Jews did willingly receive, and embrace the wholesome counsell of the prophet Esay, God by and by did reach his helping hand unto them, and by his angel did in one night slay the most worthy and valiant souldiers of Sennacheribs camp. Whereunto may king Manasses be added, who after all manner of damnable wickednesse, returned unto the Lord, and therefore was heard of him, and restored again into his kingdom. The same grace, and favour did the sinfull woman Magdalene, Zacheus, the poor thief, and many other feel. All which things ought to serue for our comfort against the temptations of our consciences, whereby the devill goeth about to shake, or rather to overthrow our faith. For every one of us ought to apply the same unto himself, and say, Yet now return unto the Lord: neither let the remembrance of thy former life discourage thee, yea the more wicked that it hath been, the more fervent, and earnest let thy repentance or returning be, and

Luke 15.

Ezech 18.

Esay 1.

1 John 24

Esay 57.

2 Par. 33.

Luke 7. 16.

An Homily

forth with thou shalt feel the ears of the Lord wide open unto thy prayers. But let us moze narrowly look upon the commandment of the Lord touching this matter. Turn unto me (saith he by the holy prophet Joel) with all your hearts, with fasting, weeping, and mourning. Rent your hearts, and not your garments, &c. In which words he comprehendeth all manner of things that can be spoken of repentance, which is a returning again of the whole man unto God, from whom we be fallen away by sin. But that the whole discourse thereof may the better be born away, we shall first consider in order four principall points, that is, from what we must return, to whom we must return, by whom we may be able to convert, and the manner how to turn to God.

From whence
we must turn.

First, from whence, or from what things we must return. Truly we must return from those things, whereby we have been withdrawn, pluckt, and led away from God. And these generally are our sins, which, as the prophet Esay doth testifie, do separate God, and us, and hide his face, that he will not hear us. But under the name of sin, not onely those grosse words, and deeds, which by the common judgement of men, are counted to be filthy, and unlawfull, and so consequently abominable sins: but also the filthy lusts, and inward concupiscences of the flesh, which (as S. Paul testifieth) do resist the will, and Spirit of God, and therefore ought earnestly to be bridled,
and

of Repentance.

and kept under. We must repent of the false, and erroneous opinions that we have had of God, and the wicked superstition that doth breed of the same, the unlawfull worshipping and service of God, and other like. All these things must they forsake, that will truly turn unto the Lord, and repent aright. For such things the wrath of God cometh upon the children of disobedience: no end of punishment ought to be looked for, as long as we continue in such things. Therefore they be here condemned, which will seem to be repentant sinners, and yet will not forsake their idolatry, and superstition. Secondly, we must see unto whom we ought to return. Revertimini usque ad me, saith the Lord: that is, Return as far as unto me. We must then return unto the Lord, yea, we must return unto him alone: for he alone is the truth, and the fountain of all goodnesse: But we must labour that we do return as far as unto him, and that we do never cease or rest till we have apprehended, and taken hold upon him.

But this must be done by faith. For sith that God is a Spirit, he can by no other meanes be apprehended, and taken hold upon. Wherefore, first they doe greatly erre, which doe not turn unto God, but unto the creatures, or unto the inventions of men, or unto their own merits. Secondly, they that doe begin to return unto the Lord, and doe faint in the mid-way,

we must see
unto whom
we ought to
returne.

Ephes 5.

Unto whom
we ought to
returne.

we must see
unto whom
we ought to
returne.

we must see
unto whom
we ought to
returne.

An Homily

By whom we
must return
unto God.

Mat. 5.

John 14.
John 1.
1. Pet. 1.

Act. 5.
Luke 14.

way, before they come to the mark that is appointed unto them. Thirdly, because we have of our own selves nothing to present us to God, and doe no lesse flee from him, after our fall, then our first parent Adam did, who when he had sinned, did seek to hide himself from the sight of God, we have need of a Mediatour for to bring, and reconcile us unto him, who for our sinnes is angry with us. The same is Jesus Christ, who being true, and naturall God, equall, and of one substance with the father, did at the time appointed take upon him our frail nature, in the blessed Virgins womb, and that of her undefiled substance, that so he might be a mediatour between God, and us, and pacifie his wrath. Of him doth the father himself speak from Heaven, saying, This is my welbeloved Sonne, in whom I am well pleased. And he himself in his Gospell doth cry out, and say, I am the way, the truth, and the life, no man cometh unto the father but by me. For he alone did with the sacrifice of his Body, and Bloud, make satisfaction unto the Justice of God for our sinnes. The Apostles doe testifie, that he was exalted, for to give repentance, and remission of sinnes unto Israel. Both which things he himself did command to be preached in his Name. Therefore they are greatly deceived that preach repentance without Christ, and teach the simple, and ignorant, that it consisteth only in the works

of Repentance.

Wozkes of men. They may indeed speak ma-
ny things of good wozkes, and of amendment
of life, and manners: but without Christ they
be all vaine, and unprofitable. They that think
that they have done much of themselves to-
wards repentance, are so much moze, the far-
ther from God, because they doe seek those
things in their own wozks, and merits, which
ought only to be sought in our Saviour Jesus
Christ, and in the merits of his death, and
passion, and bloudshedding. Fourthly, this
holy Prophet Joel doth libely expresse the man-
ner of this our returning or repentance, com-
prehending all the inward, and outward
things that may be here obserbed. First, he
will have us to return unto God with our
whole heart, whereby he doth remove, and
put away all hypocrisie, lest the same might
justly be said unto us, This people draweth
neer unto me with their mouth, and worship
me with their lips, but their heart is farre off
from me.

Secondly, he requireth a sincere, and pure
love of godlinesse, and of the true worshipping,
and service of God, that is to say, that for-
saking all manner of things that are repug-
nant, and contrary unto Gods will, we doe
give our hearts unto him, and the whole
strength of our bodies, and soules, according
to that which is written in the Law: Thou
shalt love the Lord thy God with all thy heart,

with

with

with

John 14.

The manner
of our return-
ing.

Esay 29.
Match. 23.

33 An Homily

Deut. 6.

Halting on
both sides.

Psal. 25.

With all thy soule, and with all thy strength:
Here therefore nothing is left unto us, that
we may gibe unto the world, and unto the
lusts of the flesh. For sith that the heart is the
fountain of all our workes, as many as doe
with the whole heart turn unto the Lord, doe
give unto him only. Neither doe they yet re-
pent truely, that halting on both sides, doe e-
ther whiles obey God, but by and by doe think,
that, laying him aside, it is lawfull for them to
serbe the world, and the flesh. And because
that we are letted by the naturall corruption
of our own flesh, and the wicked affections of
the same, he doth bid us also to return with
fasting: not thereby understanding a supersti-
tious abstinency, and choosling of meates, but
a true discipline or taming of the flesh, where-
by the nourishments of filthy lusts, and of
stubborne contumacy, and pride, may be
withdrawn, and pluckt away from it. Wher-
unto he doth adde weeping, and mourning,
which doe contain an outward profession of
repentance, which is very needfull, and ne-
cessary, that so we may partly set forth the
righteousnesse of God, when by such meanes
we doe testifie that we deserved punishments
at his hands, and partly stop the offence that
was openly giben unto the weak.

This did David see, who being not content
to have bewept, and bewailed his sinnes pri-
vately, would publikely in his Psalmes declare,
and

of Repentance.

and set forth the righteousnesse of God, in punishing sinne, and also stay them that might have abused his example to sinne the moze boldly. Therefore they are farthest from true Repentance, that will not confesse, and acknowledge their sinnes, noz yet bewaile them, but rather doe most ungodly glozy, and rejoyce in them. Now lest any man should think that repentance doth consist in outward weeping, and mourning only, he doth rehearse that wherein the chief of the whole matter doth lye, when he saith, Rent your hearts, and not your garments, and turn unto the Lord your God. For the people of the East part of the world were wont to rent their garments, if any thing happened unto them that seemed intolerable. This thing did hypocrites sometime counterfeit, and follow, as though the whole repentance did stand in such outward gesture. He teacheth then, that another manner of thing is required, that is, that they must be contrite in their hearts, that they must utterly detest, and abhorre sinnes, and being at defiance with them, return unto the Lord their God, from whom they went away befoze. For God hath no pleasure in the outward ceremony, but requireth a contrite, and humble heart; which he will never despise, as David doth testifie. There is therefore none other use to these outward ceremonies, but as far forth as we are stirred up by them, and doe serve to
the

Pfal. 52.

Hypocrites
do counterfeit
all manner
of things.

Pfal. 51.

An Homily

the glory of God, and to the edifying of
other.

How repent-
ance is not
unprofitable.

Now doth he adde unto this doctrine or exhortation, certain godly reasons, which he doth ground upon the nature, and property of God, and whereby he doth teach that true repentance can never be unprofitable or unfruitfull. For as in all other things mens hearts doe quail, and faint, if they once perceibe that they travaile in vain: Even so most specially in this matter, must we take heed, and beware that we suffer not our selves to be persuaded that all that we doe is but labour lost: For thereof either sudden desperation doth arise, or a licentious boldnesse to sinne, which at length bringeth unto desperation. Let any such thing then should happen unto them, he doth certifie them of the grace, and goodnesse of God, who is alwayes most ready to receibe them into favour againe, that turn speedily unto him. Which thing he doth prove with the same titles wherewith God doth describe, and set forth himself unto Moses, speaking on this manner: For he is gracious, and mercifull, slow to anger, of great kindnesse, and repenteth him of the evil, that is, such a one as is sorry for your afflictions. First, he calleth him gentle, and gracious, as he who of his own nature is moze prompt, and ready to do good, then to punish. Whereunto the saying of Esaias the Prophet seemeth to pertain, where

Exod. 34.

of Repentance.

where he saith, Let the wicked forsake his way, Isaia 55.
and the unrighteous his own imaginations,
and return unto the Lord, and he will have pi-
tie on him, and to our God, for he is very ready
to forgive. Secondly, he doth attribute unto
him mercy, or rather (according to the Hebrew
word) the bowels of mercies: whereby he sig-
nified the naturall affections of parents to-
wards their children. Which thing David doth Psalm 103.
set forth goodly, saying, As a father hath com-
passion on his children, so hath the Lord com-
passion on them that fear him, for he knoweth
whereof we be made, he remembreth that we
are but dust. Thirdly, he saith, that he is
slow to anger, that is to say, long-suffering,
and which is not lightly provoked to wrath.
Fourthly, that he is of much kindnesse, for he
is that bottomlesse well of all goodnesse, who
rejoyceth to do good unto us: therefore did he
create, and make men, that he might have
whom he should do good unto, and make par-
takers of his heavenly riches. Fifthly, he re-
penteth of the evil, that is to say, he doth call
back again, and revoke the punishment which
he had threatned, when he seeth men repent,
turn, and amend. Whereupon we do not with-
out a just cause detest, and abhorre the damna-
ble opinion of them, which do most wickedly
go about to perswade the simple and ignorant
people, that if we chance, after we be once
come to God, and grafted in his Son Je-
sus

Against the
Novatians.

An Homily

For Christ to fall into some horrible sin, it shall
be unprofitable unto us, there is no more hope
of reconciliation, or to be received again
into the favour, and mercy of God. And
that they may give the better colour unto
their pestilent and pernicious error, they do
commonly bring in the sixt, and tenth Chap-
ters of the Epistle to the Hebrews, and the
second Chapter of the second Epistle of Peter,
not considering that in those places the holy
Apostles do not speak of the daily falls, that
we (as long as we carry about this body of
sin) are subject unto: but of the sinfall falling
away from Christ, and his Gospel, which is a
sin against the holy Ghost, that shall never be
forgiven, because that they do utterly forsake
the known truth, do hate Christ and his Word,
they do crucifie and mock him (but to their
utter destruction) and therefore fall into des-
peration, and cannot repent. And that this is
the true meaning of the holy Spirit of God, it
appeareth by many other places of the Scrip-
tures, which promise unto all true repentant
sinners, and to them that with their whole
heart do turn unto the Lord their God, free
pardon and remission of their sin. For the
probation hereof, we read this: O Israel (saith
the holy Prophet Jeremy) if thou return, re-
turn unto me, saith the Lord, and if thou put
away thine abominations out of my sight,
then shalt thou not be removed. Again, these
are

Matth. 12
Mark 3
The sin
against the
holy Ghost.

Jerem. 31

Isaias 55

of Repentance.

are Esaias words: Let the wicked forsake his own wayes, and the unrighteous his own imaginations, and turn again unto the Lord, and he will have mercy upon him, and to our God, for he is ready to forgive. And in the Prophet Osce, the godly do exhort one another after this manner, Come and let us turn again unto the Lord, for he hath smitten us, and he will heal us, he hath wounded us, and he will binde us up again. It is most evident and plain, that these things ought to be understood of them that were with the Lord afore, and by their sins and wickednesses were gone away from him.

For we do not turn again unto him with whom we were never before, but we come unto him. Now, unto all them that will return unfainedly unto the Lord their God, the favour and mercy of God unto forgiveness of sins is liberally offered. Whereby it followeth necessarily, that although we do, after we be once come to God, and grafted in his Son Jesus Christ, fall into great sins (for there is no righteous man upon the earth that sinneth not, and if we say we have no sin, we deceive our selves, and the truth is not in us) yet if we rise again by Repentance, and with a full purpose of amendment of life do flee unto the mercy of God, taking sure hold thereupon, through faith in his Son Jesus Christ, there is an assured and infallible hope of par-

Ose 6

Note.

Eccles 7
1 John 1

An Homily

don and remission of the same, and that we shall be receyved again into the favour of our Heabently Father. It is wrytten of David: I have found a man accordyng to mine own heart, or, I have found David the son of Jesse, a man accordyng to mine own heart, who will do all things that I will. This is a great commendation of David. It is also most certain, that he did stedfastly beleebe the promise that was made him touching the Messias, who should come of him touching the flesh, and that by the same faith he was justified, and grafted in our Saviour Jesu Christ to come, and yet after wards he fell horribly, committing most detestable adultery, and damnable murther, and yet as soon as he cried Pec-cavi, I have sinned, unto the Lord, his sins being forgyben, he was receyved into favour again. Now will we come unto Peter, of whom no man can doubt but that he was grafted in our Saviour Jesus Christ, long afore his denyall. Which thing may easily be proved by the answer which he did in his Name, and in the name of his fellow Apostles, make unto our Saviour Jesu Christ, when he said unto them, Will ye also go away? Master (saith he) to whom shall we go? Thou hast the words of eternall life, and we beleebe, and know that thou art that Christ the Son of the living God. Whereunto may be added the like confession of Peter, when Christ doth give us
most

Act 13
2 Sam. 7

2 Sam. 11
2 Sam 23

John 6

of Repentance:

most infallible testimony: Thou art blessed, Simon the son of Jonas, for neither flesh nor blood hath revealed this unto thee, but my Father which is in heaven. These words are sufficient to prove, that Peter was already justified, through this his lively faith in the one-ly begotten Son of God, whereof he made so notable, and so solemn a confession. But did not he afterwards most cowardly deny his Master, although he had heard of him, whosoever denieth me before men, I will deny him before my Father? Nevertheless, as soon as with weeping eyes, and with a sobbing heart he did acknowledge his offence, and with an earnest repentance did flee unto the mercy of God, taking sure hold thereupon, through faith in him whom he had so shamefully denied, his sinne was forgiven him, and for a certificate and assurance thereof, the room of his Apostleship was not denied unto him. But now mark what doth follow. After the same holy Apostle had on Whitsunday with the rest of the Disciples received the gift of the holy Ghost most abundantly, he committed no small offence in Antiochia, by bringing the consciences of the faithfull into doubt by his example, so that Paul was faine to rebuke him to his face, because that he walked not uprightly, or went not the right way in the Gospell. Shall we now say, that after this grievous offence, he was utterly excluded, and shut out

Matth. 16
Matth. 10

Acts 4

Gal. 2

An Homily

from the grace, and mercy of **G O D**, and that this his trespasse, whereby he was a stumbling-block unto many, was unpardonable? **G O D** defend we should say so. But as these examples are not brought in, to the end that we should thereby take a boldnesse to sinne, presuming on the mercy, and goodnesse of **G O D**: but to the end that if through the frailnesse of our own flesh, and the temptation of the diuell, we fall into like sinnes, we should in no wise despaire of the mercy, and goodnesse of **G O D**: Even so must we beware, and take heed, that we doe in no wise think in our hearts, imagine, or beleve that we are able to repent aright, or turn aright, or to turn effectually unto the Lord by our own might, and strength. For this must be verified in all men, without me ye can doe nothing. Again, of our selbes we are not able as much as to think a good thought. And in another place, It is **G O D** that worketh in us both the will, and the deed. For this cause, although Jeremy had said befoze, If thou return, **O** Israel, return unto me, saith the Lord: Yet after wards he saith, Turn thou me, **O** Lord, and I shall be turned, for thou art the Lord my **G O D**. And therefore that holy **W**riter, and ancient **F**ather Ambrose doth plainly affirm, that the turning of the heart unto **G O D**, is of **G O D**, as the Lord himself doth testifye by his **P**rophet, saying, And I will give thee a heart to know me, that I am

What we
must be-
ware of.

John 15
2 Cor. 3
Phil. 2
Jere. 6

Ambros. de
vocat. gent.
lib. 8. cap. 9.

of Repentance.

I am the Lord, and they shall be my people,
and I will be their G O D, for they shall re-
turn unto me with their whole heart. These
things being considered, let us earnestly pray
unto the living God our heavenly father, that
he will vouchsafe by his holy Spirit, to work
a true, and unfained repentance in us,
that after the painfull labours, and
travels of this life, we may
live eternally with his Son
Jesus Christ: to whom be
all praise, and glozy
for ever, and ever,
A M E N.

FINIS.

MEMORANDUM
OF THE
PROCEEDINGS
OF THE
COMMISSIONERS
OF THE
LAND OFFICE
IN
THE
YEAR
1811

FINIS

