

FAC-SIMILE

Black-letter Prayer-book

CONTAINING

MANUSCRIPT ALTERATIONS AND ADDITIONS MADE IN THE YEAR 1661,

"OUT OF WHICH WAS FAIRLY WRITTEN "

THE BOOK OF COMMON PRAYER

SUBSCRIBED, DECEMBER 20. A.D. 1661, BY

THE CONVOCATIONS OF CANTERBURY AND YORK,

AND ANNEXED TO

THE ACT OF UNIFORMITY, 13 & 14 CAR. H., C. 4, A.D. 1662.

FILOTO-ZINCOGRAPHED AT THE ORDNANCE SURVEY OFFICE, SOUTHAMPTON, (MAJOR-GENERAL SIR HENRY JAMES, R.E., F.R.S., &c., DIRECTOR-GENERAL)

AND PUBLISDED FOR THE ROYAL COMMISSION ON RITUAL BY AUTHORITY OF THE LORDS COMMISSIONERS OF HER MAJESTY'S TREASURY.

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1871.

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CERTIFIED

THAT THIS IS A TRUE PHOTO-ZINCOGRAPHIC PACSIMILE

OF THE

BLACK-LETTER PRAYER-BOOK OF 1636,

WITH THE

MARGINAL MANUSCRIPT NOTES AND ALTERATIONS

FROM WHICH

THE COPY ATTACHED TO THE ACT OF UNIFORMITY, 18 AND 14 CAR. II.,

WAS WRITTEN.

Major-Orneral, Royal Bugineers, Director General of the Ordnauce Survey.

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Assistant Keeper of Her Majesty's Records.

ORDNANCE SUBVEY OFFICE, SOUTHAMPTON, SOTH. JUNH, 1810.

PREFACE.

ACCOUNT OF THE DISCOVERY OF THE MS. PRAYER-BOOK OF 1662, ATTACHED TO THE ACT OF UNIFORMITY OF XIV. CAR. II., CAP. 4.

It happened in July 1867, that, in anticipation of a discussion in the Royal Commission, I was anxious to ascertain for myself the truth of a statement which I had heard for many years—viz.: that the Book of Common Prayer attached to the Act of Uniformity was lost, and that therefore, though the Scaled Books which were copied from it had sufficient legal authority given to them by that Act, yet the authontic original was no more accessible.

For this statement which had often been made, and which had been recently repeated to the Commissioners in reference to the Rubric on the Ornaments of the Church and of the Minister, it will be sufficient to refer to two careful authorities.

The first is an extract from the "Introduction" to "The Book of Common Prayer with Notes Legal and Historical; By Archibald John Stephens, Barrister at Law, 1849." Ecclosiastical History Society. Vol. I. pp. clxxiv and clxxv.

"To the words 'annexed and joined to this present Act,' which occur in "Stat. 13 & 14 Car. II., c. 4, s. 1, the Editor of the folio Statutes of the Realm, "published in 1819 by the Commissioners of Public Records, has subjoined "the following note:—'This Book is in Manuscript, and is in the Parliament "'Office, and in the same Press, but not in the same division of that Press, "'with the Acts of this Year.'

"It will scarcely be credited, that the original Manuscript Book of "Common Prayer which was annexed to Stat. 13 & 14 Car. II., c. 4, and to "which the foregoing note applies, is not at the present moment to be found "among the Parliamentary Records."

"Sir Francis Palgrave has stated to the Editor, that Mr. Rickman (the "late clerk to the House of Commons) told him in a conversation about fifteen "years ago, that he had then recently seen the engrossed copy of the Book "of Common Prayer which had been annexed to the Act of Uniformity of "Charles II., but that he had some difficulty in finding the manuscript, and "when he did find it, it was detached, and upon a shelf below the shelf in "which the Statute Roll was placed; that it had been appended to the Roll "by a string, but that a clergyman (whose name Mr. Rickman mentioned) had, "for a greater convenience of perusal or collation, cut the string. Some time "after this conversation, and not long previous to his death, the Manuscript "Prayer-book having become the subject of discussion, Mr. Rickman, in a "letter to Sir Francis Palgrave, repeated these facts; but this letter has been "mislaid."

"The Editor, on making enquiries of Mr. Dike, of the Parliament Office, House of Lords, has been informed "by that gontleman that several searches have been made for the Manuscript Books of Common Prayer that were attached "to Stat. 2 & 3 Edw. VI. c. 1, Stat. 5 & 6 Edw. VI. c. 1, and Stat. 1 Eliz. c. 2, but they are not in existence in that "office; consequently the only Manuscript Book of Common Prayer that is known to be in existence is the Manuscript "Book belonging to the Irish Statute of Uniformity, 17 & 18 Car. II. c. 6."

The second is from a work by W. Winstanley Hull, Esq., of Lincoln's. Inn, late Fellow of Brasenese College, entitled "Inquiry after the Originals Books of Common Prayer," published in 1848.

• Vol. V., p. 365.

"This Book, so referred to in this last Act, is not now annexed to "the Act, and cannot be found. In the fifth volume of the Statutes, Record "Commissioners' Edition, on p. 365, is the following Note:—'This Book is in "'Manuscript, and is in the same press, but not in the same division of that " 'press with the Acts of this year.' Therefore in the year 1819, when this fifth " volume was published, this original Prayer-book was in the press referred to. "For above a quarter of a century, I have sought for it in vain, although all " the officers who have charge of that press have with the greatest kindness " and courtesy given me every help in their power. I have heard that in " Archbishop Moore's time, this original Prayer-book was in the State Paper " Office.

"I have several times carefully examined the Act of Charles II., and the "many bits of parchment upon which the amendments are written, and find at "the beginning of the Act, two small holes across the left hand corner, through which any ribbon or cord might have passed to attach the Praver-book to that ⁴ Act. As the Act is engrossed, there are seven different amendments to it, 'which, all seven taken together, contain, I should think, as many words as 'the original body of the Act itself. To get at this Act in its press, you must 'be provided with a proper authority; but if you merely wish to see the Act, 'it will be brought to you at once in the Enrolment Office. Many years ago 'a most obliging officer to whom I would gladly express my thanks, if it 'were right to name him, took me from the Enrolment Office across Old Palace 'Yard into the dark corner just opposite the great entrance of the House 'of Lords. We then went down through the area of the corner house, and camo 'up at the back of it into the old square tower visible from the Westminster 'School Quadrangle-a tower about the oldest remnant of the old Royal ' Palace. We went down a very narrow passage, in which was hanging 'what is called the warrant for the murdor of King Charles, as framed by 'Cowper, according to his own handwriting on the back of the frame. At 'one end of a narrow crowded room, was an isolated press (made of oak and 'in three divisions, to the best of my memory) in which the Act was then kept. 'My kind conductor took the Act, and also every other bit of parelement or 'paper out of this press then and there, but no Prayer-book was to be found. 'And they were so taken out because another friend, who had not been in that 'tower for a long time, had told me where this press was, had shown me a "plan of the room in which it was, and where it stood in that room, and had "told me he believed that he had seen the Prayer-book there in or about 1825, "an exactness which justified some trouble.

"It was after the House of Lords was burnt that I saw this press, and it "occurred to me the Praver-book might have been out of its place and burnt. "From a librarian of the Lords' Library, I learnt this was not in any degree "probable, if even possible, for reasons he then gave, which seemed to me "satisfactory.

"For some years I was in the habit of inquiring every now and then for "this book, but always in vain. I heard' that a deceased officer of the House "of Lords' had once produced it in order to satisfy some of his friends that he "was right in asserting the Prayer-book was an Act of Parliament, but I could not "learn, upon application in the proper quarters, when or where it was produced. "I have heard it described as written on vellum, book fashion, instead of on a "roll, and being small folio.

"Having tried, but in vain, all the means in my own reach, I'then "applied to the late Lord Holland, and felt much obliged to him for the great "kindness with which he welcomed a stranger, entered into the matter, and "promised his help, but he died that summer. I afterwards applied to some "of the highest authorities in the law, and some other peers, but as yet the "Prayer-book is not found.

"It has been said that Archbishop Moore gave permission to the late "Dr. Buchanan to use his name for procuring a collation of said MS. Prayer-book "and it was partly collated, and that collation is now I believe in existence. "Archbishop Moore immediately succeeded Archbishop Cornwallis in 1783, and "was succeeded by Archbishop Sutton in 1804. I have been told, three years

' From Sir Francis Palgrave.

" Or of the House of Commons, Mr. Rickman (?)

"ago, who was the owner of that collation, but have not any right to trouble "him with any inquiry how far that collation extended. Every little fact is "worth mentioning while the loss is so recent."

With this work of Mr. Hull in my hand, and under the guidance of Mr. William Thoms, the obliging and learned Deputy Librarian of the House of Lords, I commenced my search, if search that may be called which was undertaken rather to ascertain the fact that the book was not to be found.

We first entered the building which Mr. Hull calls the "old square tower," and which I may venture to describe more exactly.•

It is not far from the Chapter House and Treasury and has curiously followed their fortunes. Originally, it has been conjectured, it may have served the purpose of a monastic prison, but the first record of its existence is its sale by the Abbey to the Crown in the last year of Edward III. It bears in its architecture the marks of the great builder of that time-Abbot Littlington. It was first devoted to the purposes, and for many years bore the name, of the King's Jewel House. It then became the depository of the records of the House of Lords,-that is, amongst other documents, of the Acts of Parliament which according to Constitutional practice, belong to the House of Lords when they receive the Royal assent. In 1864 they were transferred to the far grander Tower bearing the name of Queen Victoria, and exhibiting the same enlarged proportions to the humble Tower of the Plantagenets, that the empire of our gracious Sovereign bears to their diminutive kingdom. But the gray fortress still romains, and with the Treasury and the Chapter House, forms a triple link of the English State and Church with the venerable past.

The removal here mentioned had taken place four years before our visit, and the ancient depository was therefore entirely vacant, except so far as

· See "Historical Memorials of Westminster Abbey" (1869) pp. 445, 446.

preparations were being made for the works connected with the Mint, which were shortly afterwards transferred thither. By the aid of Mr. Hull's book, we threaded our way through the "passage" into the "narrow room," now no longer "crowded," but filled with empty shelves in which no vestige of book or paper was left. Having satisfied myself by ocular inspection that the missing volume was not in this original depository, I then accompanied Mr. Thoms to the Victoria Tower, where high up in the third story repose in ease the Statutes, which had escaped from their long confinement in their ancient restricted receptacle. Among these transferred documents was the long roll of King Charles II's Act of Uniformity, pieced together of various slips of parchment, and having at its extremity the holes for the ribbon by which the Book of Common Prayer, according to its own directions, had been annexed to it. But no vestige of the Book itself was to be seen in the lofty Tower of Queen Victoria any more than in the monastic fortress of Edward III.

With this negative and somewhat unsatisfactory evidence, I returned to the Commissioners and announced the failure of my researches.

That very evening I received a note from Mr. Thoms to announce that the Book was found. He had meanwhile consulted[•] the person who arranges the Acts in the Victoria Tower, and learned from him that when the Acts were removed thither, he had found among other Books, MS. Journals, &c., —a MS. Prayer-book, which he had handed over to the Chief Clerk of the House of Lords, Mr. Smith. He at once felt satisfied that this must be the Book, but in order to be quite certain, waited till he had seen Mr. Smith, who came to the Library a few minutes after I had left, and immediately said that the Prayer-book was in his custedy, and showed it in a closet in the Library of the House of Lords, where for convenience' sake, from its difference of form and size, it had been deposited at the removal in 1864. With it was also another volume of which the very existence had been unknown before, the printed Prayer-book of 1636, which had been used in Convocation for the

· See "First Report of the Ritual Commission," Appendix, p. 128.

corrections to be made in 1662, and from which the Parliamentary Manuscript volume was copied.

I lost no time in visiting the Library of the House of Lords to verify the discovery, which had already become known to Earl Beauchamp, who as one of the Royal Commissioners took much interest in the search, and had happened to be in the House of Lords at the time. I immediately communicated the fact to the Archbishop of Canterbury, and ou the following day, by an order of the House of Lords, the Deputy Librarian and the Chief Clerk were permitted to bring the volumes to the Royal Commission in the Jerusalem Chamber.

A. P. STANLEY, Dean of Westminster.

Jerusalem Chamber, Westminster Abbey, 30th June, 1870.

The marginal woles are those of Shika Cosin secretary afterwards archbrichop Carcieft, the leader of the seven Building. Mom - James 11 Ocal & this Doorse Dower and and of mently of the non-purpose who released to take the sale of allegiunce is Coillian a leasy x

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to be ingerted after yeart for Uniformitie.

I Thath been the wisdom of the Church of England, ever since the first compiling of her publick Liturgie, to Recep the mean between the two Extrems, of two much Stiffnetile in refusing, & to much lasins in admitting any Variation from it. For as one the one hile common Experience sheweth, that, where a Change hath been made of things advisedly established, no evident Necessity so requiring, sundry Inconveniences have there upon ensued, & those many times, more, & greater, than ye Evils, ye were intended to be venezdied by such Changer 50 on ye other side, of particular forms of divine Workip, & ye Rites, & Coremonies, appointed to be used therein, being things in their nonomature Indifferent, & Alterable, & so acknowledged, it is but Reconsuble; that upon weighty, & important Conz siderations, according to ye various Exigencie of Times, & Occasions, such Changes, & Alter rations should be made therein, as to Those, y^t are in place of Authorities, should from time to time seem either Necessary, or Expedient. Accordingly we find, That in the Reigns of several princes of Blessed Memory, since ye Reformation, ye Church, upon just, & weighty Considerations Her therewanto moving, hat yeelded, to made such Alterations in some pare ticulars, as in their verspective Times were thought Convenient. Yet so, as that ye main a Body, & Estentials of it, Oswel in ye chiefs that a since firm, by unshalen, notwith standing all ye vain altents, & imperious algaults made against it by such Men, as are given to Change & have solution there we day and soluts more against it by such Men, as are given to Change & have alwaits discovered a greater versaries to their own Private Fances, & Jintersty, that to the poly, they ow to the publick.

By what undue Meanes, & for surfat mischievous purposes yt use of yt Liturgie (though the joyned by yt Laws of yt Land, & thost Laws never ytt vipitaled) came, during yt Late unhappy Con: fusions, to be discontinued; is two well known to the World, & we are not willing here to remember. I But when upon his Mattir happy Athauration, it stemed probable, that, among other things, y use of yt Liturgy also nould return of courst. (yt same having never been Legally about incling, junter) some timely Means were used to prevent it: thost Men, who, under yt late the upper for the power, had madeit a great part of their Dusines to vender yt prople diaffected there unto, some themselves in point of Atputnion, & Interest concerned, (unliss they would freely acknowledge themselves to have streed, with such Mean are very hardly brought to dot) with their utmost Endersours to hinder yt Reshis intion thereof. In order whereanto, divers Jamphlets were published against of Kan formerty had a present part of the the Number swith. In fine, great Importunities were used to be shall of a prover with about the Number swith. In fine, great Importunities were used to be save the formerty had a be thought be revised, build Alterations there in the were used to be save the found be thought requisites for yt lass of Tender consciences. Whereaute his Mattir, out of the prime inclination, to give Satisfaction (10 fnr, as could be rensonably expected) to all his Subjects, of what persona sion soever, did graciously condescend.

In wik Review we have endeavoured to observe yt like Moderation, as we find to have been a wied in yt like case in former Times. And therefore, of yt suiday Alterations proposed unto us, we kave veiched all such, as were, tither of Dangroom Consequence, (as search striking as some stables shed Doctrin, Wawable prochise of yt Church of England, or indeed of yt whole Casholick Church of Christ;) or else of No Consequence at all, but where Frivolous, by Vain. But such Alterations, as were tender'd to us (by what persons, under what provident, or to what purpose soever so tender'd;) as fetulated us in Consequence at all, but where Frivolous, by Vain. But such Alterations, as were tender'd to us (by what persons, under what provident, or to what purpose soever so tender'd;) as fetulate us in My adaree Requisite; or Explosiont, were have willingly, is of our own accord, astens tend unto. Not empore tequisite; or Explosiont were have willingly, is of our own accord, astens tend unto. Not empore to be doe by any Strength of Argument convincing us of yt Neethity of making yt said Alterations; for we are fully persondered in our fudgements (Branch here profet it to yt Word) us yt Bod, as it from before established by Law, doth not contain in it any thing cas trary to yt Word of God, or to sound Doltrin, or we a gody man may not with a god Christier were such such just, is favourable Construction, as in common Equity ought to be allowed to all Humane writings; especially such, as are set forth by Authoritie; is even to yt very best Transloz trons of yt toy for all ys under such as an est of the such as a profese to so fy the fully Such as and such as a set for the by Authoritie; is even to yt very best Transloz

Our general aime therfort in this Undertaking was, not to gratify this, or yt Party in any their unreasonable Demands; but to doe that, we to our best understandings wet concess well might most tend to yt preservation of please, in unity in yt Church; yt pleasing of Reverence, is traiting of piety, & Devotion in yt publick worship of God; sy y cutting of Oles: sion from them, yt seek occasion of Cavil, or quarel against yt Liturgy of yt Church. And as to yt serveral Variations from yt former Book, whether by Alteration, Addition, or otherwise; it shal suffice, to give this general Account: That, most of yt Alterations were mide, either first, for yt better direction of them, yt are to Officiate in any part of divine Service; W is chiefly done in yt Kalendars, & Rubrick, Or, Secondly, for yt more proper expressing of some words, or phrases of ancient usage in terms more suscable to yt language of y present Tims; a ve Bt the clearer Explanation of some other words, St phrases, yt were either of doubtfull signification, or otherwise liable to misconstruction. Or, Thirdly, for a more perfect a kendring of such portions of Holy Scripture, as are inserted into yt Liturgy: when the Epister, & Gospels especially, St in sundry other places, are non-ordered to be read according to yelat Translation. And, that it was thought convenient, that some prayers, St Thanks givings, fitted to special occasions, should be added in their due places: particularly, For & though not so necessary, when yt former Date was compiled; yet, by yt growth of Anabaz ptism, through yt Licentiousnes of yt late Times crept in amongs? us, is now become a necessary; I may be always useful, for yt baptising of Natives in our plantations, and others converted to yt Faith. If any man, who shall desire a more particular account of yt several Alterations in any part of yt Liturgie, shall take yt pains to compare the present bode with yt former; wer doubt not, but the reason of yt Change may easily appear. A net have in this ender your doubt not, but the reason of yt Change may easily appear. A net having thus endeavoured to discharget our Duties in this weighty Affaire, as in yt

And having thus endeavoured to discharge our Duties in this weighty Affaire, as in yt sight of God, By to approve our sincerity therein (so farr, as lay in us,) to yt Consciences of al men: Although we know it Impossible (in such Variety of Apprehensions, Humours, & guterests, as are in yt world.) to please All; nor can expect, yt men of Fastions, poerish, & perverse spirits should be satisfied with any thing, yt can be done in this kind by any other than themselves : Yet we have good Hope, that, what is here presented, & hath been by the Convocations of both Provinces with great diligence Examined, & Approved; will be also we accepted, & approved by al Sober, peaceable, & truly Conscientions Sons of yt Church of England.

ALTERATIONS. 010. 'Litany. Ann Bishops Priceto & Diacons Bishops, Partors. & Ministry Collect The 3d Sunday in Advant A larger & more proper inserted for Christmas day this Day as at this sime [as allo in y Preface at y Communican] for Easter Jursday is put for Low Easter for Whitsunday as at this time upor this day For y E Episth [as often as a is not taken out of on Episth] nf^ε Episte

Communion

Overnight or else in y' Marning be fore of trainning of Morning knager nubrile or immedately ifter in y body of y' Church or in y'llend northside north part Bishops Lastors & Curates The 1st Bi 2^d Exhortations I If ang of you be a blasphemer of y on the antiper for the set of the set

onitted.

by one of y Ministers.

in youngsticall body of they son .

orcited as prodlom- non.

In y' last Rubrick but one. Asefe words [And y' Parish shall be descharged of such sums of mo. onci ny or other duity ... m Rither to they have by I for y's same by order of sheir house enzy Sondar] To abtism!

didse sanchify yflod forden & all obr natur! +dost thou forsake ! An. I forsake

These words [before this longregation) Before y^e (onfession for thele words [cirker

by one of them . or else by y' Minister J

In y 2ª Prayer after Receiving for [in thy mystical hoday]

> in y^e river fordan didst sonetify nater doest thou in y^e name of this childe renounce? Ans. J renounce.

Private Baptismer,

This Demand [Whether thinks you y' .childe to be lowfully & perfectly baptized]

Confirmation

omitted.

In ye Rubrick for these words [untill such time as be can say ye Catechisme &s be confirmed.] these set befor y' Catechisme untill such time as he be confirmed, or he ready & desirous to be confirmed.

y King & all that are put in outhon the inter the such

Water , wherein y Person is bapti .

Because they promen them both by their Juretics , which promise

Ind in y none Sc.

Catechisme

ye King & his Ministers Water: wherein ye person baptized is dip. ped or oprinkled in it, In ye name &c.

Yea they doe performe them both by their surctics, who promin & von them both in their names

This words . [In Paradisen]

childrens children unto y' 3 & ath generation .

loving & amiable to her hurtand as Ra.

chel. wise as Roberca , faithfull & obidi.

ent as Sam

depart

nony omitted do part children Christianly & virtuously brought up amiable. faithfull & obidient to her husband.

The new married persons, the same day of their Marriage, must receive y Communion 1) interior of their of time of y marriage 1) interior of the same day the convenient y time married persons shick receive of Communion at y time of y marriage

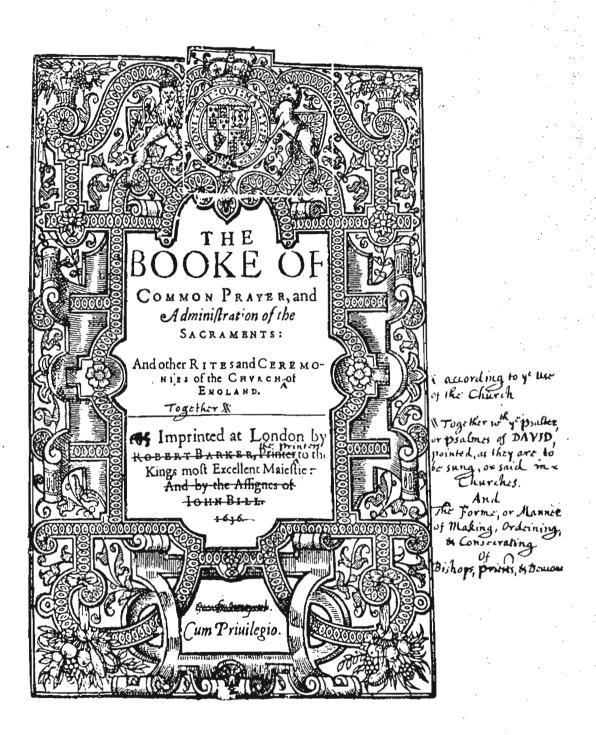
Visitation of y sick In ye Psalme ye & last verses omitted. y & Lesson read Buriall before they goe to y grow. eyrs • of y Resumetion of resurchion this our brother y' faithfull then that be elected Churching for gralme 121 ver give ther hearty thankes for that there has vouch suffer to deliver not have delivered in her vecation

Note yt All y' Epistles & Gospils & most of y' Sentences of Scripture are put in y'last Translation of y' Bible. These are all y' material Alterations y' rest are onthe

These are all y' material Alterations y' rest are onely verball or y' changeing of some Rubrick's for y' better protorming of y' Service or y' new moulding some of . y chicks.

ADDITIONS. OLD. NEW. deliver us from cuil. for thing is y'kingdome , y' power, & y' glory for ever & ever . [but Brinforde olser places] Praise ge the Lord. Ans. The Logils name be praired . itany. Juriny conspiring & rebellion 85 schirme To y" Grayer in time of dearth another Preyer added In y of plague didst und a plague upon thine owne people in y ^croildernesse. for their obstinate rebel. lion against Moses & Aaron. & also Almighty God whin they wrath dids then accept of an atonement & Two Prayers for y. Ember werkes A Thenhagiving for restoring publique pour A Grayer for ye Parliament . Collects. A Gleet for y 6 Sundary after y Epiphany 1. S. John . 3.1. Epistle Gospel. S. Matt. 24.23. A Collect for Easter Eve An Anthemir on Easter day 1. Gr. 5.7. (ommunion Provided ut Every Minister sorepelling any as is specified in this or in y next preciding Europeah of this Rubrick shall be oblyred to give an account of n same to y Ordinary within 14 days after at y far-these. By y Ordinary shall proceeds against y officiency person according to y Canon In yo 3d Rubrick added the Lord thy God who brought show out of y' land of Egypt out of y' house of bondage In ye proyer for ye & oblations to accept our almos Ohurch. elversity. And wer also blow thy holy name for all they ser. vents departed this life in thy faith & fear; besore. ching ther to give us grace so to follow their good, examples that whether were may be partaken of thy heavenly kingdoms . drew neen in full assurance of faith At y' Prayer of Consecration Marginal Notis directing y Action of y Inicit

A fourts Drnand added hrn, & in Grivate Baptisme. Wile thou then obediently keeper Godshely will & commandements & walks in y same all yo days of they life? Ins. I will. In ge possiver after y Demands, after thele words [y' supplications of they Congregation] added Sanchify this wester to it mysticall washing away of sin Here shall y' Price make a Crosse upon y' child's forebead A maginall note added . At y end of y Ribrick is added this De 'It is certaine by Gods word that persons when are baptiers, dying before they consist actual sin, are unsoustably saved. claration An Office for baptizing such as an of riper years added . Confirmation. Jhen shell y Bishop say, Doe you here in y presence of Grof this longre gation. Sec 35 every one shall be. dibly ensure. I doc. y & Id be noth you. In. And the spirit. y & Lords Prayer After y' words of Confirmation added. After y' Collect Another Prayer added. Vilitation of y sick. Ans. Spare us good Lord. y' 2ª Prayer enlarged A Commendatory Prayre A Commendatory Prayre A Prayer for a sick chile. A Prayer when them appears small hope of recovery. A Commendatory at y² point of death A Prayer for persons broubled in ninter Buriall. After they are come into y Burch shill be read one or both these Isalmes. 39.90. through Joses Christ our Lond. Mª grace of our 20 forus Christ &c. everlasting glory. at y^e End ommination in y merrits & midiation of the Hos. sed son Jesus Christ. our 2 . Amin. In ye Last prayer ofter E Looke upon us Then shall ye Minister alone say We ford blosse us, & koope us, y Plifs ap y light of his countrnance woon us. & give us peace . non & for evermon . Amen



 Preface The order how the feature is appointed to be read. The order how the Pfalter is appointed to be read. The order how the left of holy Scripture is appointed to be read. The order how the left of holy Scripture is appointed to be read. The order how the left of holy Scripture is appointed to be read. The order how the left of holy Scripture is appointed to be read. The order how the left of holy Scripture is appointed to be read. The order how the left of holy Scripture is appointed to be read. The order how the left of holy Scripture is appointed to be read. The order how the left of holy Scripture is appointed to be read. The Table con the order of the Pfalmes and Leffons, with neceffary Rules appertaining to the fame. The Table and Kalender for Pfalmes and Leffons, with neceffary Rules appertaining to the fame. The collects, Epifles and Golpels, to be vied at the ministration of the holy Communion throughout the yeare. The collects, Epifles and Golpels, to be Vied at the ministration of the holy Communion throughout the yeare. The collects, Epifles and Golpels, to be Vied at the ministration of the holy Communion throughout the yeare. The confirmation, where alfo is a Catechilter for children. Matrimony. Visitation of the ficke. The communion of the ficke. The communion of the ficke. The communion of the ficke. The thankefguing of women after Child-birth. A communion againft finners with certaine prayers to be vied dures times in the yeare. The form and manner of making and confecturing of Bithops, Priefts, and Deacons. 		
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An Act for the vniformitie of Common Prayer, and Seruice in the Church, and administration of the Sacraments, prime Elisabeth.



Here at the death of our late Somereigne Lozd king Edward the Urt; there remained one builforme order of Common Deruice and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England, which mas iet loogth in one Booke, intituled, The Booke of Common Prayer, and administration of Sacraments, and other Bites and Ceremonies in the Church of England, authorized by Act of Parliament, holden in the

firtg and urto yeeres of our torb late Souereinne Lotd King Edward the firth, intituled, An Act for the builtormity of Common Prayer, and administration of the Sacraments : the which was repealed and takin as way by Act of Parliament, in the first yeere of the Reigne of our late Souereigne Lady Ducene Mary, to the great decay of the due honour of Bod, and difcomfort to the professof the trueth of Christ Beligion.

Dee it therefore enacted by the authority of this pielent Parliament, that the faid Braute of Repeale, and euery thing therein conteined, onely concerning the faid Booke, and the Service, administration of Sacraments, Rites, and Ceremonies, contained or appointed in, or by the faib Booke, thall be bold and of none effect, from and after the feast of the Datiuitie of Saint Iohn Bapill nert comming. And that the faid Booke with the order of Service, and of the administration of Sacraments, Rites and Ceremonies, with the alteration and additions therein added and appointed by this Statute, thall Gand, and bee from and after the faid feast of the Ratiuity of S. Iohn Bapill, in full force and effect, according to the tenor and effect of this Statute : any thing in the forelab Statute of Repeale to the contrary not with Handing.

And further bee it enacted by the Queenes Dighnelle, with the allent of the Louds and Commons of this prefent Parliament allembled, and by the authority of the fame, that all and finguler Piniflers, in any Cathediall of Parish Church, or other place within this Realme of Cag.

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land, wales, and the Marches of the lame, or other the Queenes Bomi. nions, fall from and after the feat of the Astiuity of D. John Bandle nert comming, be bounden to fay and ble the Battens, Euenfong, cele. bration of the Lords Supper, and administration of each of the Sacra. ments, and all other Common and open player, in fuch older and forme as is mentioned in the faid Booke, fo authorized by Parliament in the faid fifth and firth yeere of the reigne of Bing Edward the firth, with one alteration of abbition of certaine Lellons to bee bleb on euery Sunday in the peere, and the forme of the Letany altered and corrected, and two fentences onely added in the deltuery of the Sacrament to the Commus nicants , and none other, or other wife. And that if any mannet of Bars fon, Micar, of other whatteener Minifler, that ought of thould ling of fay Common Prayer mentioned in the lato Booke, of minifier the Da. craments, from and after the feat of the Datiuity of Saint John Bapalt nert comming, refule to ble the layd Common Pagers, or to minifter the Spacraments in fuch Cathedrall of Baruh Church, of other places, as bee thould ble to minifier the fame, in fuch order and formeas they be mentioned and let lotth in the law Booke, of Ball willully of obffinately flanding in the lame, ble any other Bite, Ceremony, Dyder, forme or maner of celebrating of the Lords Supper openty or privily, or Bat tens, Cuenfong, administration of the Bacraments, of other open play= ers, then is mentioned and let forth in the land Bootte (Open prayer in and throughout this Acte, is meant that Prayer which is for other to come vnto or heare, either in common Churches or private Chappels, or Oratories, commonly called the Service of the Church) of thail preach, declare, of fpeake any thing in the derogation, or deprauing of the faid Booke, or any thing therein contented, of of any part thereof, and thall bee thereof lawfully connicted, according to the Lawes of this Realme, by verdict of twelue men, or by his owne confellion , or by the notorious eufdence of the fact : mall lote and forfeitto the Queenes Dighneffe, her Deires and Succeffors, for bis firtt offence, the profit of all bis Spiritual Bencaces or promotions, comming of ariling in one whole ycere nett after his conniction : And allo that the perion to conucted, thall for the fame offence fulfer impliconment by the space of are monethy, without bayle of maine plife. And if any fuch perlon, once conulct of any offence concerning the piemilles, thall after his firth conuiction, eftfoones offend, and be thereof in forme aforetaid lawfully conuict : that then the fame perfon thall be bis fecond offence fuffer imprifonment by the fpace of one whole yeere, and allo fall therefore be depatued ipfo fado of all his Spirituall promotions. And that it hall bee lawfull to all patrons of Bonois of all and Angular the fame Spirituall promotions, or of any of them. to prefent, or collate to the fame, as though the perfon of perfons to offending were bead. And that if any fuch perfon of perfons, alter be thall be twice con-micted in forme aforefaid, thall offind against any of the premifies the third time, and that bee thereof in forme aforefaid lamfully conuicted : that

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that then the person so offending, and condicted the third time, thall bee depuided iplo facto of all his Spiritual promotions, and also thall suffer imprisonment during his life.

And it the perion that thail offend, and be conbict in form aforefaid, concerning any of the premilles, that not be beneficed, not habe any Spi= rituall promotion: that then the fame perion to offending and conbict, thall for the first offence fuffer impriforment during one whole yeer nert after his faid condiction, without bail or mainprife. And if any fuch perform not habing any Spirituall promotion, after his first condiction thall eltfoons offend in any thing concerning the premilles, and thall in form aforefaid be thereof lawfully condicted: that then the fame perfon thall for his fecond offence fuffer impriforment during his life.

Ind it is ordained and enacted by the authority abobelaid, that if any perton of perions whatloeber, after the faid feat of the Aatibity of S. John Baptift nert coming, fall in any Enterludes, Playes, Songs, Rimes, og by other open words, declare og ipean any thing in the deros gatton, deptabing, oz delpiling of the fame Book, oz of any thing therein contained, of any part thereof, of thall by open fact, deed, of by open threatnings, compell, or caule, or other wife procure or maintain any parion, Bicar, or other Minifter in any Cathedral or Parish Church.or in Chappell, of in any other place, to ling of fay any Common and open player, of to minifter any Sacrament, other wile, of in any other manner and form then is mentioned in the faid Book, or that by any of the faid means, hall unlawfully interrupt, or let any Parlon, uticar, or other Dinifler in any Cathedrall or Barift Church, Chappell, or any other place, to ling of lay Common and open prager, of to minifter the Bacraments, of any of them, in fuch manner and form as is mentioned in the faid Book: that then every fuch perfon being thereof lawfully condict= ed in form abobefaid, mall forfeit to the Queen our Sobereign La. by, her Beirs and Succellours , for the firft offence an hundred niarbs. And if any perfon of perfons, being once conbict of any luch offence, eltfoons offend against any of the last recited offences, and shall in form aforefaid bee thereof lawfully condict : that then the fame perfon to of= fending and conbict, mail for the fecond offence logfeit to the Queen our Sobereign Lady, her Beirs and Succeffours, four hundzed marks. Aud if any perton, after bee in form afozefaid, chall habe been twice conbict, of any offence concerning any of the laft recited offences, fall offend the third time, and be thereof in form abobefaid lawfully conbict: that then every perfon to offending and convict, thall for his third offence, fouleit to our Dobereign Lady the Queen, all his goods and chattels, and thall fuffer imprifonment during his life. And if any perton of perfons that for his firit offence concerning the premifies, fail be condict in form atopefaid, do not pay the fumme to be paid by bertue of his condiction, in tuch manner and form as the fame ought to bee paid within fir weeks nert after his condiction : that then chery Derion 33

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perfon to convict, and to not paying the fame, thall for the fame fir a of-tence, in flead of the faid fumme, fuffer imprifonment by the space of fir moneths, without bail of mainprife. And if any perfon of perfons, that for his fecond offence concerning the premilles, chall be condict in form afotelaid, do not pay the faid fummie to be paid by bertue of his conbic-tion and this effatute, in fuch manner and form as the fame ought to be payed, within fir weeks nert after this faid fecond condiction: that then every perfon to convicted and not paying the fame, thall for the fame fee cond offence, in the flead of the faid fumme, fuffer imprifonment du. ring theibe moneths, without ball or mainprife. And that from and after the faid featt of the natibitie of faint John Baptift nert coming, all and every perfon and perfous inhabiting within this realm, or any other the queens Dajeffes dominions, Gall diligente Iy and faithfully, having no lawfull or realonable ercule to be abfent, endeabour themfelbes to refort to their partin church or chappell accuftomed, og upon reasonable let thereof, to some usuall place where Common prayer and fuch ferbice of God fball be used in fuch time of let, upon ebery funday, and other bayes ordained and uled to be hept as holy dayes: and then and there to abide orderly and fober. Ip, during the time of Common prayer, preachings, or other ferbice of God there to be uted and minifired, upon pain of punifiment by the centures of the church: and allo upon pain that every perion to of fending, mail forfeit for ebery fuch offence twelbe pence, to be lebied by the church wardens of the party, where luch offence hall be Done, to the use of the poor of the same parish, of the goods, lands and tene-ments of such offendour, by way of difficelle. And for due execution bereof, the queens mot ercellent Bajeftie, the lozos tempozali, and all the commons in this prefent Parliament allembled, both in Bods name earneally require and charge all the Archbichops, bicops, and other ordie naries, that they thall endeabour themfelbes to the uttermolt of their knowledges, that the due and true erecution hereof, may be had thorows out their blocelle and charges, as they will antwer beloze God, for fich ebils and plaques where with almightle God may jully punils his people for neglecting his good and wholfome law. And for the authoritie in this behalf, be it further enacted by the authoritie aforefaid, that all and fingular the same Archbilbops, bimops, and all other their officers, ererciling ecclelialical jurifiction, alwell in place erempt, as not ere empt, within their diocelle, thall have full power and authoritie by this Act, to reform, correct, and punify by centures of the church, all and lingular percons, which thall offend within any of their inricoictions or diocelle, after the faid featt of the nativitie of faint John Baptil nert coming, againg this act and gatute : any other law, gatute, priviledge, libertie, og plobilion heretologe made, had, og luffered to the contrarie, not with Ganding.

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and it is ordained and enacted by the authoritie alorefaid, that all and every Auflices of Dyer and Determiner, or Jullices of Allice, thall habe full power and authoritie in every of their open and generall Sellions, to enquire, hear, and determine, all, and all manner of offences that fall be committed of done contrary to any article contained in this prefent Act, within the limits of the Commilion to them birected, and to make proceffe top the execution of the fame, as they may bo againft any perfon being indicted before them of trefpaffe,og lawfully condicted thereof.

Blobided alwayes, and be it enacted by the autholity alozefaid, that all and every Archbilhop and bilhop, fall and may at all time and times at his libertis and pleature, ioyn and allociate himtelf, by bertue of this Act, to the fait Jullices of Dyer and Determiner, or to the faid Jullices of Adile, at chery of the faid open and generall Seftions to be holden in any place within his diocelle, foz, and to the enquiry, hearing, and determining of the offences aforefaid.

12 robided allo, and be it enacted by the authoritie aforelaid, That the books concerning the faid fervice, mall at the cofts and charges of the parificioners of every parify and Cathedrall church, be attained, and got= ten before the faid feall of the nativitie of faint John Baptift nert following : and that all fuch parifies and Cathedrall churches, or other places, where the faid books thall be attained and gotten, before the faid feall of the nativitie of laint John Baptill, thall within three weeks liert after the faid books fo attained and gotten, ufe the faid ferbice, and put the fame in use according to this Act.

And be it further enacted by the authopitie afozefaid, that no perfon os perfons than be at any time hereafter impeached, or other wile molefied, of, og fog any of the offences abobe mentioned, hereafter to be committed or done contrary to this Act, unlette be or they to offending, be thereof in. bicted at the next generall fellions to be holden before any fuch Juffices of Dyer and Determiner, of Juffices of Allile, nert after any offence committed, of done, contrary to the tenos of this Act.

Provided alwayes, and be it ordained and enacted by the authoritie afozelaid, that all and lingular Lozds of the Parliament, for the third of. fence abobe mentioned, fall be tryed by their Beers.

Probided allo, and beit ordeined and enacted by the autholitie alore faid, that the Majoz of London, and all other Majozs, Bayliffes, and o. ther head officers of all and lingular cities, bozoughs, and town coppe. rate within this realm, wales, and the Marches of the fame, to the which Judices of Affile do not commoly repair, thall have full power and authoritie by bertue of this Act, to enquire , hear , and determine the offences abouclaid, and every of them, yeerly within fifteen dayes after the fealts of Caller, and faint Michael the Archangel, in like manner and form, as Judices of Allile, and Dyer and Beterminer may do.

Biobided alwayes, and be it ordained and enacted by the authoritie afozelaid, 84

An Act for the uniformity,&c.

afozefaid. That all and fingular Archbishops and bishops, and every of their chancelloss, commissions, archbisacons, and other ozdinaries, has bing any peculiar ecclessificall jurification. That have full power and authoritie by bertue of this Act, a swell to enquire in their bistation, sphods, or elembere within their purification, at any other time and place, to take accusations, and informations of all and every the things above mentioned, done, committed, or perpetrated within the limits of their jurification, fequestration, or perpetrated within the limits of their jurification, fequestration, or perpication, or other confures and places, in like form as heretofore bath been used in like cases by the appeendes, in like form as heretofore bath been used in like cases by the appeendes ecclession laws.

Dobled alwayes, and be it enacted, that what loeber per fon offende ing in the premilles, iball for the first offence receive puniforment of the ordinary, habing a testimoniall thereof under the fail ordinaries feal, thall not for the fame offence eltfoons be condicted before the Justices : and like wife receiving for the fail first offence puniforment by the Justites, he thall not for the fame offence eltfoons receive puniforment of the ordinarie: any thing contained in this act to the contrary notwithflanding.

Provided always, and be it enacted, that fuch ornaments of the church, and of the minifiers thereof, (ball be retained, and be in use, as was in this church of England, by the authoritie of Parliament in the fecond peer of the relign of king Coward the firt, until other order thall be therein taken by authority of the queens Maiedie, with the abbice of her commitieners, appointed and authorized under the great feal of England, for causes ecclelia fricall, or of the Metropolitane of this realm. And also that if there thall happen any contempt or irreberence to be used in the ceremonies or rites of the church, by the miluting of the orders appointed in this book: the queens Maiedie may by the like abvice of the faid commificeners, or Metropolitane, orden and publifs fuch further ceremonies or rites, as may be molt for the abvancement of Gods glory, the editying of this church, and the due reberence of Chriss holy mytherics and Sacraments.

Aud be it further enacted by the authoritie aforefald, that all lawes, fratures, and ordinances, wherein, or whereby any other ferbice, adminifiration of Sacraments, or common prayer is limited, enablished,

of let foith to be used within this realm, or any other the queens dominions and countreps, Call from hencefoith utterly be boid, and of none effect.

¶ By



¶ By the King.

A Proclamation for the authorizing of an uniformity of the Book of Common prayer to be used thorowout the Realm.



Lthough it cannot be unknown to Dur Subjects by the former Declarations wee have publiched, what our purposfes and proceedings have been in matters of Religion lipte Dur coming to this Crown: Per the fame being now by Us

reduced to a letted form, were have occalion to repeat fomewhat of that which bath patted: And now at Our bery first entry into the Realm, being entertained and importuned with informations of fundry Phinifters, complaining of the errours and imperfections of the Church here, alwel in matter of Doctrine, as of Difcipline: Although were had no realon to prefunite that things were to farre as mulle, as was pretended, because we had seen the Ringdoni under that form of Religion which by Law was established in the dayes of the late Dateen of famous memorie, bleffed with a peace and Prosperity, both extraordinary and of many yeers continuance (a strong evidence that X 5

This proclamation is lift out: & heart follow the THE PREFACE. with you have a yt beginning of the back

AProclamation for the

wod was therewith well pleased,) pet because the impose white of the Complainers was great, their affirmations behement, and the zeal wherewith the lame did feem to be accompanied, bery fpecious : were mere mobed thereby to makelt Dur occation to difcharge that duety which is the chiefest ofall Bingly dueties, That is, to lettle the affairs of Religion, and the Service of God before their own. nohich while poee were in hand to bo, as the sontagion of the Acknelle reigning in Dur Citle of London, and other plas ces, would permit an allembly of perlons meet for that pur= pole; Some of thale who miliked the fate of Religion here eftabliched, prefunding more of Dur intents then ever wee gabe them caufe to be, and transported with humour, bes gan fuch proceedings, as bid rather raife a scandall in the Church, then take offence away for both they uled Forms of publike ferbing of Godnot here allowed, held Allemblies without authority, and did other thinks carying a bery apparent thew of Sedition, more then of Zeal: whom wee refirained by a former Proclaniation in the moneth of Decober lak, and gabe intimation of the Conference wee intended to be had with as much speed as conveniently could bee, for the ordering of thole things of the Church, which according: ly followed in the moneth of January laft at Dur honour of Hampton Court, Where befoze Dur felf, and Dur Bible Councell, were allembled many of the grabelt Billions and Pzelats of the Realm, and many other learned men, alwell of those that are conformable to the State of the Church effabliched, as of tholeAhat billented. Among whom, what Dur pains were, what Dur patience in hearing and replying, and what the indifferencie and uplightheffe of Our Judgement in betermining, wee leave to the report of those who heard the lame, contenting Dur Self with the Sincerity of Dur own heart therein. But wee cannot conceal, that the factelle of that Conference was such as happeneth to many other things, which moving great expectatio before they be entred into, in their illue produce imall effects. For wer found many and behement Informations, supported With to Weak and flender proofs, as it appeareth unto US

uniformity of Common prayer.

and Dur Counfell, that there was no caufe why any change thould have been at all in that which was most impugned, the Book of Common player, containing the form of the publikd Derbice of God here eftablifhed , neither in the Doc frine which appeared to bee lincere, not in the Fouris and Rites which were justified out of the plactice of the Blimitibe Church. Adultihanding, we thought meet, with concent of the Bilhops, and other learned men there phelent, That fome finall things might rather be explained then changed, not that the fame inight not very well habe veen bozn with by men who would have made a reasonable construction of them: but for that in a matter concerning the Service of God we were nice, or rather scalons, that the publique form thereof thould be free, not onely from blame, but from fufpicion, fo as neither the common Addeclary Chould have addantage to week ought therin contained, to other fense then the Church of England intendeth, noz any troublesome ogignozant perfon of this Church be able to take the least occasion of cabill against it : And for that purpoly gave forth Dur Committe on under Our great Seal of England to the Archbilbop of Canterbury and others, accepting to the Form which the Lawes of this Realm in the cafe preferive to bee uled, to make the laid Explanation, and to caule the whole Book of Common player, with the same Explanations, to be newly plinted. which being you done, and established anew after to ferious a delideration, although we doubt hot, but all Dur Subjects, both Divillers and others, will receive the fame with such reverence as appertaineth, and conform thems Albesthereunty, every nian in that which him concerneth : Det habe wee thought it necellary, to make known by 10:0= clamation Pur authorizing of the lame, And to require and enjoyn allmen, alwell Eccleliafticall as Tempozali, to conform they felbes unto it, and to the practice thereof, as the onely publique form offerving God, established and allowed to be in this Realm. And the rather, for that all the learned men, who were there prefent, alwell of y Bichous as others, promiled their conformity in the practice of it, onely making fait to Us, that some few might be boan with for a time. 86

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where

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wherefore wee require all Archbichops, Blchops, and all other publike Minifters, afwell Eccleliafticall as Cibill, to ba their dutics in cauling the lame to be obeyed, & in punilbing the offenders according to the Lawes of the Realm hereto. fore eltablished, for the authorizing of the laid 2800k of Common prayer. And were think it also necessary, that the laid Archbilliops, and Billiops, do each of them in his 10 200 bince and Diocelle take ozber, That every Parily Bopzocure to them felves, within such time as they shall think good to limit, one of the laid 23 ooks to explained. And laft of all, wee doe admonith all men, that hereafter they thall not expect. norattempt any further alteration in the Common & Bub lique form of Gods Service, from this which is now eltas blilled, for that neither will we give way to any to prefume, that Dur own Judgement habing determined in a matter of this weight, thall be swared to alteration by the fribolous suggestions of any light spirit; neither are weeignorant of the inconventences that do arile in government, by admit ting innobation in things once letted by mature deliberation: And how necellary it is to use constance in the upholding of the publique determinations of States, for that luch is the unquietnelle and unftedfallneffe of fome bilpolitions, affect= ing every yeer new forms of things, asif they thous bee followed in their unconftancie, would make all actions of States ridiculous and contemptible : whereas the fledfaft maintaining of things by good addice eltabliched, is the weal of all Common bealths.

Given at Our Palace of Weltminster, the fift day of March, in the first year of Our Reign of England, France and Ireland, and of Scotland the seven and thirtieth.

God save the King.

🖷 T H E

ning the Service of Y Concer Church



Here was never any thing by the wit of man lo well devifed, or fo fure established, which in continuance of time hath not been corrupted: as among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service. The first originali and ground whereof, if a man would fearch out by the ancient Fathers, hee shall finde, that the fame was not ordained but of a good purpofe, and for a great advancement of godlineffe. For they fo ordered the matter, that all the

whole Bible (or the greateft part thereof) fbould be read over once every yeer, intending thereby that the Clergy, and especially firch as were Ministers of the Congregation, thould (by often reading and mediration of Gods word) be firred up to godline fle themfelves, and be more able to exhort others by whole fome doctrine, and to confute them that were adversaries to the tructh. And further that the people (by dayly hearing of holy Scrip-ture read in the Church), and continually profit more and more in the knowledge of God, and be the more enflamed with the love of his true Religion. But these many yeers passed, this godly and decent order of the ancient Fathers hath been fo altered, broken and negleacd, by planting in uncertain flories, legends, refponds, veries, vain repetitions, commemorations, and fynodals, that com- % with multitude of monly when any book of the Bible was begun, before three or four chapters were read out, all the reft were unread. And in this fort the book of Efai was begun in Advent, and the book of Genefis in Septuagefima : but they were only be-gun, and never read thorow. After like fort were other books of holy feriprure uled. And moreover, whereas faint Paul would have fuch language fpo-ken to the people in the church, as they might understand, and have profit by hearing the fame : the fervice in this church of England thefe many yeers hath been read in Latine to the people, which they understand not : fo that they have heard with their ears only, and their heart, spirit, and minde have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the Pfalms into feven portions, whereof every one was called a Nocturn : now of late time a few of them have been daily faid, and off repeated, and the reft ntterly omitted. Moreover, the number and hardnelle of the rules called the Pie, and the manifold changings of the fervice, was the caufe, that to turn the book only was fohard and intricate a matter, that many times there was more bufineffe to finde out what should be read, then to read it when it was found out.

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These inconveniences therefore confidered, here is set forth fuch an order. whereby the fame shall be redreffed. And for a readineffe in this matter, here is drawen out a Kalender for that purpofe, which is plain & cafie to be underflood, wherein (fo much as may be) the reading of the holy Scripture is fo fet forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthemes, Responds, Invitatories, and such like things as did break the continuall course of the reading of the Scripture. Yet because there is no remedy, but that of necessitie there must be some rules : therefore certain rules afe let forth , which as they be icw in number , fo they bec plain and cafie to be underflood. So that here you have an order for prayer as couching the reading of holy Scripture, much agreeable to the mind and purpole of the old Fathers, and a great deal more profitable and commodious then that which of late was vled. It is more profitable, because here are left out many things, whereof fome be untrue, fome uncertain, fome vain and fuperstituous, and nothing is ordained to be read, but the very pure word of God, the holy Scriptures, or that which is avidently grounded upon the fame, and that in fuch a language and order, as is most easie and plain for the understanding both of the readers and hearers. It is alfo more commodious, both for the fhortneffe thereof, and for the plainneffe of the order, and for that the rules be few and eafie. Furthermore, by this order the Curates thall need none other books for their publike fervice, but this books and the Bible. By the means whereof, the people thall not be at fo great charges for books, as in times past they have been, And where heretofore there hath been great diversitie in faying, and finging in

And where heretofore there bath been great diversitie in laying, and finging in churches within this realm, some following Salisbury nfe, some Hereford use, and fome the use of Bangor, some of York, some of Lincoln: Now from henceforth all the whole realm shall have but one use. And if any will judge this waymore painfull, because that all things must be read upon the book, whereas before by the reason of so often repetition they could say many things by hearts if those; men will weigh their labour, with the profit and knowledge which daily they. thall obtain by reading upon the book, they will not refuse the pain, in consideration of the great profit that shall ensue thereof.

And forafmuch as nothing can almost be fo plainly fet forth, but doubts may arife in the use and practing of the same : to appeale all such diversity (if any arise) and for the resolution of all doubts concerning the maner how to understand, do, and execute the things contained in this book : The parties that fo doubt, or diversity take any thing, shall alway refort to the bission of the diocess, who by his different hall take order for the quicting and appealing of the same, so that the same order be not contrary to any thing contained in this book. And if the bission of the diocess bein doubt, then he may fend for the resolution thereof unto the Archbissop.

Though

Hough it be appointed in the afore-written Preface, that all things shall be read and sung in the face, that all things shall be read and sung in the congregation may be thereby edified : yet it is not meant, but, when men say Morning and Evening prayer privately, they may say the same in any language that they themselves doe under stand.

And all Priests and Deacons shall bee bound to say dayly the Morning and Evening prayer, either privately or openly, except they be let by Preaching, fludying of Divinity; or some is not being let by suknesse, other urgent cause.

And the Curate that ministreth in every Parish-Church or Chappell, being at home, and not being otherwise reasonably detect, shall say the same in the Parish-(burch or Chappell where he ministreth, and shall toll a Bell thereto, a convenient & couse a Bell to be tolled thereunto time before he begin, that fuch as bodifpefed, may come to be ar Gods Word, and to pray with him.



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Cf Ceremonies why fome be abolished and some retained.

fluch Ceremonies as be used in the Church, and have had their beginning by the inflicution of man: fome at the firit were of godly intent and purpole debiled, & yet at length turned to banity and superflition : some entred into the Church by undifcreet debotion, and fuch a zeale as mag without knowledge, & for becaufe they were winked atin the beginning, they grew daily to moze and moze abules, which not only for their unprofitablenelle, but allo becaufe they have much blinded the people, and obscured the glozy of God, are worthy to be cut away and cleane rejected. Dther there be, which although they habe been debiled by man, yet it is thought good to refer be them fill, af well for a decent on der in the Church (for the which they were first debifed) as becauce they pertaine to edification, whereunto all things done in the Church (as the Apolle teacheth) ought to be referred. And although the keeping oz omit. ting of a Ceremony, in it felte confidered, is but a fmall thing, pet the mila full and contemptious trangression and bleaking of a common other and discipline, is no imall offence beloze God.

Let all things be done among you, lafth S. Paul, in a fermiy and due order. The appointment of the which order pertaineth not to pribate men : therefore no man ought to take in hand, nor prelume to appoint or alter any publike or common order in Chriss Church, ercept he be lamfully called and authorized thereuntor

And whereas in this ourtime, the mindes of men are to divers that tome thinke it a great matter of confidence, to depart from a piece of the lead of their Ceremonies, they be to addicted to their old cultomes, and againe on the other fide, fome be to newfangled, that they would innobate all things, and to defpife the old, that nothing can like them but that is newite was thought expedient, not fomuch to have refpect how to pleate and fatifie either of these parties, as how to pleafe God, and profit them both. And yetled any man thould be offended, whom good reafon might fatifie, here be certaine caufes rendred, why fome of the accultomed Ceremonics be put away, and fome retained and hept fiff.

Some are put a way, becaule the great ercelle and multitude of them hath to increated in thefe latter dayes, that the burthen of them was intolerable, whercol S. Augultine in his time complained, that they were growen to luch a number, that the effate of Chailitan people was in worle cale concerning that matter, then were the Jewes. And he courfelled that fuch pole and burthen bould be taken away, as time would feibequietly to doeit.

But

Of Ceremonies.

But what would faint Auguline have falo, if he had feen the ceremonies of late dayes used among us: whereunto the multitude used in his time was not to be compared. This our ercellive multitude of ceremonies was fogrent, and many of them to dark, that they did more confound and darken, then declare and fet forth Christis benefits unto us.

And belides this, Chills golvel is not a ceremontall law (as much of Mole: law was) but it is a religion to lerbe God; not in bondage of the figure of thadow, but in the freedom of the (pirit, being content only with thole ceremonies which do firbe to a decent other, and godly difcipline, and fuch as be apt to firup the dull minde of man to the remembrance of his buty to Bod, by fome notable and special lignification, where y he might be edified.

furthermoze, the moll weighty caule of the abolichment of certain ceremonics was, that they were fo far abufed, partly by the fuperflitts bus blindnelle of the rube and unlearned, and partly by the unfatiable abarice of fuch as fought moze their own lucre, then the glozy of God, that the abufes could not well be taken away, the thing remaining fill. But now as concerning thole perfons, which peradventure will be of-fended, to: that fome of the vid ceremonies are retained fill: if they confider, that without fome ceremonies it is not pollible to keep any oze ber, of quiet discipling in the church, they thall eatily perceibe juft caufe to reform their judgements. And if they think much that any of the old do remain, and would tather habe all debiled anew : then fuch men grant= ing some ceremonics conbenient to be had, furely where the old may be well used, there they cannot refonably reprobe the old, only for their age, without bewzaging of their own folly. for in fuch a cafe they ought rao ther to have reberence unto them for their antiquity, if they will Declare themfelbes to be more fuolous of unity and concord, then of innobatt= onsand newlanglenelle, which (as much as may be, with the true fct. ting forth of Chriffs religion) is alwayes to be clebewed. furthermore, fuch that habeno will caule with the coremonies referbed to be offended. for as those be taken away which were most abuled, and did burden mens confidences without any caufe: to the other that remain are res tained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be effeemed equall with Gods law, And mozeober, they be neither bark not dumb ceremonies, but are fo fet forth that every man may underfland what they do mean; and to what Ble they do ferbe. So that it is not like, that they in time to come, bouro be abuled as other habe been. And in thele our doings we condemn no other nations, nos preferibe any thing, but to our own people onig. for we think it convenient, that every countrey thould use fuch ceremonies, as they that think belt to the letting forth of Bods honour and glory, and to the reducing of the people to a mon perfect and godly libing, without errour of superstition: And that they would put away other things. which from time to time they vergibe to be molt abufed, as in mens or dinances it often chanceth divertig, in divers countreps,

¶ The

The ORDER. How the psalter is appointed to be ttad.

is as it is there appointed, both for Morning , & Evening prayer. But in February it ~ shall be read onely to 9" twenty eigth, or twenty ninth day of that Month.

¿Januaric, March,

The Table and Kalenderex -preising the order of Pfalms to be faid at-

Morning and Evening prayer thorowout the year, except certain proper feafly, arthorales follow-

ing-more plainly declare

HE Pfalter shall be readthorow once every moneth And becaule shat-fome-moneths be longer shen ome other be, it is thought good to make them even rebis means.

Chall be appointed purpole jul TXX dayes.

January and March have one day and February which is plaebruary hall borrow of either of the monsche January and March) one day : And to the Pfalter

which that bereadin February, much begin at the latt day of January, and end the firlday of March.

And whereaseMay, July, Suguíl, October, and December, have xxxi. dayes apieces It is ordered that the Plaims shall be read the last day of the faid moneths, which were read the day before, so that the Pfalter may begin again the first day of the next moneth enfuing.

Now to know when Plaims that be readevery day . Look in the Kalen Jersho unber chas is appointed for the Plaime, and then finde the lame number in this able, and upon thas number you final fee whas Pfalme fael be faid at Merning

ad Evening preyer. And where the Cxix Pfalm is divided into xxii. portions, and is overlong to be read at one time: it is fo ordered, that at one time thall not be read above four or five of the faid portions, as you thall perceive to be noted in this Tablefollowing.

And have is also to be posed, that in this Tabley and in all other parts of the forvice where any Pfalme are appointed , the number is aprofied after a begreat Englife Bible, which from the is, Pfalm, unto the Gelviii. (Pfalm following the division of die Helerews) doth vericin numbers from the common Latine Trans Acrico .

And at the end of every psaline & of every such part of 4t CXIX psalme shall be repeated this Hymne, Glory be to the Father, 8 to the Sonne, & to the Holy Ghort : As it was in the he beginning, is now, & ever shall be world with = out end. Amen.

Mose, that the psalter followeth the division of the Hebrows, & the Translation of the great English Bible, set forth, & used in the time of K. H. VIII. & Edw. VI.

The order how the reft of the holy for interior Chefidente Pfalter) is appointed to be read.



He old Teflament is appointed for the first Lessons at Morning and Evening prayer; and thall bee read sho. A so as the most part thereof with row every year once, except certain Books and be read every years once, as in the Chapters which be least edifying, and might best bee Kalendar is appointed. spared, and therefore are less unread.

The New Tellament is appointed for the fecond Leffons at Morning and Evening prayer, and shall be read over orderly every yeer thrice, besides the Epifiles and Gospels: except the Apocalyple, out of the read by Floors appointed upon diversore Feasts.

which there be onely certain Leffons appointed upon divers proper Feafts. And to know what Leffons shall be read every day, dinde the day of the Mo-

And to know what Leitons inall be read every day time the day of the Moneth in the Kalender following, and there ye that perceive the Books & Chap-* Except onch y' moveable frash, B, the ters that that the leitons both at Morning and Evening prayer & will are not in the Kalendar, B, the And here is to be noted, that when foever there beany proper Pfalms, or Lei-left in y' Columne of leitons; the

And here is to be noted, that when loever there beany proper Plalms, or Lel-14A my Columne of Lestons; the fonsappointed for the Sundaise, or for any fealt, moveable or unmoveable sthen proper Lestons for all weld days are the Plalms & Lellons appointed in the Kalender, that be omitted for that time, to be found in y Table of proper Lest Yemuth (ote allo, that the Collect, Epiftle & Golpel, appointed for the Sun-

day, that ferve all the week after, except there fall forme forft that hath his proper # where it is not in this books offer. When the yeers of our Lord may be divided into four even parts, which is

every fourth yeer: then the Sunday letter leapeth, and that yeer the Pfalms and Leffons which crive for the xxiii. day of February, shall be read again the day following, except it be Sunday, which hath proper Leffons of the Old Testament, appointed in the Table, ferving to that purpose.

Also where loever the beginning of any Lesson, Epistle, or Gospel is not expressed, there yee must begin at the beginning of the Chapter.

And where loever is not expressed how far Inall bee read, there shall you read to the end of the Chapter.

Item so oft as the first Chapter of Saint Matthew is read either for Lesson orGospel, yeshall begin the same at (E the birth of Jesus Chart was on this wife, st.) And the third Chapter of Saint Lukes Gospel, shall baread uno, So that he was supposed to be the some of Joseph, sc.

¶ Proper

es Pr Ee	oper Lo ftons both the funday	effons to	o be rea	ening pray	
Sundayes of Advent.	Mattens.	Evenfong.	Lent. Firft Sunday		
The first fs ffi ffi ffi ffi Sundaics after Chruftmas	Calif. b frb frr	Cial.ii. rriiii rrbi rrrii	ii iii b bi { Lesson Easter day. i.Lellort. i.Lellort.	Erod.ril. Bom.bl	ctrliii rlb Erod.b. r Hebr.Y. 10% x1. Crod.riii Acts 11. %22.
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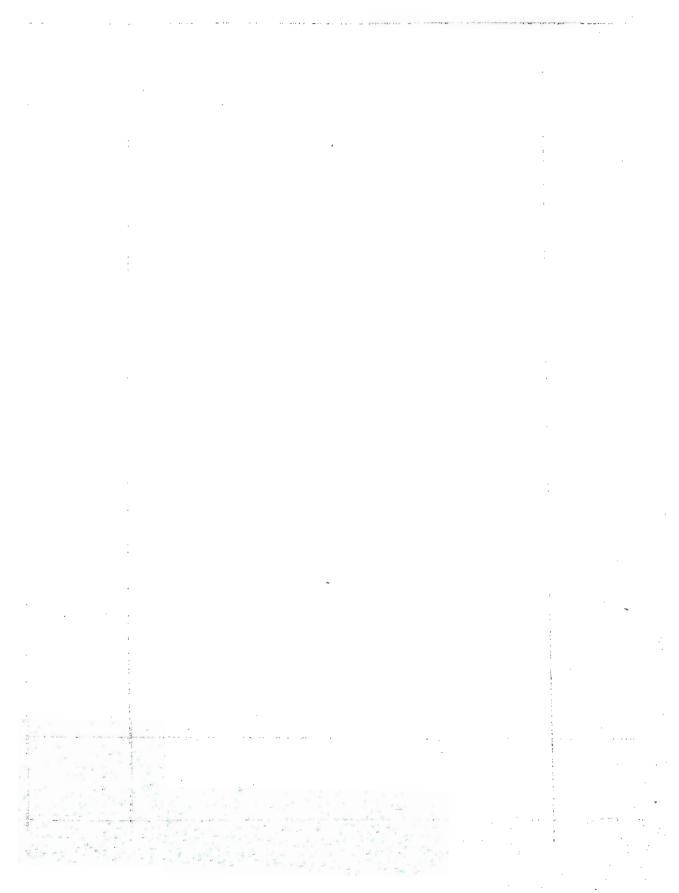
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TABLES, & RULES for y & moveable, & im overable Frank, together will yt daily of folding, & alkinetue knowsky twole year. Rules to know, when yt moveable Frank, & Holydaily begin. Easter lay (on with der orthe Lepend) is alwails ye first sunday after yt first full Moon, will happens next after ye one & stwentick day of march. And if the full moon happens upon a Sunday, xe calcular is his sunday after. They to be placed before yo Kalender. Easterday if the sunday after. Advent Sunday is alwayes you neavest Sure day to yt feast of S. Andrew, whether before or after. N ALCO STATE A Eptuagesima ĺĽ Surday is Sexagefima dítí befoze Easter Weeks. Quinquagelima bú þí Quadragefima Ogation, Sunday b after Caller Wnitlunday bíí Trinicic Sunday þíjí ofter There to be oblerved for Holy tayes, my Church of England and none other Brough of years. Bat is to fay: All Sundayes in the yeere. The dayes of the featis of the Circumcifion of our Lood Jelus Christ. Of the Epiphany: Di the Burlication of the blelled Mirgin. A of y^f Conversion of S. Paul. Di S. Matchias the Apolle. Di the Annunciation of the blelled Mirgin. Di S. Marthe the Ebangelift. Di S. Phis lip and Jacob the Apolles, Di the Acention of our Lood Jelus Christ. Of S. Barnabes. Bat is to fay: All Sundayes in the yeere. The dayes of Dithe Rativity of S. John Baptile. Of S. Peter the Apolle. Of S. James the Apolle. Of S. Byrthylomew the Apolle. Of S. Matthew #- A Table of y Vigils, fash, & dairs the Apolle. Of S. Bithaelthe Archangels. Of S. Luke the Ebange. lift. Of S. Simon and Jube Apolles. Of All Saints, Ol S. An-biew the Apolle. Di S. Chomias the Apolle. Of the Battoff of our light before Lord. Di S. Steven the Barty. Of S. John Ebangelift. Of the how The Lord Vigils for Lord In Antoneous and Tuellan in Callor tweeds the Activity of our light before Lord. Di S. Steven the Barty. Of S. John Ebangelift. Of the how The Saints of our Lord In Antoneous and Tuellan in Callor tweeds the Darbon The Saints of Steven of Saints of The Even or Vigils before The Nativitie of our Lord The Nutrification of yt Blossed Virgm Marie. ly Innocents. Dunday and Cuelday in Caller weeke. Dunday and The Annunciation of yt Blogod Virgin. Eucldag in Dhitfun weeke. Easter day. C-Abrief ion when every Tern Ascension day. pentecost. beginnethand endeth. 5. mathias . bay after Eatter, rechoning Caffer Day for one : and endeth the Sunday nert after the Accention day. S. John Baphist. s.peter. S. James. S. Bartholmero. Trinky Term beginneth 1. dages after nohitfunday, and antimeth 19 dayes. S. Matthew. Michaelmas Term beginneth the 9. 03 10. day of Detober, and endeth the S. Simon, &S. Jude. 28,01 29, iny of Robember 5. Andrew. Hillary Term beginneth the 23.02.24. day of January, and endeth the S. Thomas. 12.0113. Day of february. All Saints. In Eafer Terms on the Alcention day: in Trinity Terms on the Nativity of S. Jam Baptifi: A Kott; yt if any of these frash dairy fak upon a in Michaelana Terms on the feast of Al Saines: in Hilleris Terms on the feast of the Pariti- monday, then y' Vigil, or first day shak be keyt upon cation of our Lady, the Kings ludges of Weltainfier doe not use to first Judgement, nexy ' Saturday, & not upon y' Sunday next before it. pon any Sundayes. 9 Daits of Fasting, or Abstinence. 1. The 40 daits of Lont. 2. The Ember daiss at the & Scasons, beingy Wedensday, Friday; & Saturday - the first Sunday in Lent: - after Sthe Fresh of 12entecose. - after. Sept 114. 3. The 3 Rogation daies being yo Monday. Thesday, & Wedensday + Store holy Thursday or y Asconsion of our Lord. 4. All the Fridaies my & Year: Except Christmas day. Certain solemn daies for with particular Services are appointed. The fifth day of November, being yt day of yt Dapist's Conspiration. The fifth day of November, being yt day of yt Dapist's Conspiration. The 30th day of Januarie; bring yt day of the Martyrdom of King Charles the first. The 29th day of May being yt day of yt Birth, 65 Return 1. 2. 3 of King Charles yt second.

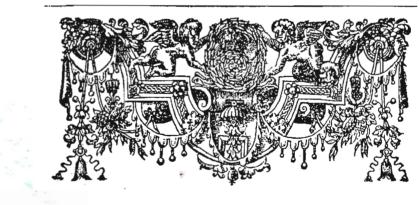


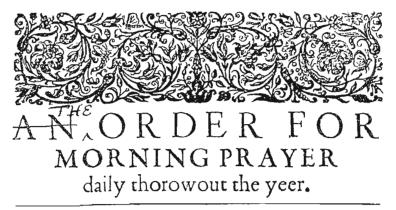
and Evening Prayer Thall daily to be Sound and used be used and hald throughout the years.

He Morning and Evening prayer shall be used in the accustomed place of the Church, Chappell, or Chancel, except it shal be otherwise determined by the Ordinary of the place : and the Chancels shall remain as they have done in times past.

is such Ornaments of the Church, 8 of yt minisiters there of at all times of their minis stration shall be retained, 8 be in we, ar were in the Communice, and at all other times in his Alinifirati. in this Course of England by the thority of Parliament, in the second yeer of the Reign of K. E D WARD the fixt, according to the alt of Parliament fet for this the heginning of this Book.

AN





T the beginning both of Morning prayer, and likewife of Eye. ning-prayer, the minister shall read with a loud voice forme one, or more of these sentences of the scriptures that follow. And then he shall fay that which is written after the laid fentences.



T what time loever a linner both Ezek. 13. The Which ye wricked man twee repent him of his lin from the both con ited, is doth that, we is lawful is right, tom of his heaver, I will put all his he shat sour his Sould alive. Withebrothe one of my semant

beamer, faith the FLow.

And the rest of these Sentences I Do know mine own wick: Philsi "follow also y' last Translation.

ednelle, and my lin is alway as gainstme.

Turn thy face away from our Pals1.9. lins, D Lozd, and blot out all our offences.

A forrowfull spirit is a facrifice to God : despile not, D Pals 1.17. Lozd, humble and contrite hearts.

Rent your hearts and not your garments, and turn to Joel 2, 13. the Lord your God, because he is gentle and mercifull, he is patient, and of much mercy, and luch a one that is forry for your afflictions.

To thee, D Lozd God, belongeth mercy and forgivenelle, Dan.9. 9.10. for we have gone away from thee, and have not hearkened to thy voice, whereby we might walk in thy laws, which thou hall appointed forus.

Correctus, D Lord, and yet in thy judgement, not in thy jer. 10, 24. fury, left we thould be confumed and blought to nothing. psalm. 6.1. A Aniend

S. Matth. 3. 24.

Amend your lives, for the kingdom of Godis at hand.

S. Luk 15.1819.

I will go to my Father, and fay unto him, Father, I habe

linned againft heaben, and againft thee : Jam no moze wozz thy to be called thy fon.

P[a].143.2 Enter not into judgement with thy ferbants, D Lozo: Foz no flelh is righteous in thy light.

r.S. Joh. 1. 8,9. If we fay that we have no fin, we deceive our felves, and there is no truth is bs. [But] if wet confesse our sinns, he is faith-= full, & just, to forgive us our sinns, & to cleanse us from all wrightrousnesse



Carly beloved brethren, the feripture mobeth us in fundry places, to acknowledge and contelle our manifold lins and wicked nelle, and that we thould not diffemble nor cloke them before the face of Almighty God our heavenly Father, but confelle them with an hunible, lowly, penitent, and obedient

heart, to the end that we may obtain forgivenesse of the lame by his infinite goodnelle and mercy. And although we ought at all times humbly to acknowledge our lins befoze God : yet ought we molichiefly to to do, when we allemble and meet together, to render thanks for the great benefits that we have received at his hands, to let forth his molt worthy praile, to hear his most holy word, and to ask those things which be requilite and necessary as well for the body as the foul. Deferefore I pray and befeech you as many as fe here prefent, to accompany me with a pure heart and humble boice, unto the throne of the heavenly grace, faying after me.

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



Luighty and most mercifull Father, we have erred and frayed from thy wayes like loft fleep, we have followed too much the devices and defires of our own hearts, we have offended against thy holy laws, 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

health in us : but thou, D Lozo, babe mercy upon us mileras ble offenders, fparethouthem, D God, which confelle their faults, reflore thou them that be penitent, according to thy promiles Declared unto mankinde, in Chrift Jelu our Lord, and grant D molt mercifull father for his lake, that we map hereafter live a godly, righteons, and fober life, to the glozy of thy boly Mame. Amen.

f The absolution or remission of fins to be pronounced by the minister alone standing; y^e people still knetting.



Lmighty, 500, the Father of our Lozd Jelus Chuft, Which delireth not the death of a finner, but rather that he may turn from his wicked nelle and live, and hath given power and commandment to his ministers, to declare and pronounce to his people being penitent, the abfolution and remil fion of their fins : he pardoneth and abfolbeth all them Bitth truly repent, and unfainedly beleebe his holy golpel. whereforcibe beleech, hun to grant us true repentance and his holy fpirit, that thole things may please him which we do at this prefent, and that the reft of our life bereafter may be pure and holy, fo that at the laft we may come to his eternal foy, through Telus Chall our Lozd.

> The people thall answer here, & at the End of all other prayers,

Amen.

A 2

Then



i Then the Minister shall kneele is say yo Lords prayer with an indible voice: the people also kneeling & repeating it which im, both here & when soverelse it is used in Divine Service.

Then Shall the minister begin the Lords prayer with a loud voice.

jor ever & ever. Amen.

METAUr Father which art in headen, hallowed be the Pame. Thy kingdome come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trefpalles, as we # Kingdome, the power, & the glorie, forgibe them that trespalle against us. And lead us not into

temptation; but deliber us from evill: For thint is the # Then likewische shall fay,

D Lozd open thou our livs.

Anlwer.

And our mouth thall there forth thy praile.

Prieft.

D God make speed to lave us.

Anfwcr.

D Lozd make halte to help us.

I Here at standing up, the Prich shall say,

Glozy be to the Father, and to the Son : and to the holy Ghoft. Answer.

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

Plaile ye the Lold.

Then Ihall be faid or fung this plalm following.

Dome, let us fing unto the Lozd: let us hearth F ly refoyce in the firength of our falvation.



50.0

Let us come befoze his prefence with thank giving : and thew our felbes glad in hun with 🏶 plaims.

G AS For the Lord is a great God : and a great Kingabobeall gods.

In his hand are all the corners of the earth : and the firength of the bils is his allo.

The

& Answer. The Lord's Name be praised.

A Except on Easter day upon with another Anthem is appointed. Venice, ex-dx. Lon the nineteenth Day of 5 evices. Witemus Month it is not to be verachere. Domino. but my contrary control of y. Pfal.95. weatmy

The lea is his, and he made it : and his hands plevared thedry land.

D come, let us worthip and fall down : and kneel before the Lozdour maker.

For he is the Lord our God : and we are the people of his valture, and the theepof his hands, hand.

To Day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the mildernelle.

mhenvour fathers tempted me : probed me, and faw my morks.

Fourty years long was I grieved with this generation, and faid : It is a people that do errein their hearts, for they have not known my wayes.

Unto whom I sware in my weath : that they chould not enter into my reff.

Glozy be to the Father, and to the Son : and to the holy Gholt.

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

Then shall follow certain plalms in order, as they be appointed in a table made for that purpole, except there be proper plahus appointadforthatday. And at the end of every plalm throughout the yeer, adfor that day. And atting end of every plants and nume and likewile in the end of Benedicitus, Benedicite, Magnificat, and Nume dimittie shall be repeated, + to the Son: & to the Holy Ghost.

Glopp be to the Father, (t. Asit was in the beginning, or.

an andible Then shall be read two leffons distinctly with a lond voice, that the people may hear. The fifth of the old testament, The feeded of thenow, like as they be appointed in the kalender, except there be proper lessons assigned for that day: The minister that readeth the Leffond, flanding and turning him to, as he may belt be heard of all English the Hymn called, To Dewn law fuch as be prefent." And botore every letton, the ministor thall by damur, daily throughout y' years. thus, Thefirst, fecond, third, ortourch chapter of Genetic, or Exa (T. Note, that before every lesson y thinker dus, Matthew, Mark, or other like, as is appointed in the kalender. That say, Hore beginneth such a Chapter, or And in the end of every chapter he shall fay, pere endette finite a vere of such a Chapter of such a Book. And -chapter of fuch aboot.

X 3

Answe As it was infine beginning is now, & ever shall be: world willout and Amer.

And after that shall be said or sung m

after every Loston, Here endeth the first,

And or the stoond Loston.)

And to the end the people may the better hear in fuch-places where they do fing, there thall the leftons be fung in a plain tune, after the mannor of diftinct reading ; and likewise the epifile and gospel. -After the first lesson shall follow To Denm Landamus in english, -daily

thorowout the whole yeer.

Te Deum laudamus.



To praife thee, D God : We know= ledge thee to be the Lozd.

All the earth both worthip thee: the Father everlatting.

- To the call angels cry aloud : the headens, and all the powers therein.
- To thee cherubin, and feraphin : continually do cry.

Holy, holy, holy : Lozd God of labbaoth,

Beaven and earth are full of the majely : of thy glozy.

The glozious company of the apolites : praile thee.

The goodly fellowship of the prophets : praile thee.

The noble army of marty25: praile thee.

The boly church thosowout all the world : doth knows ledge thee.

The Father : of an infinite majefty.

Thine honourable, true : and only Son.

Allo the holy Gholt: the Comforter.

Thou art the King of glozy : D Chrift.

Thou art the everlafting Son : of the Father,

when thou tookelt upon thee to deliver man : thou didfi not abhoz the virgins womb.

when thou had to bercome the charpnelle of death : thou biolt open the kingdome of beaven to all beleevers.

Thou littelf at the right hand of God : in the glozy of the Father.

we belee be that thou that come : to be our judge.

we therefore pray thee help thy ferbants : whom thou halt redeemed with thy precious bloud.

Make then to be numbred with thy faints : in glory everlafting.

Ð

D Lozd fave thy people: and bleffe thine heritage. Gobern chem: and lift them up foz ever. Day by day: we magnifie thee. And we workhip thy Pame: ever world without end. Uouchfafe (D Lozd:) to keep us this day without fin. D Lozd have mercy upon us: have mercy upon us. D Lozd let thy mercy lighten upon us: as our truft is in thee. D Lozd in thee have I truffed: let me never be confounded.

Or this Canticle. Benedicite omnia opera, coo.

All ye works of the Lord, blelle ye the Lord : praise bins, and magnific him foreber.



D yeangels of the Lozd, bleffe ye the Lozd : praise him and magnifie him for ever.

monomie him tozeber.

D ye waters that be abobe the firmament, bleffe ye the Lozd : praise him and magnifie hum for ever.

D all ye powers of the Lozo, blelle ye the Lozo : praile him and magnific him for ever.

D ye fun and moon, bleffe ye the Lozd : praile him and magnifie him for ever.

D ye ftars of heaven, bleffe ye the Lozo : praile him and magnifie him for ever.

D ye chowers and dew, blelle ye the Lozd : praile him and magnifie him for ever.

D ye windes of God, blelle ye the Lozd : praile him and magnifie him for ever.

D ye fire and heat, bleffe ye the Lozd: praile him and mas gniffe him for ever.

D ye winter and lummer, blelle ye the Lozd : praile him and magnifie him for ever.

D ye dews and frolts, blelle ye the Lozd : pralle him and magnifie him for ever.

D ye frolt and cold, bleffe ye the Loid : praife him and mas gniffe him foreber.

D ye ice and know, bleffe ye the Low : praile him and magnifie him for ever.

A4

Ð

D ye nights and dayes, bleffe ye the Lord : praife him and magnific him foreber.

D ye light and darknelle, blelle ye the Lozd : praile him and magnifie him fozeber.

D ye lightnings and clouds, bleffe ye the Lozd : praise him and magnifie him for ever.

D let the earth bleffe the Lowd : yea, let it praise him and magnifie him for ever.

D ye mountains and hils, blelle ye the Lozd : praile him and magnifie him for ever.

D all ye green things upon the earth, blelle ye the Lozo: praile him and magnifie hun for ever.

D ye wels, bleffe ye the Lozo : praise him, and magmike him for ever.

D yeleas and flouds, bleffe ye the Lozd : praile him and magnifie him for ever.

D ye whales, and all that mobe in the waters, bleffe ye the Lozo: praile him and magnifie him for ever.

D all ye fowls of the air, bielle ye the Lozd: praile him and magnifie him for ever.

D all ve bealts and cattell, blelle ve the Rozd : praile him and magnifie him for ever.

D ye childzen of men, bleffe pe the Lozo : praile him and magnifie him fozeber.

Dlet Ifrael bleffe the Lozo: praile him and magnifie him for eber.

D ye priells of the Lozd, blelle ye the Lozd: praile him and magnifie him fozeber.

D ye fervants of the Lozo, bleffe pe the Lozo : praile him and magnifie him for ever.

D pe fpirits and fouls of the righteous, blelle pe the Loid: praife bin and magnifie him forever.

D ye holy and hamble men of heart, bleffe ye the Lozo: platfe him and magnifie him foz ever.

DAnantas Azarias and Milael, blelle ye the Loid : plaife bim and magnifie him for eber.

Glory be to the Father, and to the Son : and to the holy Ghoft.

As

As it was in the beginning, is now, and ever thall be : Then shall be read in like manner ye world withoutend. Amen.

C And after the fecond letton thall be used and faid Lighac followerth.



Lelled be the Lozo God of **I**lrael: sound and redeemed¹ for he hatty bilited and redeemed¹ his people.

And hath railed up a mighty falbation fozus : in the house of his ferbant Dabid.

As he spake by the mouth of his holy prophets : which have been ünce the world began.

That we chould be faved from our enemies : and from the

hands of all that hate us.

To perform the mercy promifed to our forefathers : and to remember his boly covenant.

To perform the oath which he lware to our forefather Abraham: that he would give us.

That we being delivered out of the hands of our enemies: might ferbe him without fear.

In holinelle and righteon fuelle before hun : all the dayes of our life.

And thou childe that be called the prophet of the Highest: for thou that as before the face of the Lord to prepare his waves.

To give knowledge of farbation unto his people: for the remission of their linnes.

Through the tender mercie of our God: whereby the day spring from on high bath bilited us.

To give light to them that lit in darknelle, and in the thas dow of death : and to guide our feet into the way of peace.

Glozy be to the Father, and to the Son: and to the boly Gholt.

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

Or



Or this . pfalm.



Jubilate

Deo.

Be joyfull in the Lozd, all ye lands : ferbe the Lozd with gladnelle, and come befoze bis prefence with a long.

Be ve fure that the Lozd he is God : it is he that hath made us, and not we our leives. we are his people, and the theep of his vasiure.

D go your way into his gates with thanklyiding, and into hiscourts with praile: be thankfull unto him, and speak cood of his Name.

For the Lord is gracious, his mercy is everlacking : and his truth endureth from generation to generation.

Blozy beto the Father, and to the Son; Ato the Holy Ghost: Asit was in the beginning, is now, fever shall be: world x without ord. Amer. I sung, or said y Apoiltor Then shall be faid the Creed by the minister and

(Except onety such daiss, as the Creed of S. Athanasins is appointed to be road.)

"pontius

the people, standing.*



Beleeve in God the Father Almighty, maker of heaven and earth : and in Jelus Chrill his onely Son our Lord, Which was conceived by the holy Gholl, boin of the birgin Mary, lufferand buried, he descended into hell. The third day he role again from the dead. He alcended into heaven, and litteth on the right hand of God the Father Almighty. From thence he thall come to judge the quick and the dead. I beleebe in the holy Bholl, the holy catholique church, the communion of faints, the forgiveneffe of lins, the refurrection of the bos dy, and the life eberlafting. Amen.

And after that, these prayers following, as well at evening as at morn ing proyer, all devoutly kneeling, the minister first pronouncing with a loud voice,

The Loid be with you. Anfwer. And with thy lpirit.

Minifter.

Morning prayer.

Minister. TLet us vlay.

Loid habe mercy upon us.

Chrift have mercy upon us.

Lozo habe mercy upon us.

Then the minister, clerks, and people shall fay the Lords prayer in englify, with a loud voice.

Dur Father which art in beaben, hallo wed be thy Rame. Thy kingdome come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespalles, as we forgive them that trespalle against us. And lead us not into temptation : but deliber us from ebill. Amen.

Then the prieft standing up, shall fay, D Loid them thy mercy upon us. Anfwer. Aug grant us thy falbation. Pricft. D Lozd labe the king. Anfwer. And mercifully hear us when we call upon thee. Prieft. Indue thy ministers with righteousnesse. Anlwer. And make thy tholen people foyfall. Prieft. D Lozd fave thy people. Anfwer. And blelle thine inheritance. Prieft. Gibe veace in our time, D Lozd. Anfwer. Becaule there is none other that fighteth forus, but outly thou, D God Prieft. D God make clean our hearts within us. Anfwer. And take not thy boly Spirit from us.

Then

Morning prayer.

Then shall follow three collects. The first of the day, which shall be the fame that is appointed at the communion. The fecond for peace. The third for grace to live well. And the two last collects Ihall never alter, but daily be faid at morning prayer throughout all the yeer, as followeth, all kneeling.

The fecond collect for peace.





God Which art authour of peace, and lober of concord, in knowledge of whom fandeth our eternall life, whole lervice is perfect freedome : defend us thy humble ferbants in all allaults of our enchues, that we inrely truffs ing in thy defence, may not fear the power of any adverlaries, through the might of Je-

fus Chiffour Lozo. Amen.

The third collect for grace.

Lozdour heavenly Father, Almighty and everlaiting God, Which halt lafely brought us to the beginning of this day, defend us in the lame with thy mighty power, and grant that this day we fall into no fin, neither run into ers any kinde of danger : but that all our doings may be othered by thy governance, to bo alwaies that is righteous in thy light, through Jelus Chultour Lord. Amen.

of In Ewires, & places, where the y sing here followeth y' Anthem & of Then these five prayers following are to be read here; Except, when y' Liturie is read = & then oney y' two last we to be read, as

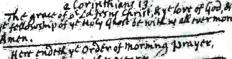
they are there of the are of the oner y and tase we to be read, as They are there of the are of the oner y and tase we to be read, as A prayer for yt King's Majertic, O Lord, our herwenly stather, high, & mighty, King of Kings, Lord, of Lords, yt only Ruler of princes, who dost from the An Lord of Lords, yt only Ruler of princes, who dost from the An throne behold all yt dwellow upon Earth: most hearthy wet beseech the with the furger to behold or most gracious Soveraign Lord N. Charles; & so

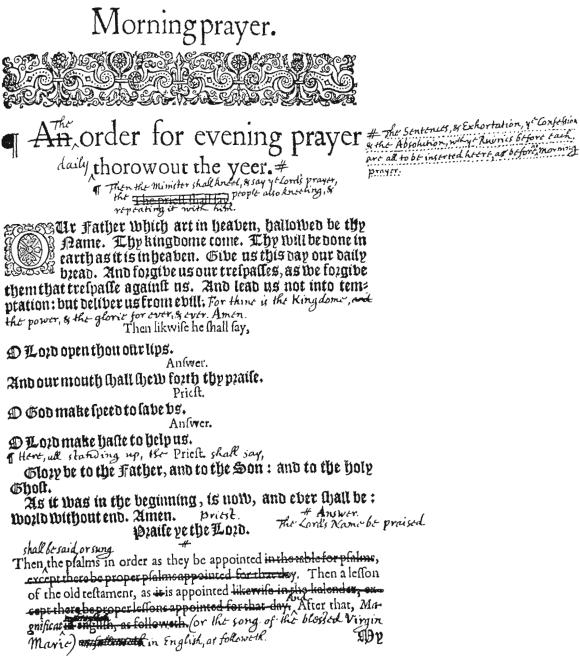
replemisk lim with yt grace of they holy Spirit, yt he may alway incline to they with bi work in they way. From this plent course youth heaven y gifts; grant him in health & wealth long to hiv; strengthen him, yt he may varquish & overcome all his Enemies; & finally after this life he may altain ever-lashing joy & stehicity, through Josus Christ our Lord. Amen.

I A prayer for Limighty God, yt fountain of all goodnes; We humbly beseech that to blesse

Indue them with they holy Spirit; enrich them with the heavenly grace; pro= sper them with all happiner; & bring yon to think ever lasting kingdom, through gizur Christ our Loval. Amen.

gizur Christ our Lord. Amen. A prayer for yt Clergy, & ptople. A Longity, & ever-laining God, who alone worked griat mermile; Send down upon o Bishops & Curater, & al Congregations comilited to their charger the kealthruk Spinit of thy grace: And that they may truly please theo, pour upon them y' continual dew of thy blessing. Grant they o Lord, for yt hono of Advocat; & Midiato Gesne Christ. Amen. A prayer of S. Chrysoltom. A Imighty God, who had given u grace at the time with one accord to make our comon supplications unto the for dost promise, yt when two, or there are puter red together in thy Name then with grant their requests: Fulfil now, Stort, they dewisin positions of thy Servents, as may be nost top Scient for them; Granting ut in the world knowl of thy truck, is my world to come for them. Amen.





PTAYET.

Her Lord's Name be praised

except there be proper plalmeappointed for thready. Then a lefton of the old testament, as it is appointed likewise in the kalender, ex-cept there be proper lessons appointed for that day. After that, Ma-gnificat is signific, as followeth (or the song. of the blossed Virgin

Magnificat. S. Luk. 1.



1 foul doth magnifie the Lozd : and my spirit bath rejoyced in God my Sabiour.

For behath regarded: the lowlineffe of his bandmaiden.

Foz behold, from hencefozth : all aenerations thall call me bleffen.

For be that is mighty bath magni fied me : and holy is bis Mame.

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

Debach thewed frength with his arm : he hath frattered the ploud in the imagination of their hearts.

Evening prayer.

Be hath put down the mighty from their feat : and bath eralted the humble and meek.

he back filed the hungry with good things : and the rich he bath fent empty away.

he remembring his mercy bath holven his ferbant Th rael : as he promifed to our forefathers, Abraham, and his seed toz ever.

Glozy beto the Father, and to the Son: and to the boly Gholt.

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

or the this pralme; Except it be on y mineteenth day of yt month, when & Or this plalm, it is read in y Cordinary course of the psalmets.

Cantate Domino. Pfal. 98.

C.R.

AND AND AND Sing unto the Lord a new long : for he hath done marbellous things.

> with his own right hand, and with his boly arm: hath he gotten himfelf the bictory.

The Lozd declared hisfalvation : bis righted ouineffe hath he openly the wed in the light of the heathen.

be hath remembred his mercy and truth to ward the houle of Jirael : and all the ends of the world have feen the falbas tion of our God.

Shew your felbes forfull unto the Lord, all ve lands: ting, refoyce, and give thanks.

102aile

Evening prayer.

Braile the Lord upon the harp : ling to the harp with a plaim of thanklyiving.

with trumpets also and hawms : D flew your felbes foyfull before the Lord the King.

Let the fea make a noife, and all that therein is : the round world, and they that dwell therein.

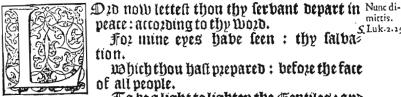
Let the flouds clap their hands, and let the bils be forfull together befoze the Lozo: for he istoline to judge the earth. with righteous field all he judge the world: and the veo-

ple with equity. Glozy be to the Father, and to the Son; to the Holy Chost. Asit was in the beginning, is now, fever shall be: world or without end Amen. as it is appointed. Then a lefton of the new teltament, And after that,

Nune dimittis in English, as followeth.

Nor the song of Simcon) in English

mittis.



peace: according to thy word. S. Luk. 2. 29. For mine eyes have feen : thy falbas tion.

which thou half prepared : before the face of all people.

To be a light to lighten the Gentiles : and to be the glow of thy people Ifrael.

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

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

Or elfe this pfalm (Except it be on the twelfth day of the month.)

Do be mercifull unto us, and blelle us: and theth Deus mi us the light of his countenance, and be mercifull reatur. unto us. That thy way may be known upon earth: Do be mercifull unto us, and blelle us : and a)ew Deus mile-

That thy way may be known upon earth: thy labing health among all nations.

Let the people platle thee, D God : yea, let all the people praile thee.

D let the nations rejoyce and be glad: for thou lhalt judge the folk righteoully, and govern the nations upon earth.

Let

Then shall be said or sung y & A postles Creed by y & Minister, Specyle standing I believe in God y Father Alm, & e se as at morning prayer, all to be inserted here word for word to y & end of y " Suf= imats [- thy holy Spirit from us]

Evening prayer.

Let the people praile thee (D God:) let all the people praile thee.

Then thall the earth bring forth her increale : and God, even our own God thall give us his bleffing.

God thall bleffe us : and all the ends of the world thall fear him.

Glory be to the Father, and to the Son : and to the holy Gholt.

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

Then shall follow the Greed, with other prayers, as is before appoint ed at morning prayer after. Benedistus, and with three collects, First of the day. The second for peace. The third for aid against all perils, as hereafter followeth : which two last collects shall be daily said at evening prayer, without alteration.

The fecond collectat evening prayer,

God from whom all holy deures, all good counleis, and all just works do proceed : give unto thy lerbants that peace which the world cannot give, that both our hearts may be let to obey thy commandments, and allo that by thee we being defended from the fear of our enemies, may palle our time in relt and quietnelle, through the merits of Jelus Chailf, our Sabiour. Amen.

The third collect for aid againstall perils.

By the our darknelle we beleech thee, D Loid, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy onely Son our Sabiour Jelus Chill. Amen.

of In Quirts, & places, where they sing, here followeth y Anthem. A prayer for the Kings Majestic. O Lord our Hearenly Father the. TA prayer for Alm. God, y fountain of all goodn . Sic AR to be inserted here A prayer for yt Clergy, & people. Alm. Bever-1. God, who alone workert largt ay at morning great marvelli be prayer, TA prayer of S. Chrysostom. Alm. God, who hast given us grace &c. 1 2. Gr. 13. The Grace of our Lord form Christ Bro Here endeth the Order of Evening prayer, throughout the yeare

At morning prayer.

Quicunque vult.

upon these day, An the feafts of Christmas, the Epiphany, Saint Matthias, Easter, the Alcention, Pentecott, Saint John Baptilt, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Jude, Saint Andrew, and

Trinitie Sunday, thall be fung or faid immediatly after Bonodistus, this confession of our Christian faith, commonly called the Creed of S. Athanasius, by the Minister, & people, standing.



boloever will be laved : before all Quicunque things it is necellary that he hold vult. the Catholique Faith.

which Faith, ercept every one do keep whole and undefiled: without doubt he chall perich everlaftingly.

And the Catholique Faith is this: that we worth pone God in Trinitie, and Trinitie in Unitie.

fons : noz dividing the fubliance.

For there is one perion of the Father, another of the Son: and another of the holy Ghoft.

But the Godhead of the Father, of the Sonne, and of the holy Gholt is all one: the glozy equal, the Dafellie coeternall.

Such as the Father is, such is the Sonne : and such is the holy Gholt.

The Father uncreate, the Soune uncreate: and the holy Gholt uncreate.

The Father incomprehensible, the Soune mcomprehensible: and the boly Bholt incomprehensible.

The Father eternall, the Sound eternall : and the holy Thou eternall.

And yet they are not three eternals : but one eternall.

As allo there are not three incomprehentibles, nor three uncreated : but one uncreated, and one incomprehentible.

So likewile the Father is Almighty, the Son Almighty: and the holy Gholt Almighty.

And yet they are not three Almighties: but one Almighty. So the Father is God, the Soune is God: and the holy Sholt is God.

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And

* at Morning prayer in stead of the Aposities Creed,

At Morning prayer 'uicunque vult.

And yet they are not three Gods : but one God.

So likewise the Father is Lozd, the Sonne Lozd: and the holy Gholt Lozd.

And yet not three Lozds : but one Lozd.

Follike as we be tompelled by the Chillian veritie: to aca knowledge every perfon by himfelf to be God and Lozd.

So are we forbidden by the Catholique religion : to fay there be three Gods, or three Lords.

The Father is made of none: neither created, noz begot ten.

The Donne is of the Father alone : not made, noz created, but begotten.

The holy Sholl is of the Father, and of the Sonne: neither made, noz created, noz begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes: one holy Gholl, not three holy Gholls.

And in this Trinitie none is afore orafter other: none is greater or leffe then another.

But the whole three perfons be coeternall together : and coequall.

So that in all things, as is a fozelaid: the unitie in Trinitie, and the Trinitie in unitie is to be worth ipped.

he therefoze that will be labed : mult thus think of the Trinitie.

Furthermoze it is necellary to everlating falbation: that be also beleeve rightly in the incarnation of our Lozd Jetus Chailt.

For the right Faith is, that we beleebe and confesse : that our Lord Jeius Christel conne of God, is God and man.

God of the substance of the Father, begotten befoze the worlds: and man of the substance of his mother, boin in the world.

perfect God, and perfect man: of a reasonable soul, and hus mane field subliding.

Equall to the Father as touching his Godhead : and infetiour to the Father touching his manbood.

who although he be God and man: yet he is not two, but one Chill.

Con cases of

Dne,

At Morning prayer, uicunque vult.

Dne, not by convertion of the Sodhead into flech : but by taking of the manhood into God.

Dne altogether, not by confusion of lubitance : but by unt tie of person.

For as the reasonable soul and flech is one man: so God and man is one Chailt.

mayo fuffered for our falbation: descended into hell, role as gain the third day from the dead.

He alcended into heaven, he litteth on the right hand of the Father, God Almighty: from Whence he chall come to judge the quick and the dead.

At whole coming all men thall rile again with their bodies: and thall give account for their own works.

And they that have done good, thall go into life everlatting: and they that have done evill, into everlatting fire.

This is the catholique faith: which except a man beleebe faithfully, he cannot be labed.

Glory be to the Father, and to the Sonne: and to the holy Ghoft.

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

Thus endeth the order of Morning and Evening prayer throughout the whole yeer.

Βz

Here







Here followeth the Letanie, to sung, or said after morning prayer be used upon Sundayes, VV ednefdayes, and Fridayes, and at other times when it shall be commanded

by the Ordinaric,



God the Father of headen : habe mercy upon us milerable finners.

O God the Father of heaven : have mercy upon us miferable finners.

D God the Sonne redeemer of the world: habe mercy upon us milerable finners.

O God the Sonne redeemer of the world : have mercie upon us miserable sinners.

D God the holy Gholt proceeding from the Father and the Sonne : have mercy upon us mile rable linners.

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

D holy, blelled, and glozious Trinitie, three persons and one God: have mercy upon us milerable linners.

O holy, bleffed, and glorious Trinitie, three perfons and one God: have mercy upon us milerable finners.

Remember not Lozd our offences, noz the offences of our fozefachers, neither take thou bengeance of our linnes: lpare us, good Lozd, lpare thy people whom thou hall redeemed with thy most precious blood, & be not angry with us fozeber. Spareusgood Lord.

From all evilland milchief, from linne, from the crafts and affaults of the devil, from thy weath, and from everlalling damnation.

Good Lord deliver us.

From all blindnelle of heart, from plide, bain glozy, and hypocrilie, from envie, hatred and malice, and all uncharitablenelle.

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Good

Good Lord deliver us.

From fornication, and all other deadly linne, and from all the deceits of the world, the flech and the debil. Good Lord deliver us.

From lightning and tempelt, from plague, peltilence, and famme, from battell and murder, and from fudden death. Good Lord deliver us. & rebellion.

From all fedition, and puble confpiracie, from all falle dos isschism, etrine and berefie, from hardnelle of beart, and contempt of thy 10020 and Commandment.

Good Lord deliver us.

By the myltery of thy boly Incarnation, by thy boly Rativitie and Circumcilion, by thy Baptilme, Falling, and Temptation.

Good Lord deliver us.

By thine Agony and bloody Sweat, by thy Croffe and Ballion, by thy precious Death and Buriall, by thy alozions Refurrection and Aftention, and by the coming of the holy Ghoft.

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 finners do beleech thee to hear us (D Lozo God) and that it may please thee to rule and govern thy holy Church uniberfally in the right way.

We befeech thee to hear us good Lord.

That it may please thee to keep and firenathen in the true worthipping of thee, in righteousnelle and holinelle of life, thy ferbant Charles our molt gracious King and Gobernour.

We befeech thee to hear us good Lord.

That it may please thee to rule his heart in thy faith, fear, and lobe, and that he may ebermoze habe affiance in thee. and ever feek thy honour and glozy.

We befeech thee to hear us good Lord.

That it may please thee to be his defender and keeper, gis bing him the bictory ober all his enemies.

We befeech thee to hear us good Lord.

That

That it may please thee to bleffe and preferbe our grace ons Ducen Mary, paines Charles, and the relt of the rovall -12:0genie-

That it may please thee to illuminate all 28illiops, prists, & beacons, nurs, and Diniffers of the Church, mich and 1951 fours, and Dimiters of the Church, with true knowledge and understanding of thy Wold, and that both by their pleaching and living they may let it forth and them it accord inaly.

We befeech thee to hear us good Lord.

That it may please thee to endue the Lozos of the como cell, and all the nobilitie, with grace, wildom, and underflanding.

We befeech thee to hear us good Lord.

That it may please thee to blelle and keep the mage Arates, giving them grace to execute jultice, and to maine tain truth.

We befeech thee to hear us good Lord.

That it may please thee to blelle and keep all thy people. We befeech thee to hear us good Lord.

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

We befeech thee to hear us good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments. We befeech thee to hear us good Lord.

Ehat 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 being forth the fruits of the spirit.

We befeech thee to hear us good Lord.

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

We befeech 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 raile up them that fall, and finally to beat bothn latan under our feet. We befeech thee to hear us good Lord.

That it may please thee to succour, bely and comfort, all that 1B 4

that be in danger, necessitie, and tribulation.

are

We befeech thee to hear us good Lord.

That it may pleale thee to prefer be all that trabail by land or by water, all women labouring of childe, all lick perfons and young children, and to thew thy pitte upon all prifoners and captibes.

We befeech thee to hear us good Lord.

Ebatit may please thee to defend and provide for the fatherielle children and widows, and all that we defolate and oppressed.

We befeech thee to hear us good Lord.

That it may please thee to have mertie upon all men. We befeech thee to hear us good Lord.

That it may please thee to forgibe our enemies, perseuters and flanderers, and to turn their hearts.

We befeech thee to hear us good Lord.

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

We befeech thee to hear us good Lord.

That it may please there to give us true repentance, to fozgive us all our linnes, negligences and ignozances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word.

We befeech thee to hear us good Lord.

Sonne of God : we beleech thee to hear us.

Sonne of God : we befeech thee to hear us.

D Lamb of God: that takefi away the finnes of the world. Grant us thy peace.

D Lambol God: that takest away the linnes of the world. Have mercic upon us.

D Chill hear us.

O Chrift hear us.

Lozd have mercie upon us.

Lord have mercie upon us.

That babe mercie upon us.

Chrift have mercie upon us.

Lord have mercie upon us. Lord have mercie upon us.

Dur

I Then shall the prist (& y & people with him) say the Lord's prayer.

DLozd deal not With us after our lins. And with us for a first and the second s

Reither reward us after our iniquities.

C Let us pray.



God mercifull Father, that delpilet not the lighing of a contrite heart, not the defire of fuch as be forrows full, mercifully alluft our prayers that we make before thee in all our troubles and advertities whenfos ever they oppelle us; and grationfs by hear us, that those evils which the craft and lubtility of the debill or man worketh against us, be brought

to nought, and by the providence of thy goodnetle they may be disperied, that we thy servants being burt by no perfecutions, may evermore give thanks unto thee in thy yoly church, through Jelus Christour Lord.

O Lordarife, help us, and deliver us for thy Names fake.

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

O Lordarife, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the holy Gholt. Answer. As it was in the beginning, is now, and ever thall be : world without end. Amen.

From our enemies defend us, D Chill. Gracioully look upon our afflictions. Pittfully behold the forrows of our hearts.

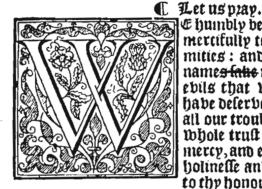
Mercifully

Mercifully forgive the finnes of thy people. Fabourably with mercy hear our players. O Sonne of David have mercy upon us. Both now and ever bouchfafe to hear us, D Chaff. Gracioully hear us, O Chrift, gracioully hear us, prizst. O Lord Chrift.

The Verfieler D Lozd let thy mercy be cherbed upon us.

Answer.

As we do put our truft in thee.



E humbly beleech thee, D Father. mercifully to look upon our infirmities : and for the glory of thy names lake turn from us all thole evils that we most righteonay have deferved, and grant that in all our troubles, we may put our whole truft and confidence in thy mercy, and evermoze lerbe thee in holinelle and purenelle of living, to thy honour and glozy, through

our onely mediatour and advorate Jelus Chailt our Lozd. Amen.



A prayer for the kings majestie.

Lozd our heavenly Father, high and mighty, King of kings, Lozd oflozds, the only ruler of princes, Which doelt from thy throne behold all the dwellers upon earth, molt heartily we beleech thee, with thy favour to behold our most gracious fovereigne Lozd king Charles, and fo replenith him with the grace of thy holy spirit, that be may alway incline to thy mill

These 3 Collects art here to be omitted: Be being thus corrected are sett (wt yt two 1 prayers yt intedictely follow Endbork of morning prayer

will, and walk in thy way: endue him plenteoully with heabenly gifts, grant him in health and wealth long to libe, Arengthen him that he may banquith and obsercome all his enemies, and finally after this life he may attain everlaiting joy and felicitie, through Jelus Christ our Lord. Amen.

A prayer for the Queen, Prince CHARLES, and the role of the Royall progenie.



Lmightie God, the fountain of all goodnesse, we humbly besech thee to blesse our gracious Muten Mary, Brute Charles, and the rest of the Royall Brogenie : Endue them with thy holy Spurit, enrich them with thy heavenly grace, prosper them with all happinesse, and bring them to thine everlassing Kingdom, through Jesus Christ our Lord. Amen.

TA Prayer for the Clergy, & people.



Lmightie and everlalling God, which onely workelt great marbells, lend down upon our Bilhops and Curates, and all Congregations commuted to their charge, the healthfull Spirit of thy grace, and that they may truely pleale thee, powre upon them the continuall dew of thy blefling : grant this, D mour of our Abborate and Bedatour Jefurg

Loid, for the bonour of our Abbocate and Dedlatour Jelus Chill. Amen.

Saint A prayer of Chryloftome.

Lmightie God, which halt given us grace at this time with one accord, to make our common supplications unto thee, and doeld promile that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, DLord, the delives and petitions

prayers. The Letanie.

petitions of thy leruants, as may be mod expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlating. Amen.

2 Corinthians. 13. The grace of our Lozo Jelus Chill, and the love of God, and the fellowship of the holy Ghost, be with us all evermoze. Anten.

Here end the Litanic.



prayers, & Thanksgivings upon several occasions, to be used before the two final prayers of y' Litanic, or of Morning, & Evening prayer.

prayers.



For rain, if the time require.

Sod headenly father, which by thy Sonne Jelus Chill, half promiled to all them that feek thy Kingdom, and the rightsoulnelle thereol, all things netellary to their bodily fullenance: Send us, we beleech thee, in this our necessitie, fuch moderate rain and thowses, that we may receive the fruits of the earth to our comfort, and to thy honour,

through Jelus Chrift our Lord. Amen.

Almighty ¶ For fair weather.



Thugdy Lozd God, who once drown all the world, except eight perfons, and afterward of thy great mercy diddeft promife never to deftroy it fo again: we bumbly befeech thee, that although we for our iniquities have worthly beferbed this

plague of rain and waters, yet ppon our true repentance thou wilt fend us furd weather, whereby we may receive the fruits

thinkly

PRAYERS.

fruits of the earth in due fealon, and learn both by thy pue nichment to amend our lives, and for thy elemencie to gibe thee praile and glory, through Jelus Chill our Loro.



God headenly Rather, whole gift it is that the rain both fall, the earth is fruitfull, beafts increase, and tithes bo multiplie: behold, we befeech thee, the afflictions of thy people, and grant that We the scarcitie and dearth (which we do now molt juftly luffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapnelle and plentie, for the love of Telus Chill our Lord, to whom with thee and the boly

Shoft be all honour, Egeory, now, & for ever. Amen.

¶ In the time of warre, & tumulls.

Or this.

O God merciful Father, who in the time of Elisha yt prophet didst suddenly in Samaria turne getat scarsity & dearth into plenty, & cheapnes; Have mercy upon 14, that wee, who are now for our sinces

Almightle God, King of all kings, and Gobers pumshed with like Adversity, may like nour of all things, whole power no creature: wise find a sensonable-reliefe. Increase is able to relift, to whom it belongeth fully to y' fruits of y' Earth by the Heavenly Brz punch linners, and to be mercifull to them that nediction; & grant, that we veceiving truely repent : labe and beliver us, we humbly the bountiful liberality, may us y save beleech thee, from the hands of our enemies, abate their pride, to the glory, y'veliefe of those, that are all wage their malice, and confound their bebices, that we be needy, & our own comfort, thorough a ing armed with thy defence, may be preferbed everindze from Jesus Christ our Lord. Amen. all perils, to glozifie thee willing art the only giber of all bictory, through the merits of thy onely Sonne Jelus Chailt our Lozd. Amen.

In the time of any common plague or fickneffe.



Almightie God, Which in the Weath in the time A didst send a plague upon thine own of Bing Dabid, Diddelt flay with the plague of prople in ye wildernes for their obstinate pestilence threescore and ten thousand, and yet Rebettion against moser, & Aaron; &also remembring thy mercie, diddell labe the reft: habe pitie upon us milerable linners, that now are vilited with great licknesse and mortalitie, that like as

thou

prayers.

vid chart insert

accept of an Atonement, & didst command the destroying thou didlt then, command thine Angel to ceafe from punith: ing : fo it may now please thee to withdraw from us this plague and griebous fichnelle, through Jelus Chrift our LOID. Amen. # A prayer, yt may be said after any of the former.



God, whole nature and propertie is ever to have mercy and to forgibe, receibe our humble petitie ons: and though we be tied and bound with the chain of our linnes, yet let the pitifulnelle of thy great mercie loofe us, for the honour of Jelus Chufts fate our mediatour and advocate. Amen.

tanie.



THANKSGIVINGS. TA general Thicks giving Almighty God, Father of all mercies Bic vid Chart instrt. ad not. A ...

A chankfgiving for rain.



God our heavenly Father, who by thy gracious providence doelt caule the for mer and the latter rain to descend upon the earth, that it may bying forth fruit for the use of man : we give thee humble thanks, that it hath pleased thee in our greater necellitie to fend us at the lafta foyfull rain upon thine inheritance, and to refrech it when it was day, to the great

comfort of us thy unworthy ferbants, and to the glory of thy boly Rame, through thy mercies in Jelus Chult our Lozd. Amen.



A thank fgiving For fair weather.

Loid God, who hall jully humbled us by thy late plague of immoderate ran and waters, and in thy mercie hall relieved and comforted our fouls by this feasonable and bleffed change of weather : we pray and glorifie thy holy Mame for this thy mercie, and will alwayes Declare

BRAYERS.

I In y' Ember weeks , to be said every day , for those , yt are to be admitted into holy orders .

A Lnighty God, our heavenly Father, who hast purchased to re thyself an Universal Church by y^c precious blood of thy dear Son; Mercifully look upon y^c same; & at this time so quid, & govern y^c mixds of thy servants, y^c Bishops, & pastors of thy jlock, that they may Lay x hands suddenly on no man; but faithfully, & wisely make choice of filt persons, to serve in the sacred Ministry of thy Church. And to those, will shall be orderned to any holy function, give thy grace, & heavenly benediction, y^t both by their hife, & doctrine they may set for the form, & set forward, yet Salvation of all men, through Jesus Christ of L. Amen. Or this. r. Or thy.

A Lmighty God, y' giver of all good gifts, who of thy divine pro-vidence hast appointed divers Orders in thy Church : Give thy grace, we humbly bisech there to all those, who are to be alled to any office, the administration in ye same : And so replete is you we we to asy office, the administration in ye same : And so replete is you we ye truth of they Doctrine; the endue them with Innorency of Life, you they may faith: fully serve before there to you glory of they great Name, by you benefit of they holy Church, through Jesus Christ our Lord. Amen.

For the high Court of partiament, to be read during their Schion.

Most gracions God; We humbly beseech thee, as for this Kingdom in general, so especially for yt high Court of parhament, under our most religious, & gracions King at this time astembled: That thou woulds be pleased to direct, & prosper all their Consultation, to the Wouldst Dt pitested, to divect, & prosper al their Consultations, to the advancement of thy glory, yt good of thy Church, yt safety, hono, & welfart of our Soveraign, & his Kingdoms; That all things may be so ordered, & settled by their endeavour upon yt best, & surest foundations, that peace, & happines, truth, & Jushic, Religion, & picty may be estat bished among us for all generations. These, & all other necessaries n for them for u, & thy whole Church we humbly beg in yt Name, and mediation of Jesus Christ, our most blessed Lord, & Saviour. Amen.

Tor all Conditions of then; to be used at such times, when y' Litamic is not appointed to be said.

God, ye Greato & preserver of all mankind Wee humbly bisced there for all sorts, & preserver of all mankind Wee humbly bisced there for all sorts, & conditions of Men; That thou would'the pleased, to make they waies known unto them, they saving health unto all Nations. More effectially wee pray for y good estate of ye Catholick Church; that it may be so guided & governed by they good Spirit, that all who professe themselves Christians, may be lead into ye way of Truth, & hold y faith in Unity of Spirit, in ye bond of speace, & in nightcourses of Life Finally wee contract to they finderly good of all those, who aroany ways afflicted, or dictruited in Mind Body, or Estate, The sybecially those, for whom our A

or distrance to the finnery gavines at those who around nays efficied, or distrasted in Mind Body, or Estate In Especially those for whom our Arthis to be said, when any <u>Drayers are desired</u>) that it may place there to comfort, Brecheve them are desire yo prayers of the cording to their several necessities; giving them patience under their Congregation. sufferings, Ba happy issue out of all their Afflictions. And this wee-beg for geow Christ his sake. Amen.

A prayer, yt may be said after ony of yt former.) God, who's nature, & property is ever to have mercy sec. as it followith the in the books.

THAKKSGTVINGS

THANKSOTVINGS.

\$ 9. A General Thanksgiving.

A Lmighty God, father of all Mercies; Wet; thine wiworthy Ser-vants, doe give thee most humble, & hearty thanks for all they any goodnes, & Loving kind ney to themety us & to all Men; Is particularly to those, who desire now to offer up their praises, & thanksgivings for thy late mercies vouch safed unto theme Wee blesse thet for our Creation, preservation, & all yt blessings of this hite: But, above all for thine inestimable love in the Redemition of yt world by o' Lord fesus Christ; for the means of Grace, & for yt Hope of Glory. And wee beseek thee, aive us that due Sense of all thy mercies, that our hearts may be * This to be said when that been prayed for, hive to return praise.

the give us that due sense of all thy mercies , that our hearts may be unfeignedly thankful ; & that wet shew for the thy praise, not only unjeight up thought, & mae wee shew forth try prase, not only with our lips, but in our lives, by giving up our selves to the Service, & by waking before thee in holines, & Righteousnes at our dayes; through Josus Christ our Lord: To whom with Thee, & yt Holy Ghost be at Hono? & Glory World without end. Amen.

T. For Rain.

() God, our Heavenly Father Bic of in y book.

THANKSGIVINGS.

Declare thy lobing kindnelle from generation to generation, through Jelus Chall our Lozo. Amen.

A thankfgiving for plenty.



who Polt mercifull Father, which of the gradous goodnelle halt heard the debout players of thy Church, and turned our dearth and fcarcitie into cheapnelle and plenty : me give thee humble thanks for this thy special bountie, befeeching thee to continue this thy lobing kindnelle unto us, that our land may

peeld us her fruits of increase, to thy glozy and our comfort, through Jelus Chrift our Lord. Amen.

For peace, & deliverance from our Enemics. ¶, A thankfgiving for peace and victory.



Almightie God. Which art a frong tower of defence unto thy forbants against the face of their enemies : we yeeld thee praise and thankigibing for our beliberance from those great and apparent dangers, wherewith we Where compassed : we acknowledge it thy

goodnesse that we were not delibered over as a vier unto them, beleeching thee full to continue fuch thy mercies tomards us, that all the world may know, that thou art our Sabiour and mighty deliverer, through Jefus Chailt our who alone makest men to be of one mind Lozd. Amen.

A thankfgiving for deliverance from the plague, or

For restoring publick power at home.

O Eternal Godour Heavenly Father

nighty deliverer, through Jelus Chrift our who alone makes? men to be of one mind #
ankfgiving for deliverance from the plague, or other common sicknes.
I 010 God, while hall wounded us for our transferell way amongst: most humbly bese innes, and confumed us for our transferell blat wire may then to all of us Graze, innes, and confumed us for our transferell blat wire may then to all of us Graze, innes by thy late beable and dreadful bilitation, a quict & peaceable life mal godines, and now in the middel of judgement remements honesty, may continually offer unto bring mertic, halt redeemed our fouls from ther our Sacrifice of praise sthenksgiz the jawes of beath: we offer unto the far ving for these thy mercies towards us, therip goodnelle our leives, our fouls and through forus Christ our Lord. Amen bodies

THANKSGIVINGS. Letany

bodies which thou halt delibered, to be a libing Satrifice unto thee, alwayes prailing and magnifying thy mercies in , thy Church the middelt of the Congregation, through Jelus Chrift our Lozd. Amen.

Or this.



Ce humbly acknowledge befoze thee (D molt mercifull Father) that all the punithments which are threatned in thy Law, might fully have fallen upon us, by rea-ton of our manifold trangretty ons and hardnelle of heart : yet feeing it hath pleased thee of thy tender mercie, upon our weak and unworthy humiliation, to al

Af The

+ contagious sickers

Mage the t noylome Beltilence, wherewith we lately have been fore afflicted, and to reflore the voice of Joy and Bealth into our dwellings : we offer unto thy divine Pajellie the factifice of Plaile and Thanklgibing, lauding and magnifying thy dozt ous Rame for luch thy prefer bation and probidence ober us, through Jelus Chaft our Low. Amen.



🖝 The collects, epistles, and gospels, to be used at the celebration of the Lords Supper, and holy communion # Note; that y' Collect appointed for every

thorowout the yeer. First funday in Advent. Sunday, for any Holy day, that hath a Vigil, or Ever, shall be said at y Evening Service next before.

The collect. .



Lnighty God, give us grace that we may call away the works of Darknelle, and put upon us the armour of light, now in the time of this mostall life, (in the which thy Son Jelus Chailt came to bilit us in great bunulity) that in the last day when he chall comeagain in his glozious Dajeltie, to judge both the quick and the Dead, we may rife to the life immoztall, through him

who libeth and reigneth with thee and the holy Gholi, now and ever. Amen. ্র্ন The cpiftle.



nae nothing to any man, but this, that Rom. 13.8. ye love one another : for he that lobeth another, fulfilleth the law. For thele commandments, Thou thalt not commit adultery, Thou thalt not kill, Thou chalt not cleal, Thou chalt not bear falle witnelle, Thou chalt not inst, and fo forth (if there be any other commandment) it is all complehended

neighbour as thy felf. Love hurteth not bis neighbour, therefore is love the fulfilling of the law. This also we Brinith

•• ¶ This Collect is to be repeated + every day with the other Collects in Advent until Christmas Eve:

The Epler & Gospels art all to be cover after the last translation .

The first funday in Advent.

know the leafon, how that it is time that we choud now awake out of fleep : for now is our faibation neerer then when we beleeved. The night is palled, the day is come nigh: let us therefore call away the deeds of darknelle, and let us put on the armour of light. Let us walk honefly as it were in the day light, not in eating and drinking, usither in chambring and wantonnelle, neither in frife and enbying: but put ye on the Lord Jelus Chail, and make no provision for the fleth to fulfill the lufts of it.

5 March 27.7



The golpel.

No when they drew nigh to Jes, rulaiem, and were come to Bethphage, unto mount Dlibet, then ient Jelus two of his dilciples, laying unto them, So into the town that lieth ober against you, and anon ye thall finde an affe bound, and her colt with her, loole them, and bring them unto me: and if any man fay ought unto you, fay ye, The Lord hath

need of them : and firaightway he will let them go. All this was done that it might be fulfilled which was spoken by the mophet, faying, Tell ve the daughter of Ston, Behold, thy King cometh unto thee, meek, litting upon an alle, and a colt, the foal of the alle used to the yoke. The disciples went, and did as Jelus commanded them, and brought the affe and the colt, and put on them their clothes, and fet him theron. And many of the people spread their garments in the way: other cut down branches from the trees, and frawed them in the way. Dozeober, the people that went before, and they that came after, cryed, faying, Holanna to the Son of Dabid : 28 lefted is be that cometh in the Maine of the 1020, Hofanna in the bighell. And when he was come to Jes rulalein, all the city was moved, laying, who is this and the people laid, This is Jelus the prophet of Mazareth, a title of Galilee. And Jelus went into the temple of God, and

Theii. lunday in Advent.

and caft out all them that fold and bought in the temple, and oberthiew the tables of the money changers, and the feats of them that fold dobes, and faid unto them, It is Witten, Dy houle thall be called the houle of player, but ye have made it a den of theebes.

The fecond funday in Advent.



The collect. who Leffed Lozo, which haft cauled all holy scriptures to be written for our learning : Grant us that we may in fuch wife hear them, read, mark, learn, and inwardly digelt them, that by patience and comfost of thy hos ly word, we may embrace and ever hold fait the bleffed pope of everlafting life, which thou haft given us in our Sabiour Jelus Chill. Amen.

The epifile.



hatloever things are written as Rom-154 fozetime, they are witten foz our learning, that we through patience and comfort of the scriptures might have hope. The 500 of patience & confolation grant you to belike minded one to wards ans other, after the enfample of Chill Jelus: that ye all agreeing tomes ther, may with one mouth plaife God the father of our Lozd Tes

fus Chift. mherefoze receive ye one another, as Chiff re ceibed us, to the maile of God. And this I fay, that Jelus Chult was a minister of the circumcilion for the truth of God, to confirm the promiles made unto the fathers, and that the Gentiles might praile God for his mercie, as it is ibritten, Forthis caule I wil praile ther among the Gentales, and fing unto thy name. And again he faith, Rejoyce ye Gentiles with his people. And again, praile the Lord all 2 ve Theiii. funday in Advent.

ye Gentlies, and land him all ye nations together. And a gain Elay laith, There thall be the root of Jelle, and he that thall rife to reign over the Gentiles, in him thall the Gentiles trutt. The God of hope fill you with all joy and peace in beleeving, that ye may be rich in hope through the power of the holy Gholt.

The gaspel.

S. Luke 21.75



Dere chall be fignes in the lun, and in the moon, and in the flars : and in the moon, and in the flars : and in the earth the people chall be at their wits end through despair. The lea and the Waters chalvoar, and mens hearts chall fail them for fear, and for looking after those things which chall come on the earth: for the powers of heaben chall mode. And then chall they fee the **D**on of man come in

a cloud, with power and great glozy. When thele things begin to come to palle, then look up, and lift up your beads, for your recomption draweth nigh. And he thewed them a timititude: Behold the fig-tree, and all other trees, when they thoot forth their buds, ye fee and know of your own felbes, that fummer is then nigh at hand. So likewife ye allo (when ye fee these things come to palle) be fure that the kingdom of God is nigh. Clerify I fay unto you, this generation thall not palle, till all be fulfilled. Beaben and earth thall palle away, but my words thall not palle.

The third funday in Advent.

The collect.

Barking and the select of the give car to our players, and by the stations will call on the barking the our-

O Lord Jesu Christ, who at thy first coming didit sond The thy Messenger, to prepare thy way before thee; Grant, that y^eMi= nister, & Stewards of thy Mysteries may likewise so prepare, and make ready thy way, by turning yth hearts of y^t Disobedient to y^t Wisdom of y^t Just, that at thy second coming to judge y^t world wet may be found an acceptable people in thy sight. Who kivest, & reignest with yth Jather, & y^t Holy Ghand Spirit ever one God world without end. Amen.

Theiii. funday in Advent.

The epiftle,



et a man this wife elitem us, even as the mis 1.Cor4... nillers of Chrill, and lie wards of the fetters of God. Authermore, it is required of the lie wards, that a man be found faithful. with me it is but a bery imail thing that I though be judged of you, either of mans judgement:

be subged of you, either of mans subgement: Ro, I subget of you, either of mans subgement: Ro, I subge not mine olden leif, for I know nought by my leif, yet am I not thereby sulfified. It is the Lord that subget me. Therefore subge nothing before the time, untill the Lord come, which will lighten things that are hid in darknesse, and open the counsels of the bearts, and then shall every man have praise of 500.

Thegolpel



hen John being in prilon heard Manhart.a. the works of Chail, he fent two ofhis difciples, and faib unto him, Art thou he that thall come, or do we look for another : Jelus antwered, and faid unto them, Go and them John again what ye have heard and feen. The blinde reactive their light, the same walk, the lepers are cleanled, and the beaf hear, the bead are railed up,

and the poor receive the glad tidings of the golpel: and happy is he that is not offended by me. And as they departed, Jelus began to lay unto the people concerning John, what went ye out into the wildernelle to lee: A reed that is thaken with the winde: or what went ye out to lee: A man dothed in fost raiment: Beylold, they that wear lost dothing are in kings boules. But what went ye out for to lee: A prophet: Clerily J lay unto you, and more then a prophet. For this is be of whom it is written, Bebolo, J lend my mellenger before thy face, which thall prepare thy way before thee.

C 3

¶ The

Theiiii. funday in Advent.

rring yo race, yt is set before us,

hrough y' satisfaction of thy some our Lord;

Phil.4.4.

The collect. 2D2d, raile up (we play thee) thy power and come as mong us, and with great might factour us, that Whereas through our linnes and Wickednelle we be fore let and hindered, thy bountifull grace and mer=

tle (through the fatiffaction of the Son our Lord) may speed ly deliver us .: to whom with thee and the holy Gholt, be bonour and glozy world without end. Amer.

Let your loftnelle he known call allay, Bejoyce. is even at hand. Be carefull to, nothing, but in all prayer and supplication, let your petitions be manitel unto God, with giving of thanks. And the peace of God (which palleth all understanding) keep your hearts and minds, through Chrift Jelu.

5. John 1.19.



Thegospel.

his is the record of John, when the Jewes lent priefs and Levites from Terulalem, to ala him, what art thou : And he confessed and denied not, and faid plainly, J am not Chuif. And they alked him, what art thou then: Artthou Elias: And he faid. I amnot. Art thou the Brophet: And he andwered, Ro. Then faid they unto him. What art thou, that we may give

an antwer unto them that fent us: what fayelt thou of thy felf : Delaid, Jam the boice of a crier in the Wilderneffe. Dake fraight the way of the Lozd, as faid the prophet Elay. And they which were fent, were of the Pharifees, and they afked bim, and faid unto bin, why baytizelt thou then, if thou be not Chill, noz Elias, neither that prophet : Johnanswered them, faying, I baptize with water, but there frandeth one among you, whom ye know not, beit is, which though he came after me, was before me, whole thoe latchet I am not worthy to unloofe. These things were done at Bethabara beyond Jozdan, where John Did baptize.

T Chriftmas

The Nativity of our Lord, or the Birth day of CHRUST, commonly called hriltmas day.

The collect. Umighty God, which halt given us thy onely be-Si gotten Sonne to take our nature upon him, and * as at this time "this day to be boin of a pure birgin : grant that Way we being regenerate, and made thy children by adoption and grace, may dayly be renewed by thy holp Spirit, through the fame our Lord Jefus Chrift, who libeth and reigneth with thee, the same Spirit ever one God world an without end. Amen.

The epiftle.



DD in times pail, diverly and many Hebr.t.I. wayes spake unto the fathers by Prophets : but in these last dayes he hath spoken to us by his own Sonne, whom he hath made heir of all things, by whom allo he made the world. which Sonne being the brightnelle of his glozy, and the very J= mage of his lubitance, ruling all things with the mord of his power, bath by

his own perfon purged our linnes, and litteth on the right hand of the Majelty on high, being to much more excellent then the angels, as he bath by inheritance obtained a more excellent Manie then they. For unto which of the angels faid he at any time, Thou art my Sonne, this day have J begotten thee: And again, J Will be his Father, and he chall be my Sonne. And again, when he bringeth in the firft begotten Sonne into the world, he laith, And let all the angels of God wollighim. And unto the angels he faith, he maketh his angels spirits, and his minillers a flame of fire. But unto the Sonne he faith, Thy feat (O God) fhall be for ever and ever, the frepter of thy kingdom is a right scepter : thou has loved righteousnesse, and hated iniquis tte. Wherefore God, even thy God haty anointed thee with the oyl of gladnelle above thy fellows. And thou Lord in the beginning half laid the foundation of the earth, and the beabens are the works of thy hands. They shall perich, but thou endured. They all thall that old as both a gara ment.

Christmas day.

ment, and as a because thait thou change them, and they thail be changed : but thou art even the fame, and thy yeers thall not fail.

The gospel.

S. John T.T.



R the beginning was the Word, and the word was with God, and God was the word. The fame was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light chineth in the darknelle, and the darknelle comprehended it not. There was fent from God a man

whole name was John: the lame came as a witnelle to bear witnelle of the Light, that all men through him might beleeve. He was not that Light, but was lent to bear witnelle of the Light. That Light was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came among his own, and his own received him not. But as many as received him, to them gave he power to be made formes of God, even them that beleeved on his Aame, which were born, not of bloud, nor of the will of the fleth, nor yet of the will of man, but of God. And the fame world became fleth, and dwelt among us, and we fail the glory of it, as the glory of the onely begotten Son of the Mas ther, full of grace and truth.

¶ S. Stevensday.

The collect.

the second state of the state of the second state of the second state of the second state of the second sec

Then thall follow the collect of the Nativitie, which thall be faid oon-- tinually unto New yeers day.

G Rant, ô Lord, that in all our sufferings here upon The Earth for the testimonic of thy Truth wee may slotforty looke up to Heaven, 85 by Faith behold y Glory, that shall be revealed; 8, being filled with y Holy Ghost, may learn to love, 86 blesse our persecutors by y Example of thy first Martyr S. Steven, who prayed for his Murderers to There & Blessed Jesus, who standed at y right hard of God, to succour all those, that suffer for thee, our onely Mediator, 8, Advocate Amen.

Then shall follow yt Collect of yt Nativitic, which shall be said continually unto New-year's Eve.

S. Stevens day.

For The epiftle.



AD Steben being full of the holy Ada 7-35-Shoft, looked up ftedfastly with his eyes into heaben, and faw the glozy of God, and Jelus ftanding on theright hand of God, and faid, Behold, I fee the heabens open, and the Sonne of man ftanding on the right hand of God. Then they gave a flout with a loud boice, and ftopped their ears, and ran upon him all at once, and taft

bim out of the citie, and fioned him. And the witneffes lad down their clothes at a young mans feet, whole name was Saul: and they floned Steven calling on, and faying, Lozd Jelu receive my spirit. And he kneeled down, and cried with a loud voice, Lozd, lay not this finne to their charge. And when he had thus spoken, he fell alleep.

The gospel.



Chold, I lend unto you prophets and wife. Mar.33.34 men, and freibes, and fome of them ye thall kill and crucifie, and fome of them ye thall fcourge in your fynagogues, and perfecute them from citie to citie, that upon you map come all the righteous bloud, which hath been thed upon the earth, from the bloud

of the righteous Abel, unto the bloud of Zacharias the lon of Barachias, whom ye llew between the temple and the altar. Userily I fay unto you, All these things thall come upon this generation. D Jerusalem, Jerusalem, thou that killess the prophets, Escond them which are sent unto thee, how often would I have gathered thy children rogether, even as the hen gathereth her chickens under her Wings, and ye would not: Behold, your house is left unto you desolate. For I say unto you, Dethall not see me benceforth, till that yo lay, Bielled is he that conseth in the name of the Lord.

Saint

* Saint John, may so walk in y light of thy Truth, that it may at length attain to y light of ever lasting lift, The collect. Crtifull Lozd, we befetch thee to tall thy bright beams of light upon thy church, that it being lightned by the doctrine of thy bielled apolite and ebangelill John, may actain to thy everlating

S. John evangelifts day.

gifts, through Jelus Chrift our Lord. Amen. The epiftle.

4. S. John 1.1.



hat which was from the beginning, which we have heard, which we have feen with our eyes, which we have looked upon, and our hands have hands led of the word of life. (And the life appeared, and we have feen, and bear witneffe, and thew unto you that eternall life which was with the Kather, and appeared unto us) That which we

have seen and heard declare we unto you, that ye also may have fellowly with us, and that our fellowly may be with the Father, and his Son Jelus Chuit. And this we write unto you, that ye may reforce, and that your joy may be full. And this is the tidings which we have heard of him, and declare unto you, that God is light, and in him is no Darknesse at all. If we say we have fellowship with him, and walk in darkneffe, welle, and do not the truth. 28 nt and if we walk mlight, even as he is in light, then have we fels lowthip with him, and the blood of Jefus Chili his Sonne cleanfeth us from all finne. It we lay we habe no finne, we beceive ourfelbes, and the truth is not in us. If we knows ledge our linnes, he is faithfull and jult to forgive us our linnes, and to cleanle us from all unrighteoulnelle. If we fav me have not linned, we make him a liar, and his word is not in us.

The golpel.

5. Joh 11.19.



turned about, and law the disciple whom Jelus tobed, following (which alloleaned on his break at supper, and said, Lozd, which is he that betrayeth thee;) when Peter therefore law him,

Innocents day.

him, he faid unto Jefus, Low, what thall be here do : De fus faid unto him, If I will have him to tarry till I come, what is that to thee: follow thou me. Then went this faying abroad among the brethren, that that difciple thould not die : yet Jelus laid not to him, he chall not die: but, If J wall that he tarry till I come, what is that to thee : The fame disciple is be which tellifieth of thele things, and wrote thele things, and we know that his techimony is true. There are allo mas ny other things, which Jelus did, the which if they chould be written everyone, I suppose the world could not contain the books that thould be watten.

The

¶ Innocents day.
The collect. &
Unighty God, who out of y^t months of babts, & sucklings hast ordained strengt, & madest Infants to glorific there by their & madest Infants to glorific there by their & madest Infants to glorific the by the information of the base of the by the information of the base of the base of the by the information of the base of th

innocents thy Witnelles habe confetted and thems so it rengthen us by thy Grace, that by ye and forth, not in fpeaking, but in bying: mortific Innocencie of our lives, & Constancie and till all bices in us, that in our condertation of our faith even unto Death, wer may our life may expressed thy faith, which with our tongues we glorifie thy holy Name through Jesus bo confette, through Jeins Chill our Hord. Christ our Lord. Amen. Do confelle, through Jeins Chill our Lord.

For The epiftle.

Looked, and lo, a Lambe flood on the Revelation mount Sion, and with hun an hundled and fourty four thouland, having his name and his Fathers name Written in their foze-heads. And I heard a boice from heaben, as the lound of many waters, and as the boice

of a great thunder. And I heard the voice of harpers, harping with their harps. And they lung as it were a new long before the leat, and before the four bealts and elders, and no man could learn the long, but the hundled and fourty four thouland, which were redeemed from the earth. Thele are they which were not defiled with women, for they are birgins. Theie follow the Lambe, whitherloever be goeth. These were redeemed from men, being the first fruits unto God, and to the Lambe, and in their mouthes was found no aufle : for they are without foot before the throne of God.

The

The funday after Christmas.

The Gofpel.

S. Matt. 2.13.



he angel of the Lord appeared to Joleph ina lleep, laying, Arile, and take the childe and his mother, and flee into Egypt, and be thou there till J bring thee word. For it will come to passe, that Herod will feek the childe to destroy him. So when he awoke, he took the Childe and his mother by might, and departed into Egypt, and

was there unto the death of herod, that it might be fuifilled which was worken of the Lord by the prophet, laying, Dut of Egypt have I called my Son. Then herod when be faw that he was mocked of the wife men, was erceeding wroth, and fent forth men of war, and flew all the children that were in Bethlehem, and in all the coafts (as many as were two peers old or under) according to the time that he had diligents ly known out of the wife men. Then was fulfilled that which was spoken by the prophet Jeremit, whereas he faid, In Rama was there a boice heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

The funday after Christmas day.

The Collect

Almighty Gob, ft. As upon Christmas day. The Epistle.

Gal. 4.1.

Ab J lay, that the heir (as long as be is a childe) differeth not from a lerbant, though he be lord of all, but is under tutours and governours, untill the time that the father hath appointed: Eben fo we allo, when we were chilbyen, where in bondage under the orbinan-

ses of the world : but when the time was fall come, God lent his Sonne made of a woman, and made bond unto

The funday after Christmas.

unto the law, to redeem them which were bound unto the law, that we through election might receive the inheritance that belongeth unto the naturall fonnes. Becaule ye are fonnes, God hath fent the Spirit of his Son into your hearts, which cryeth Abba Father. Wherefore now thou art not a fervant, but a fonne. If thou be a fon, thou art allo an heir of God through Chriff.

The gospel.



His is the book of the generation of *Landar* Jelus Chill the lon of David, the lon of Abiaham. Abiaham begat Jlahac: Ilahat begat Jacob : Jacob begat Judas and his biethien : Judas begat Phares and Zara of Thamar : Phares begat Cirom : Cirom begat Aram: Aram begat Amipadah: Aminadab begat Maallon : Maallon begat Salmon : Salmon begat Boos

of Rahab: Boos begat Obed of Ruth: Deed begat Jelle: Jelle begat David the king: David the king begat Solomon of her that was the wife of Urie: Solomon begat Rodoam: Rodoam begat Adia: Abia degat Ala: Ala begat Jolaphat: Jolaphat begat Jeram: Joram begat Dias: Dias begat Joatham : Joatham begat Athas : Athas begat Czekias: Czekias degat Manalles: Manalles begat Amon: Amon begat Jolias. Jolias begat Jechonias and his brethren, about the time that they were carled alway to Babylon. And after they were brought to Babylon, Jechonias begat Adiat Cliud begat Chachim : Cliachim begat Adiat Cliud : Abiud begat Chachim : Cliachim begat Adiat Cliud : Cliud begat Chachim : Cliachim begat Adiat Cliud : Cliud begat Cleazad : Cleazar begat Mathan : Matthan begat Jacob : Jacob begat Joleph the huldand of Mary, of whom was bom Jefus, even he that is called Chulf. And fo all the kenerations from Adiaham to David, are fourteen generatiens. And from David unto the captibity of Babylon, are fourteen fourteen generations. And from the captibilie of Babylon

S. Math. F. 18.

unto Chult. are fourteen generations. The birth of Jelus Chalt was on this wife : when his mother Dary Was married to Joleph, (before they came to owel together) the was found with childe by the boly Gholt. Then Joleph ber hulband, becaule be was a righteous man. and would not put her to thame, was minded privily to bepart from her. 2But while he thus thought, behold, the angel of the Lord appeared unto him in fleep, faying, Joleph thou fon of Dabio, fear not to take unto thee Dary thy wife : for that which is conceived in her cometh of the holy Thoft. She thall bring forth a Son, and thou thalt call his Rame Jefus. for he chall labe his people from their linnes.

The circumcifion of Chrift.

All this was done, that it might be fulfilled which was fpoken of the Lozd by the Prophet, faying, Behold, a maid thall be with childe, and thall bring forth a Son, and they thall call his name Emmanuel, which if a man interpret, is as much to lay, as God with us, and Joleph, alloon as he woke out of fleey, bid as the angel of the Loid had bidden him : and be took his wife anto him, and knew her not, till the had brought forth ber art begotten Son, and called his name Jelus.

The circumcifion of Chrift.



The collect. , g Imighty God, which madels thy bleffed son to be circumcifed, and obedient to the law forman: Grantusthe true circumcilion of the spirit, that our hearts and al our members being mortified from all wolldly and carnall lufts, may in all things obey thy bleffed will, through the fame thy Son Je fus Chult our Lozd. Amen.

The epiftle.

Rom 4.8.

Telled is the man to whom the Lord will not impute linne. Came this blellednelle then upon the circumcilion, or upon the uncircumcilion allo: For we fay, that faith was reckoned to Abraham for

The circumcifion of Chrift.

for righteoninelle. How was it then reckoned : when he was in circumcifion, or when he was in the uncircumcifion : not in time of circumcifion, but when he was yet uncircumcifed. And he received the ligne of circumcifion, as a feal of the righteonines of faith, which he had yet being uncircumcifed, that he chould be the father of all them that beleeve, though they be not circumcifed, that righteonines might be imputed to them allo, and that he might be the father of circumcifed, but unto them allo that walk in the fleps of the faith that was in our father Abraham before the time of circumcifion. For the promile (that he fhould be heir of the World) happened not to As by aham, or to his feed through the law, but through the righteoninelle of faith. For if they which are of the law be heirs, then is faith but vain, and the promile of none effect.



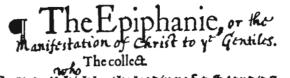
The gospel.

Ad it fostuned, alloon as the angels Lukeses, were gone away from the thepherds into heaven, they faid one to another, Let us go even now unto Bethlehem, and fee this thing that we hear fay is happened, which the Loso hath thews ed unto us. And they came with halle, and found Pary and Joleph, and the Babe laid in a manger. And when they

had feen it, they publiched abroad the faying that was told them of that childe. And all they that heard it, wondred at those things which were told them of the Gepherds. But Pary kept all these layings, and pondered them inher heart. And the chepherds returned, prailing and lauding God for all the things that they had heard and feen, even as it was told unto them. And when the eighth day was come, that the childe chould be circuncifed, his Mame was called Jelus, which was named of the angel before he was conceived in the womb.

I Lekore beany funday between the Epiphany and the Circumstifion, then that be used the fame collect, spiftle, and gofpel, at the communicar, which was used the day of Circumstifion.

& The same Collect, Epistle, & Gospel shak serve of The for every day after unto the Epiphanie.





a God, Which by the leading of a Star didli mas nifell thy onely begotten Son to the Gentiles: Dercifully grant, that we Which know thee now by faith, may after this life have the fruction of thy glopious Godhead, through Chill Amen.

The epifile.

our PLozo. Amen.

Epbef-3-1-



D2 this caule I Paul am a piloner of Jelus Chill for you heathen, if ye have heard of the ministration of the grace of God Which is giben me to you ward. For by revelation thewed he the mystery unto me, as I wrote afore in few words, whereby when ye read, ye may anberstand my knowledge in the myfierie of Chill, which mysterie in times palt was not opened unto the

fons of men, as it is now declared unto his boly avoilles and prophets by the spirit, that the Gentiles abould be inheritours allo, and of the fame body, and partakers of his promife of Chill, by the means of the golpel: whereof I am made a minifler, according to the gift of the grace of God. which is given unto me after the working of his power. Unto me the least of all faints is this grace given, that I chould preach among the Gentiles the unlearchable riches of Chill, and to make all men see what the fellowship of the nivitery is, which from the beginning of the world hath been hid in God, which made all things through Jelus Chuff, to the intent that now unto the rulers and vowers in headenly things, might be known by the congregation, the manifold wildom of God, according to the eternall purpole which he wrought in Chail Jelas our Lord, by whom we Dave volduelle and entrance with the confidence which is by the faith of him.

The

The Epiphany.

The gospel.



hen Jeins was bom in Bethles, Math 2.1. hem a citie of Jury, in the time of herod the king, behold, there came wife men from the Call to Jerufalem, faying, where is he that is bom king of the Jews e for we have feen his flar in the call, and are come to worthip him. when herod the king had heard thefe things, he was troubled, and all the citie of Terufalem with

1 he

all the citie of Jerulalem with And when he had gathered all the chief priells bim. and leribes of the people together, he bemanded of them where Chall thould be boan. And they law anto him, At Bethlehem in Jury : for thus it is written by the prophet, Andthou Bethlchem, in the land of Jury, art not the leaft among the princes of Judah : for out of thee thall come unto me the Captain that thall govern my people Ifrael. Then Berod when he had privily called the wile men, he enquired of them olligently what time the Carappeared. And he bad them go to Bethlehem, and laid, Go your way thither, and fearch biligently for the childe : and when ye have found him. bring me word again, that I may come and worthip him allo. when they had heard the king, they departed, and lo, the flar which they faw in the east, went befoze them, tall is tame and flood over the place wherein the childe was. when they faw the flar, they were exceeding glad, and went into the houle, and found the childe with Wary his mother, and fell dawn flat, and worthipped him, and opened their trealuces, and offered unto him gilts, gold, franking cenle, and myrthe. And after they were warned of God in a lieep, that they thould not go again to herod, they return ed into their own countrey another way.

The first funday after the Epiphanie.

The collect.

Did, we befeech thee merufully to receive the play ers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to bo, and allo liabe grace and power faithfully to fulfill the fame, through Jelus Christ our Lozd. Amen.

The epiftle.

Rom.12.1.

0



Beleech you therefore brethren, by the mercifulnes of God, that ye make your bodies a quick factifice, holy and acceptable unto God, which is your realonable ferbing of God. And fachion not your felves like unto this world: but be yethanged in your thape, by the renewing of your minde, that ye may probe what thing that good and acceptable

and perfect will of God is. For J lay, (through the grace that anto me given is) to every man among you, that no man fand high in his own conceit, more then it becometh him to effeem of himfelf: but lo judge of himfelf, that he be gentle and fober, according as God hath dealt to every man the measure of faith. For as we have many members in one bos dle, and all members have not one office: lo we, being many, are one body in Christ, and every man among our felves, one anothers members.

The gospel.



The father and mother of Jelus went to Jerulalent," after the cultome of the feall-day. And when they had fulfilled the dayes, as they returned home, the childe Iclus above full at Jerufalem, and his father and nother knew not of it: but they fuppoling him to have been in the company, came a dayes

(ourney, and lought him among their kinkefolk and aco quaintance:

A cvery years at yt Feast of y' passoven A cvery years at yt Feast of y' passoven And when he was twelve years old, they went up to Jennalen,

Theii. funday after Epiphany.

quaintance: and when they found him not, they wentback again to Jerulalem, and lough thin. And it fortuned, that after three dayes they found him in the temple, litting in the midt of the doctors, hearing them, and poling them. And all that heard him were allonued at his underlianding and andwers. And when they law him, they marbelled. And his mother laid unto him, Sonne, why halt thou thus dealt with us, behold, thy father and J have longht thee lorow ing. And he faid unto them, How happened it that ye longht mer wilk ye not that J mult go about my Kathers bulinelle : And they underlood not that faying which he spake unto them. And he went down with them, and came to Mazareth, and was obedient unto them. But his mother kept all thele is yings together in her heart. And Jelus prolpered in wildom and age, and in fabour with God and men.

The fecond funday after the Epiphany.

The collect.

bear the lupplications of thy people, and grant us thy peace all the dayes of our life, through Jelus built our Lord. Amen.

The cpiftle



Seing that we have divers gifts according Romand to the grace that is given unto us, if a man have the gift of prophecie, let him have it, that it be agreeing to the faith. Let him that hath an office, wait on his office. Let him that teacheth, take herd to his doctrine. Let him that erhorteth, give at

tendance to his erhortation. If any man gibe, let him do it with finglenelle. Let him that ruleth, do it with biligence. If any man thew mercie, let him do it with cheerefulnelle.

D 2

Let

Theii. funday after Epiphany.

Letlobe be without dissimulation. Hate that which is ebsil, and cleave unto that which is good. Be kinde one to another with blotherly love. In giving honour go one before another. Benot flothfull in the buliness which ye have in hand. Be fervent inspirit. Apply your selves to the time. Rejoyce in hope. Be patient in tribulation. Continue in player. Distribute unto the necessity of the Saints. Be reaby to harbour. Bielse them that perfectute you. Bless, Jse reaby to harbour. Be merry with them that are merry, weep with them that weep. Be of like affection one towards another. Be not high minded, but make your felves equal to them of the lower lost.

<u>S</u> John 2. 1.



The gospel.

Ad the third day was there a marriage in Canaa city of Galilee, and the mother of Jelus was there. And Jelus was called (and his difciples) unto the marriage. And when the wine failed, the mother of Jelus faid unto him, They have no wine. Jelus faid unto her, woman, what have J to do with thee: Dine hour is not yet come.

Dis mother faid unto the ministers, whatsoever he faith nnto you, do it. And there Were fanding there fir water pots of tione, after the manner of purifying of the Jews, containing two of three firkins apiece. Jelus laid unto them, fill the water pots with water. And they filed them up to the bim. And he faid unto them, Draw out now, and bear unto the governour of the feast. And they bare it. when the ruler of the fealt had talled the Water turned into wine, and knew not whence it was (but the miniflers which diew the water, anew) be called the blidegroom, and faid up to him, Every man at the beginning both fet forth good wine, and when men be drunk, then that which is worle: but thou hall kept the good wine untill now. This begins ning of miracles did Jelus in Cana of Galilee, and chewed his glozy, and his difciples beleeved on bin.

The

The third funday after the Epiphanie.

The collect.

on our infirmities, and in all our dangers and us cellities firetch forth thy right hand to help and defend us, through Chill our Lord. Amen.

The epifile.



E not wile in your own opinions. Recompente Rom.12. to no man ebill for ebill. Provide aforeband things honect, not only before God, but allo in the light of all men. If it be possible (as much as in you is) live peaceably with all men. Dearly beloved, abenge not your felbes, but rather

gibe place unto wrath. For it is Written, Uengeante is mine, J will reward, faith the Lord. Therefore if thine enemie hunger, feed him: if he thirf gibe him drink : for in fo doing thoushalt heap coals of fire on his head. Be not obercome of evill, but obercome evill with goodnelle.

The goípel.



Nen he was come down from the Mat. 1.1. mountain, much people followed him. And behold, there came ales per, and worthipped him, laying, Balter, if thou wilt, thou cant make me clean. And Jelus put forth his hand, and touched him, laying, I will be thou clean. And timmediatly his leprofie was cleanfed. And Jelus faid unto him, Tell no man, dut go and thew thy fell to

the priefl, and offer the gift (that Poles commanded to be offered) for a witnes unto them. And when Jelus was entred into Capernaum, there came unto him a centurion, and befought him, laying, Paffer, my ferbant lieth at home fick of the palfie, and is grieboully pained. And Jelus faid, when J come unto him, J will heat him. The centurion anfwered and faid, Sir, J am not worthy that thou thoulded come D 3

The fourth funday

inder my roof: but speak the word only, and my serbant chall be bealed. For Jallo my selfanaman subject to the anthornie of another, and have souldiers under me: and J say unto this man, Go, and he goeth: and to another man, Come, and he cometh: and to my serbant, Do this, and he doth it. when Jelus heard these words, he marbelled, and said to them that followed him, Clerily I say unto you, I have not found so great faith in Israel. I say unto you, that many that come from the east & west, and that ress with Abraham, Isaac, and Iacob in the kingdom of headen: but the childeen of the kingdom thall be call out into utter darknes, there thall be weeping and gnathing of teeth. And Jelus said unto the centurion, Go thy way, and as thon beleeded, so be it unto thee. And his serbant was healed the felf same hour.

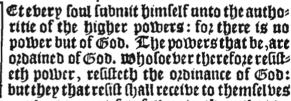
The iiii. funday after the Epiphanie?

* by reason of y fraily of our nature () \$\$ # such strength, & protection, as may sup = { = port us in all dangers, & carry us though & all tentrations through Jesus Christon *

The collect. D D D D bith knowell us to be let in the midil of fo many and great dangers, that for mans fraingfle we cannot always fand upright : grant to us the bealth of body and foul, that all those things which the fuffer for finne, by thy belp the may well patte and obercome, through Christons Lord.

The epiltle.

Rom 13.1.



damination. For rulers are not fearfuil unto them that do good, but to them that do ebil. wilt thou be without fear of the power : do well then, and to that thou be prailed of the fame: for he is the minister of God for thy wealth. But if thou do that which is evill, then fear : for he beareth not the sword for monght: for he is the minister of God to take bengeance on them that do evill. Wherefore ye much needs over,

after the Epiphanie.

obey not only for fear of bengeance, but allo becaufe of conlcience, and even for this caule pay ye tribute : for they are Gods minifiers ferving for the fame purpole. Give to every man therefore his duty : tribute to whom tribute belongeth: cultome to whom cultome is due : fear, to whom fear belongeth : honour, to whom honour pertaineth. The Gofpel.



No when he entred into a thip, bis Mars. 12. bilciples followed him. And behold, there arole a great tempelk in the lea, infomuch as the thip was covered with waves, but he was alleep. And his difciples came to him, and awoke him, faying, Palter, fave as, we periff. And he faid unto them, why are ye fearfull, D ye of little faith e Then he arole, and rebuked the

windes and the fea, and there followed a great caim. But the men marbelled, faying, what manner of man is this, that both Windes and lea obey him: And when he was come to the other lide, into the countrey of the Gergelites, there met him two possessed of devis, which came out of the grabes, and were out of measure flerce, fothat no man might go by that way. And behold, they cryed out, faying, D Jefu thou Sonne of God, what have we to do with thee: Art thou come hither to torment us before the time: And there was a good way off from them an herd of many fwine feed ing. So the debils belought him, faying, If thou call us out, fuffer us to go into the herd of fivine. And he faid unto them, Go your Wayes. Then went they out, and departed into the herd of Abine. And behold, the whole herd of Abine was carried headlong into the lea, and perished in the was ters. Then they that kept them, fled, and went their waves into the citie, and told every thing, and what had happened unto the pollelled of the debils. And behold, the whole citie tame out tonieet Jelus: and when they law him, they be lought him that he would depart out of their coafts.

P4

• The

The fifth funday after the Epiphany.

The collect.

Dio, we befeech thee to keep thy church and houshold continually in thy true religion, that they which do lean onely upon hope of thy heabenly grace, may evermoze be defended by thy mighty power, through Jelus Christour Lozd. Amen.

The epiftle.

Col.3.12.

Lt upon you, as the elect of God, tender mercy, Bindnelle, humblenelle of minde, meeknelle, long fuffering, forbearing one another, and forgiving one another, if any man habe a quarrell against another : as Christ forgade you, even fo do ye. Abobe all these things put on lobe, which is the bond of perfectnelle. And the peace of God rule in your hearts, to the which peace ye are called in one body : and lee that ye be thankfull. Let the word of Christ dwell in you plentifully, with all wildom. Teach and erhort your own felbes in platms, and hymns, and lpirituall longs, linging with grace in your hearts to the Lord. And whatfoeber ye do in word or deed, do all in the Plame of the Lord Jelu, giving thanks to God the Father by him.

S. Mac 1 3. 24



The gospel.

he kingdom of heaben is like unto a man which fowed good feed in his field : but while men flept, his enemie came and fowed tares among the wheat, and went his way. But when the blade was fpung up, and had brought forth fruit, then appeared the tares allo. So the fervants of the houlholder came, and faid unto him, Sir, didk not thou fow good feed in

thy field-from whence then hath it tares: He faid unto then, The envious man hath done this. The fervants faid unto him, witthou then that we go and weed them up : But he

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¶The sixth Sunday after the . Epiphany. The Collect.

God, who's blessed Son was manifested, yt he might -U destroy yo works of yo devil, & make us the Sons of God, & heirs of eternal Life : Grant us, we beseech thee, that, having this Hope, we may purify our selves, even as He is puxe: That, when he shak appear again with power, so great glory, we may be madelike unto him in his eternal, so glorious Kingdom; where with Thet, ô Faz ther, so Thet, ô Holy Ghost, the hireth, so reigneth ever One God, world without end Amen.

The Epistle.

B thold, what manner of Lover yt Father hath bistowed upon ns, 25. Joh: 3.1. that we should be called yt Sons of God. Therfore yt World know: ethns not, becaus it know him not. Beloved, now are we the Sons of God, 84 it doth not appear what we shak be: but we know, yt when He shal appear, we shal be like him; for we shal set him, as He is . * And every man, yt hask this Hope in him, purificth himself, even as the is pure. Whosoever com iteth Sin, transgressteth also yt Law: for Sin is y' transgression of y' Law. And ye know, y' He was man'z foried, to take away our Sins; & in him is no Sin, Whosoever abideth in him, sinneth not: Whosoever sinneth, hath not seen him, neither Anown him. Little Children, let no man deceive you : He, that doth Righteowenes, is Righteones, even as He is Righteous. He, yt comitteth Sin, is of yo devil; for the devil sinneth from ye beginning. For this purpose ye son of God was manifested, that the might destroy then works of yt devil.

The Gospel.

Hen, if any Man shal say unto you, Lo here is Christ, or S. Matth: 24.23. there; believe it not. For there shal arise false Christs, and falst prophets, & shal show great signs, & wonders; insomuch, that (if it were possible) they shal deserve y tvery Elect. Behold & have told You before. Wherfore, if they shal say unto you, Behold, Ne is in the disert; go not forth: Behold, He is in the secret chambers; believe it atsett; go not form: Behold, Me u in the secret chambers; beheve it not. For, as y Lightning cometh out of ye last, is shineth even unto the West: So shal also y tioming of y' Son of Man be. For whereso twer ye Carcast is, there will ye Eagles be gatherd together. Imediately after ye Tribulation of those dayes, shal the Sun be Darkned, is ye mean shal not give her Light, is yestars shal fall from Heaven, is the r powers of y theaven shal be shaken. And then shal appear y Sign of ye Son of Man in Heaven and then shal at the Tribes of ye Earth mourn, & they that set yt Son of Man coming in yt clouds of Htarth with yower, & great glory. And he shal stud his Angels with a great sound of a Trumpet, & they shal gather together his Elect from the town Winds, from one so it at the sum in the all in four Winds, from on- Encl of Heaven to the other.

Sunday called Septuagefima.

he faid, Ray, left while ve gather up the tares, ye pluck up allo the wheat with them: let both grow together until the harbelt, and in the time of harbelt I will fay to the reapers, Gather ye first the tares, and binde them together in theabes to be burnt, but gather the wheat into my barn.

The sixth Sunday after the Epiphany . nd. Chart Insert. The fixth funday (if there be to many) the thave the collect; epiltle, and golpel, that was upon the fifth funday.

> The funday called Septuagefima, or the third Sunday before Lent.

The collect.

for the people, that we which are fully punched for our offences, may be mercifully delibered by thy goodneffe, for the glory of thy Rame, through Jes Ins Chuff our Sabiour, who libeth and reigneth; world i whether, & ye they Ghost ever without end. Amen.

The epiftle.

Serreibe yenot how that they which run in a 1001,9.24 courle, run all, but one receibeth the reward : Sorun, that ye may obtain. Every man that proveth malteries, abltaineth from all things : and they do it to obtain a crown that thall pes rilly : but we to obtain an everlating crown. I therefore to run not as at an uncertain thing: to fight I, not as one that beatech the air : but I tame my body, and bling it into subjetion, left by any means it come to passe, that when I have preached to other, I my felf thous be call away.

The golpel.

be kingdom of heaben is like unto a man that is kauzo. 1. an houlholder, which went out early in the mounting to hire labourers into his bineyard. And when the agreement was made with the labourers for a penny a day, he lent them into his bineyard. And he went out about the third hour, and fam

Sunday called Sexagefima.

fam other flanding tole in the market place, and faid unto them, Go ye allo into the bineyard, and whotloeber is right Twill gibe you. And they went their way. Again he went out about the litth and ninth hour, and did likewile. And about the elebenth hour he went out, and found other Randing tole, and faid unto them, why fland ye here all the day idle . They laid unto him, Becaule no man hath hired us. He latth unto them, Go ye allo into the bineyard, and what foeber is right, that thall ye receive. So when eben was come, the Low of the bineyard faid unto his feward, Call the labourers, and give them their hire, beginning at the laft, untill the firft. And when they did come that came about the elebenth hour, they received every man a venie. But when the first came also, they supposed that they should have received moze, and they like wile received every man a penie. And When they had received it, they murmured against the good-man of the house, laying, These last have to rought but one bour, and thou hall made them equall with us, which have boin the burden and heat of the day. But he andwered unto one of them, and faid, Friend, J do thee no wrong: Diddell thou not agtee with me for a peny : Lake that thine is and go thy way: J will give unto this laft, even as unto thee. Is it not lawfull for me to bo as me lifteth with mine own goods : Is thine eye ebill becaule Jam good : So the talt chall be first, and the first chall be last. For many be called, but few be cholen.

The Sunday called Sexage fima, or the second Sunday before Cent. Who The collect.



Did God, which feelt that we put not our truft in any thing that we do: mercifully grant, that by thy polber we may be defended against all adberlitie, through Jelus Chrift our Lozo. Amen.

The

Sunday called Sexagefima.

The epifile.

E fuffer fools gladly, feeing your felbes are wife. 2. Cer. Foz ye fuffer it a man bring you into bondage, if Mannan debour, if a man take, if a man eralt bims gleif, if a man inite you on the face. I speak as concerning rebuke, as though we had been weak in this behalf. Howbeit, wherein loeber any man dare be bold (I fpeak fooliship) I dare be bold alfo. They are bebrews, even to am J. They are I fraelites, even to am J. They are the feed of Abraham, even to am J. They are the ministers of Christi (I fpeak as a fool) I am more. In labours more abundant, in firipes above measure, in prilon more plentes oully, in death oft. Df the Jews fibe times receibed I fourty aripes lave one. Thrice was J beaten with rods, J was once floned, I fuffered thrice thip wrack, night and day habe I been in the deep lea. In four neying often, in perils of was ters, in perils of robbers, injeoparoies of mine own nation, in jeopardies among the heathen, in perils in the citie, in perils in the wildernes, in perils in the lea, in perils among falle bzethzen, in labour and trabel, in watchings often, in hunger and thirlt, infallings often, in cold and nakedneffe : belide the things which outwardly happen unto me, J am cumbled daily, and do care fozall congregations. Who is weak, and I am not weak : who is offended, and I burn not : If I must needs boalt, I will boalt of the things that concern mineinfirmities. The God and Father of our Lozd Jelus Chill, which is bleffed fozebermoze, knoweth that I lie not.

The gospel.

ben much people were gathered together, Luke 8.4. and were come to him out of all cities, he pake by a limilitude. The lower went out to low his feed, and as he lowed, some fell by the way lide, and it was troden down, and the some sof the air beboured it up. And some fell on somes, and alloon as it

was forung up, it withered away, becaule it lacked moils neffe. And some fellamong thorns, and the thorns sprang up

with

Quinquagesima sunday.

with it, and choaked it. And fome fell on good ground, and fprang up, and bare fruit an hundred fold. And as be faid thefe things, he cryed, he that hathears to hear, let him hear. And his disciples asked him, laying, what manner of limile tudeis this : And he faid, Anto youit is giben to know the fecrets of the kingdom of God, but to other by parables, that when they fee, they thould not fee, and when they bear, they hould not understand. The parable is this: The feed is the word of God: Thole that are belide the way, are they that bear, then cometh the debill, and taketh the word out of their hearts, left they thould beleeve and be faved. They on the sones, are they, which when they hear, receive the word with foy, and these have no roots, which foz a while belce be. and in time of temptation go away. And that which fell among thoms, are they which when they have heard, go forth, and are choked with cares and riches, and voluptuous libing, and bring forth no frait. That which fell on the good ground, are they, which with a pure and good heart hear the word, and keep it, and bring forth fruit through patience.

The funday called Quinquagesima, or the next surday before Lent.

Whe has The collect. Loid, which obell track us that all our doings Without charity are nothing worth: fend thy holy Thou, and poure into our hearts that molt ercellent gift of charitie, the very bond of peace and all vertues, without the which wholoever liveth, is counted dead befoze thee : Grant this for thine only Sonne Jelas Chultslake. Amen.

The epifile.



Mough I speak with tongues of menand of angels, and have no love, J am even as founding braffe, or as a tinkling cymbal. And though I could prophelie, and underfland all lecrets, and all knowledge: yea, if J habeall faith, fo that I could mobe mountains out of their

r. Cor. 23.1.

Quinquagefima funday.

their places, and yet have no love, J am nothing. And though J beliow all my goods to feed the poot, & though J gabe my body eben that I burned, & yet habeno lobe, it piofiteth me nothing. Lobe luffereth long, and is curteous, lobe envieth not, love both notfrowardly, fwelleth not, dealeth not diffionely, leeketh not ber own, is not provoked to anger, thinketh none ebil, rejoyceth not in iniquitie : but rejoy= cethin the truth, fuffereth all things, beleebeth all things, hopeth all things, endureth all things. Though that propherving fail, either tongues ceale, oz knowledge banich away, yet love falleth neber away. Forour knowledge is uns perfect, and our propherying is unperfect: but when that which is perfect is come, then that which is unperfect thall be done away. when J was a childe, J spake as a childe, J underflood as a childe, Jimagined as a childe: but affoon as I was aman, I putaway childichnelle. Row we fee in a glalle, cbenina dark speaking: but then thall we fee face to face. Row J know unperfectly : but then thall J know, ebenas Janiknown. Rowabideth faith, hope, and lobe, even thele three : but the chief of thele is lobe.

The gospel.



Eins took unto him the twelve, Luk. 18.31 and faid unto them, Behold, we go up to Jerulalem, and all thall be falfilled which are written by the prophets of the Sou of man. For he thall be delibered unto the Gentiles, and thall be mocked, and defpightfully intreated, and spitted on. And when they have fourged him, they will put him to death: and the third day he

thall rife again. And they understood none of these things. And this laying was hid from them, so that they perceived not the things which were spoken. And it came to pass that as he was come nigh to Jericho, a certain blinde man lat by the high way fide begging. And when he heard the people

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Thefirstday in Lent.

people palle by, he alked what it meant. And they faid unto pim, that Jeins of Razareth palled by. And becried . fav: ing, Jefu thou fonne of Dabid, habe mercy on me. And they which went before, rebuked him, that he chould hold his peace. But hecried to much the moze, Thou fonne of Dabid. habe mercieon me. And Jeins flood fill, and commanded bim to be brought unto him. And when he was come near, be alked him, faying, what wilt thou that I do unto thee: And he faid, Lord, that I might receibe mylight. And Jelusfaid unto him, Beceibe thy light, thy faith hath labed thee. Ann immediatly he received his light, and followed him, prailing God. And all the people, when they law it, gabe praife un to God.

&@@@@#@#@#@#&#&#&#&#@#@@@##@

The first day of Lent, commonly called Ash-wednesday. The collect. who

World mightie and eberlaiting God, which hatell nothing s that thou half niade, and doelf forgive the finnes of all them that be penitent : create and make in us new and contrite hearts, that we worthily lamenting our linnes, # This Glect is to be real every and knowledging our weetchednelle, may obtain of thee the day in Lent, after y' Colect appoins Bod of all mercie, perfect remillion and forgibenelle, through Jelus Chillour Lord. Amen. #

For The epiftle.

Joel 2. 12.

Arn you unto me with all your hearts, with g falling, Weeping, and mourning: rent your hearts, and not your clothes. Turn you une e to the Lord your God: for he is gracious and mercifull, long fuffering, aud of great compalit on, and ready to pardon wickednelle. Then (no doubt) he also thall turn and forgive : and after his chaltening he thall let your increase remain for meat and drink offerings unto the Lozd your God. Blow out with the trums pet in Sion, proclaim a falling, call the congregation, and gather the people together : warn the congregation, gather the elders, bying the children and lucklings together. Let the

: ted for the day.

The first funday in Lent.

the blivegroom go forth of his chamber, and the blive out of her closet. Let the priets for be the Lord between the porch and the altar, weeping and laying. Be favourable, D Lord, be favourable unto thy people, let not thine heritage be brought to confusion, less the heathen be lords thereof. wherefore should they lay among the heathen, where is now their God:

The gospel.



Hen ye fast, be not sad as the hys. Mach.16. potrites are: For they diffigure their faces, that it may appear unto men how that they fast. Clerily I say unto you, They have their reward. But thou, When thou fastest, anoint thine head, and wall, thy face, that it appear not unto men how that thou fastest, but unto thy Father which is in secret, and thy Father

which feeth in ferret, shall reward thee openly. Lay not up for your felbes treasure upon earth, where the rust and moth doth corrupt, and where theedes break thorow and steal: 28 nt lay up for you treasures in beaven, where neither rust nor moth both corrupt, and where theedes do not break those row norsteal. For where your treasure is, there will your hearts be allo.

¶ The first funday in Lenr.

who The collect.

Low which for our lake didlt fall fourty dayes and fourty nights: give us grace to ule luch abfinence, that our fleth being lubdued to the luch abnue may ever obey thy godly motions in rightepulueffe and true holimeffe, to thy honour and gloss, which ubell and reigned with the Father and the holy Shoft, one God world withoutend. Amen.

The

The first sunday in Lent.

2.Cor. 6.1.



The epiftle. Cashelperserbout you, that yereceibe not the grace of God in bain. For he faith, J habe heard thee in a time accepted, and in the day of falbation habe I furcoured thee. Behold, noth is that accepted time: behold, noth that day of falbation. Let us give none occalion of ebill, that in our office be found no fault: but in all things let

us behave our felves as the ministers of God, in much patternet, in afflictions, in neceflities, in anguithes, in firipes, in pitfonments, infirifes, in labours, in watchings, in fallings, in purcentle, in knowledge, in long-fuffering, in kindneffe, in the holy Ghod, in love unfained, in the word of truth, in the power of God, by the armour of righteoulneffe on the right hand and on the left, by honour and dithonour, by evill report and good report, as deterbers, and yet true, as unknown, and yet known, as dying, and behold, we like, as thaltened, and not killed, as forcowing, and yet alway merry, as poor, and yet making many rich, as having not things, and yet possible and yet possible.

5. Marth 4.1.



•The gospel.

then Jelus was led away of the lpirit into the Wildernelle, to be tempted of the devil. And when he had falled fourtie dayes and fourtienights, he was at the laft an hungred. And when the tempter came to him, he faid, If thou be the Sonne of God, command that these fiones be made blead. 25ut he answered and faid, It is Wiltten, Wan thall not like by

bread only, but by every word that proceedeth out of the month of God. Then the debill taketh him up into the holy citie, and fetteth him on a pinacle of the temple, and faith unto him,

The fecond funday in Lent.

bim, If thou be the Sonne of God, call thy felf down head long : fozit is wutten, he thall gibe his Angels charge ober thee, and with their hands they thall hold thee up, left at any time thou dalh thy foot againft a ftone. And Jelus faid unto him, It is Writtenagain, Thou halt not tempt the Lord thy God. Again the debill taketh him up into an exceeding high mountain, and the wed him all the kingdoms of the mold, and the glozy of them, and faith unto him, All thefe will I gibe thee, if thou wilt fall down and worthip me. Then faith Jelus unto him, Aboid Satan : fogit is witten, Thou thalt worthin the Lord thy God, and him onely that thoulerve. Then the debill left bins, and behold, the Angels came and minifired unto bim.

The fecond funday in Lent.

The collect. who setst SAS I mightle God, which boel fee that we have no B' power of our felbes to help our felbes : keep thon a us both outwardly in our bodies, and in wardly in our fouls, that we may be defended from allads berlities which may happen to the body, and from all evill thoughts which may allault and hurt the foul, through Jeins Chill, our Lord. Amen.

The epiftle.

ee befeech you brethren, and erhort you by the 1. Then. Lozo Jelus, that ye increale moze and moze 41. Seben as ye habe received of us, how ye ought to walk, and to pleale God. For ye know what commandments we gave you by our Low Jelus Chuft. For this is the will of God,

even your bolineffe: that ye thould abitain from fornicate on, and that every one of you thould know how to keep his bellell in holinelle and honour, and not in the luft of cons cupilcence, as to the heathen which know not God: that no man oppzelle and befraud his brother in bargaining, becaule that the Loidis the avenger of all fuch things, as we told you before and tellified. For God hath not called us Æ

unto

The third funday in Lent.

unto uncleannelle, but unto holinelle. De therefoze that Des fpifeth, Defpifeth not man, but God, which hath fent his has ly Spiritamong you.

The gospel.

S. Mat. 15.21.

Molus went thence, and departed into the coalls of Tyje and Stoon ; and behold, a woman of Cas naan (which came out of the fame coafts) cryed anto him, faying, habe mertie on me, D Loid, thou Some of David: my Daughter is piteoully bered with a deball. But he answered her nothing at all. And his Difciples came and befought bim, faying, Send ber away, for the crieth after us. But he antwered and laid, I am not fent, but to the loft theep of the houle of Ifrael. Then came fie and worthipped him, faying, Lord, help me. He answered and faid, It is not meet to take the childzens bread, and call it to dogs. Shean Wered and faid, Truty Lozo, for the bogs eat of the crumbs which fall from their malterstable. Then Jelusanswered and faid unto her , D woman, great is thy faith, be it unto thee even as thou wit. And her daughter was made whole even the fame time.

The third funday in Lent.

The collect.



C beleech thee Almighty God, look upon the hearty defires of thy humble ferbants, and firetch forth the right hand of thy Majelty, to be our defence against all our enemies, through Jelus Chill our IL 020. Amen

The epiftle.

Tphefs.r.

E ve the followers of God as dear childzen, and walk in love, eben as Chuit loved us, and gave himfelt fozus, an offering and a fas crifice of a fweet favour to God. As foz foznie cation, Fall uncleannelle, oz covetonines, let it not be once named among you, as it become etb

The third funday in Lent.

eth Saints. 02 filthinelle. 02 foolich talking. 02 felling, mbich are not comely, but rather giving of thanks. For this ye know, that no who remonger, either unclean perfon, or cos betous per lon (which is a worthipper of Images) bath any inheritance in the Kingdome of Chall, and of God. Let no man beceive you with bain words: For becaule of Inch things cometh the weath of God upon the children of dilobe Dience. Be ye not therefoze companions of them. De were fomenines darknes, but now are ye light in the Lord : walk as childzen oflight : for the fruit of the Spirit confideth in all goodnes, and righteoulnes, and truth. Accept that which is plealing unto the Lozo and have no fellowship with the unfruitfull works of darknes, but rather rebuke them. For it is a chameeben to name thole things which are done of them in fecret: but all things when they are blought forth by the light, are manifelt. For what loeber is manifelt, the lame is light. Wherefore he faith, Awake thou that fleepeft, and fand up from death, and Chiff thall give thee light.

The Gofpel



Elus was calling out a debill that inkerent was dunid. And when he had call out the devill, the dumb spake, and the people wondered. 23 ut some of them laid. He calleth out devils through Beelzebub the chief of the devils. And other tempted him, and required of him a ligne from headen. But he knowing their thoughts, said unto them, Every kingdom his

bided against it felf, is defolate, and one house doth fall up onanother. If Satan also be divided against himself, how thall his kingdom endure - Because ye say, I call out devils through Beelzebub. If I by the help of Beelzebub call out devils, by whole help do your children talt them out : Therefore chail they be your judges. But if I by the finger 2 of

The fourth funday in Lent.

of God call out debils, no doubt the kingdom of God is come upon you. when a firong man armed watcheth his boufe, the things that he pollelleth are in peace: but when a fronger then be cometh upon him, and obercometh hun, he taketh from him all bis barnelle, wherein he trulled, and divideth his goods. He that is not with me, is again time : and he that gatherety not with me, frattereth abroad. When the unclean spiritis gone out of a man, he walketh thosow dry places. feeling reft: and when he findeth none, he faith, J will return again into my boule whence I came out. And when he cometh, hefindetlit Meptand garniched. Then goeth be, and taketh to him leven other spirits worke then himself, and they enterin, and dwell there: and the end of that man is wolfe then the beginning. And it fortuned, that as he spake these things, a certain woman of the company lift up her boice, and faid unto hun, happy is the womb that bare thee, and the paps which gave thee luck. But be faid, Dea, happy are they that hear the Word of God, and keep it.

The fourth funday in Lent.

The collect.

i doe worthily deserve to be

Bant we beleech thee almighty God, that we which for our ebull deeds are worthily punished, by the comfort of thy grace may mercifully be relieved, through our Lozd Jeins Christ, Amen.

The epiftle.

Gal-4.21.

cil me (ye that desire to be under the law) do ye not hear of the law: for it is written, that Abraham had two fons: the one by a bondmaid, the other by a free-woman. Dea, and he which was born of the bond-woman, was born after the fleth: but he which was born

of the free-woman, was born by promile. which things arelpoken by an allegory: for thele are two tellaments, the one from the mount Sina, which gendreth unto bondage, which

The fourth funday in Lent.

which is Agar: for mount Sina is Agar in Arabia, and bordereth upon the citie which is now called Ferulalem, and is in bondage with her children. But Ferulalem which is above, is free, which is the mother of us all. For it is written, Rejoyce thon barren that bearell no children, break forth and cry thou that travellel not: for the defolate hath many mo children, then the that hath an hulband. Brethren, we are after Flaac the children of promile. But as then he that was born after the fleth, perfecuted him that was born after the lpirit: even foit is now. Reverthelelle, what laith the furipture : But away the bond-woman and her fonne: for the fonne of the bond-woman thall not be heir with the fon of the free-woman. So then brethren, we are not children of the bond-woman, but of the free-woman.

The goipel.



Elus departed over the lea of Johnsz. Galuee, which is the lea of It' berias, and a great multitude followed hum, becaule they law his miracles which he did on them which were dilealed. And Jelus went up into a mountain, and there he late with his dilciples; and Caller (a fealt of the Jews) wasnigh. When Jelus then lift up his eyes, and law a great com-

pany come unto him, he faio unto idhulp, whence thall we buy bread, that thele may eat: This he faid to prove him, for he himleif knew what he would do. idhilip antivered him, Ewo hundred pent-worth of bread are not inflicient for them that every man may take a little. One of his disciples (Andrew, Simon Peters brother) saith unto him, There is a lad which hath five barley loades and two fishes: but what are they among fomany: And Jelus said, Bake the people sit down. There was much grasse in the place. So the men sate down, in number about five thousand. And Jelus took the bread, and when he had given thanks, he gave to E 3

The fifth funday in Lent.

the difciples, and the difciples to them that were fet down, and likewile of the filhes as much as they would. When they had eaten enough, he faid unto his difciples, Gather up the broken meat which remaineth, that nothing be loft. And they gathered it together, and filled twelve balkets with the broken meat of the five barley loabes, which broken meat remained unto them that had eaten. Then thole men (when they had feen the miracle that Jefus did) faid, This is of a truth the fame prophet that thould come into the world.

The fifth funday in Lent.

The Collect

The Epiftle.



ce beleech thee, Almighty God, mertifully to look upon thy people, that by thy great goodnelle they may be governed, and preferved evermore both in body and foul, through Jelus Chill our Lord. Amen

Heb-9 11-



Bill being an high Bileft of good things to come, came by a greater and a more perfect tabernacle not made with hands, that is to fay, not of this building, neither by the blood of goats and calbes: but by his own blood he entred in once into \$ holy place, \$ found eternall redemptio. For if \$ blood of oren, and of goats, \$ the alles of a yong cow, when it is found led, purifieth

the unclean, as touching the purifying of the field : how much more thall the blood of Chrift (which through the eternall spirit offered himself without spot to God) purge your conficience from dead works, for to ferbe the living God. And for this caule is he the Dediatour of the new tellament, that through death which chanced for the redemption of those transgressions that were under furth tellament, they which are called, might receive the promile of eternall inheritance.

The

The fift funday in Lent:

The Golpel.



bith of you can rebuke me of finne: John 8.46. If I fay the truth, why do ye' not beleebe me: He that is of God, heareth Gods words: ye therefore hear them not, becaule ye are not of God. Then antwered the Jews, and fait unto him, Say we not well, that thou art a Samaritane, and halt the debill: Hefus antwered, I have not the bebil: but I honour my father,

and ve habe dithonoured nie. I feek not mine own praife there is one that leeketh and judgeth. Clerily, berily I fay unto you, Ifa man keep niy laying, be thall neber fee death. Then faid the Jews unto him, Row we know that thou balt the debill. Abjaham is dead, and the prophets, and thou layelt, If a man keep my laying, be chall never talte of death. Art thon greater then our father Abraham which is dead : And the prophets are dead: whom makelt thouthy felf: Je fus andwered, If I honour my felf, mine honour is no thing: it is niy Father that honouveth me, which ye fay is your God, and yet ye have not known him: but I know hin1. And if I fay, J know him not, J thall be a lyar like and to you. But I know him, and keephis laying. Pour father Abiaham was glad to fee my day: and he faw it, and rejoiced. Then fuid the Jews unto him, Thou art not yet fifty yeers old, and halt thou leen Abraham : Jelus faid unto them, Te rdy, berily I fay unto you, per Abzaham Was boin, Jam. Then took they up frones to call at him: but Jefus bid himfelf, and went out of the Temple.

The funday next before Eafter.

The Collect. Lmighty and everlaging God, which of thy tender tobe towards man, halt lent, out Sabiour Jelus Chail to take upon him our flech, and to lufter death Chail to take upon him our flech, and to lufter death Chail to take upon him our flech, and to lufter death

upon the croffe, that all mankind thould follow the example of his great bumility: mercifully grant, that we both follow the example of his patience, and be made partakers of his res furrection, through the fame Jefus Chill our Lord. Amen. The epifile.

Phil.2.5.



Et the famemindebe in you, that was also in Chill Jesu, which when he was in the hape of Goo, thought it no robbery to be equal with God: Revertheles, he made himself of no reputation, taking on him the hape of a serbant, and became like unto men, and was found in his apparell as a

man. He humbled himlelf, and became obedient unto the death, even the death of the croffe. wherefore God hath allo eralted him on high, and given him a Rame which is above all names, that at the Rame of Jelus every knee (hould bow, both of things in heaven, and things in earth, and things under the earth, and that all tongues (hould confesse, that Jelus Christ is the Lord, unto the praile of God the Father.



The gospel.

No it came to passe, when Jelus had finished all these layings, he faid unto his disciples, De anow that after two dayes thall be Ealier, and the Sonne of man shall be delivered over to be crucified. Then allembled together the chief priests, and the scrucifies, and the elders of the people, unto the palace of the high priest (which was called Caiaphas) and held acoun-

cell that they might take Jelus be subtuty, and kill him. But they faid, fot on the boly day, less the second an up to ze among the people. when Jelus was in Bethany in the houle of Simon the leper, there came unto him a woman, having an Alabaler bor of pierious ointment, and poured it on his head as he face at the board. But when his disciples law it, they had

had indignation, laying, where to fer beth this walle : This ointenent might habe been Well fold, and giben to the pooz. when Jefus underflood that, be faid unto them, why trous ble ye the woman : for the bath wrought a good work upon me. for ychabe the poor alwayes with you, but me ye thall not have alwayes. And in that the bath caft this ointment on my body, the did it to bury me. Clerily I lay unto you, mahereloever this Golpel thall be preached in all the world, there thall allo this be told that the hath done for a memorial of her. Then one of the twelbe (which was called Judas Fleariot) went unto the chief pliefts, and laid unto them, what will ye gibe me, and I will deliber bim unto you : And they appointed unto him thirty pleas of fiber. And from that time forth he lought opportunity to betray him. The first day of Weet bread, the dilliples came to Jelus, laying to him, where wilt thon that the prepare for thee to eat the Passeober : And he said, So into the city to such a man, and say unto him, The Walter saith, By time is at hand : I will keep my Ealler by thee with my diluples. And the diluples did as Jelus had appointed them, and they made ready the Palleover. When the even was come, be late down with the twelbe : and as they hid eat, he faid, derity Jlay unto you, that one of you thall betray me. And they were erceeding for rowfull, and began every one of them to lay unto him, Lozo is it J: he answered and laid, he that dippeth bis hand with me in the bilh, the fame thail betrayme. The Sanne of man truly goeth agit is waitten of him: but wo unto that man by whom the Son of man is betrayed: it had been good for that man if he had not been boin. Then Judas which betrayed him, aufpered, and faid, Daller,isit J : De faid unto him, Thou ball faid. And when they were eating, Jefus took bread, and when he had given thanks, he brake it, and gave it to the pilciples, and laid, Lake, eat, this is my body. \ And he took the cup, and thanked, and gabe it to them, faying, Dripk ye all of this: for this is my blood (which is of the neys tellament) that is thed for many, for the remition of lipnes. But I fay unto you, I will not brink benceforth of this fruit of the bine-tree, until that day when 3 thail d2ink

hink it new with you in my Fathers kingdom. And when they had faid grace, they went out unto mount Dlibet. Iben faid Jelus unto them, All ye thall be offended becaule plate this night : for it is written, I will inite the chephero, and the cheep of the flock chall be fcattered abroad ; but after Jam wienagain, J will gobefoze you into Balute. Beter answered and faid unto him, Though all menybe offended becaufe ofchee, yet will I not be offended. Befus faid unto him, Clerity I fay unto thee, that in this fame night before the cock crow, thou that deny me thrice/Peter faid unto him, Dea, though I thould die with thee, yet will I not deny thee. Likewife allo faid all the difriples. Then came Jefus with them unto a farm place (which is called Gethfemane) and faid unto the difciples, Sit ve hete While I go and play yonder. And he took with him peter and the two fonnes of Zebedee, and beganito war for owfull and heady. Then laid Jelus unto them. Dy font is heaby even unto the peath:tarry ye here, & match with me. And he went a little further, and fel flat on his face, and played, faying, Dmy Fe ther, if it be pollible, let thiskup palle from me: nebertheleffe. not as J will, but as thou wilt. And he came unto the dift ples, and found them alleep, and faid unto peter, whate could ye not watch with me one bour: watch and play, that ye enter not into temptation; The fpirit is willing, but the field is weak. Be went away once again, and played, laying, Dmy Fathey, if this cap may not palle away from me, ercept Joins of it, thy will befulfilled. And he came and found them/alleep again, for their eyes were heavie. And heleft then, and went again, and prayed the third time, faying the fame words. Then cometh he to his difciples, and faid untofhem, Skep on now, and takk your reft. 186 bold, the hour is at hand, and the Sonne of ninn is betrayed into the hands of linners: Rile, let us be going, behold, he is athand that doth betray me. while he yet spake loe, Ju das one of the number of the twelve, came, and with him a great multitude with floords and flabes, fent from the chief pilelts and elders of the people. But he that betrayed bin, gabe them a token, faying, whom foeber I hille, we fante

hme is he, hold him falt. And forth with he came to Jelps, and faib, Bail Dafter, and killed him. And Jelus laid unto him friend, wherfore are thou come : Then came they and laid hands on Jelus, and took him. And behold /one of them which were with Jelus, aretched out his hand, and biew his twoid, and frook a ferbant of the high Biteft, and Imote off insear. Then law Jelus unto him, put up thy Iwozo into the cheath : for all they that take the two of , chall perify with the fword. Thinkes thou that I cannot now play to my Father, and he hall gibe me even now more then twelbe legions of angels : But bow then fiall the fert ptures befulfilled For thus it mult be. In that fame hour faid Jefus to the multitude, De be confe out as it were to a chief, with fwords and flaves for to take me. I fate dayly with you teaching in the temple, and ye took me not. But all this was done, that the foripinces of the prophets might be fulfilled. Then all the disciples forfook him, and fled. And they took Jelus, and led him to Calaphas the high pileli, where the firibes and the enters were allembled. But De ter followed him afar off untothe high prielts palace, and went in, and late with the let bants to fee the end. The chief puells and elders, and all the countil lought faile witnelle againft Jelus, for to put him to beath, but found none: yea, when many falle witnelles tame, yet found they none. At the lat came two falle witnelles, and taid. This fellow faid, I am able to belieby the temple of God, and to build it again in three dayes. And the chief priefarole, and faid un to him, Antherest thou nothing: why do these bear witneffe agapift thee : But Jelus held his peace. And the thiefprielt anlwered and laid unto him, I charge thee by the ubing God, that thoutell us whether thouse Chrift the Sonne of God. Jelus laid unto bim, Thou hall laid. Re bertheleffe J lay unto you, Bereafter thall pe leathe Sonne of man/litting on the right hand of power, and coming in the clouds of the skie. Then the high pliest tent his dothes, laying, he hath looken blalphemy, what need we of any more witnelles: Behold, now ye have beard his Blasphemy, What think ye: They answered and said,

ts:

ik worthy to die. Then did they fpit in his face, and buffetted him with filts. And other imote him on the face with the palm of their hands, laying, Tell us thou Chaift, who is be that fmotethee : peter late without in the court, and a bas molell came to him, laying, Thoualfo walt with Jelus of Galilee. But he benied befoze themalt, faying, I wot not what thou fayelt. when he was gone out into the porch, another wench law him, and faid unto them that were there, This fellow was allo with Jelus of Razareth. And again he denied with an dath, faying, J do not know the nian. After a while came unto him they that flood by, and faid unto peter, Surely thouart even one of them, for the fpeech bewrayeth thee. Then began he to curle and to fwear that he knew not the man. And inimediatly the cock crew. And peter remeinbzed the word of Jelus, which faid unto ping, Befoze the cock crow, thou that beng me thrite: and he went out and wept bitterly. when the mouning was come, all the thief prielts and elvers of the people held a councill againft Jelus to put him to beath, and brought him bound, and delibered him unto pontius pllate the Deputy. Then Judas which had betrayed him (feeing that he was condemned) repented himfelf, and brought again the thirty plates of liber to the chief priefts and elbers, faying, J have linned , betraying the innocent blood. And they laid, nobat is that to us : fee thou to that. And he call down the faber plates in the temple, and Departed, & Went and hang ed himfelf. And the chief priefts took the fiber plates, and fato, It is not lawfull for to put them into the treafury, because it is the price of blood. And they took counfell, and bought with them a potters field to bury ftrangers in. wherfore the field is called Acheldama, thatis, The field of blood, untill this bay. Then was fulfilled that which was spoken by Jeremie the Prophet, laying, And they took thirty filber plates, the price of him that was valued, whom they bought ofthe children of Firael, and gabe them for the potters field, as the Lord appointed me. Jelus flood before the deputy. and the deputy after bim, faying, Art thou the King of the Jews : Jelus fato unto bim, Thou fayelt. And when De

5 Matth. 27.1.

be was acculed of the chief pielts and elders, he aniwered nothing. Then faid Bilate unto him, heareft thou not how many witneffes they lay against thee : And be answered him to never a word, infomuch that the deputy marbels led greatly. At that fealt the deputy was wont to dely ber unto the people a palloner whom they would delire. De had then a notable pilfoner called Bavabbas. Therefore when they were gathered together, plate faid, whether will ye that J give loole unto you, Barabbas, o? Jelus which is called Chult : For he knew that for envie they had belivered him. when he was let down to gibe judgement, his wife fent unto him, laying, have thounothing to do with that full man; for I have luffered this day many things in my fleep. because of him. But the chief priels and elders perswaded the people that they thould ask Barabbas, and defroy Jelus. The Deputy an Wered and laid unto them, whe ther of the twain will ye that Tlet loole unto you ? They faid, Barabbas. Bilate faid unto them, what thall I bo then with Jelus which is called Chill: They all faid unto him, Lethin becrucified. The deputy faid, what ebill hath he done : But they cryed the moze, faying, Let him be crucified. when pllate fam that be could prebail nothing, but that more bulinelle was made, he took water, and walhed his hands befoze the people, faying, I am innocent of the blood of this full perlon, lee ye. Then answered all the people, and faid, Dis blood be upon us, and on our chudzen. Then let he Barabbas loofe unto them, and fcourged Jefus, and delibered him to be crucified. Then the fouldiers of the beputy, took Jelus into the common hall, and gathered unto him all the company, and they aripped him, and put onhima purple robe, and platted a crown of thoins, and put it upon his bead, and a reed in bis right hand, and boms ed the knee befoze him, and mocked him, faying, Bail king of the Jews. And when they had fpit upon bim, they took the reed, and imote hun on the head, and after that they had mocked him, they took the robe off him again, and put his own raiment on him, and led him away to crucifie bim. And as they came out, they found a man of Cyrene, (named

(named Simon)him they compelled to bear bis croffe. And they came unto the place which is called Golgosha (that is to fay, a place of dead mens scalls) and gave him bineger mingled with gall, to brink : and when he had talled there of, he would not drink. when they had crucified him, they parted his garments, and did call lots, that it might be fulfiled which was spoken by the Prophet, they parted my garments among them, and upon my bellure did they call lots. And they late and watched him there, and let up ober his head the caule of his death written, This is Jelus the King of the Jews. Then were there two theebes crucified with him, one on the right hand, and the other on the left. They that pac fed by, rebiled him, wagging their heads, and laying, Thou that deftropeds the Temple of God, and diddeft build it in three dayes, labe thy felf. If thoube the Sonne of God, come downfrom the croffe. Likewile allo the high priefts mocking him with the Scribes and Elders laid, he labed other, himfelf he cannot fabe : If he be the King of Ifrael. let him now come down from the croffe, and we will he leeve him. He trutted in God, let him deliver him now, if be will have him : Foz he faid, Jam the Sonneof God. The theeves allo which were crucified with him, call the fame in his teeth. From the lirth hour was there darknesse over all the land untill the ninth hour. And about the ninth hour Jefus cried with aloud botte, faying, Eli, Eli, lama fabachthanie that is to fay, Dy God, my God, why hall thou forfaken me: Some of them that flood there, when they heard that, faid This man calleth for Elias. And Araighway one of them ranne, and took a spunge, and when he had filled it full of bineger, he put it on a reed, and gabe him to drink. D= ther faid, Let be, let us fee whether Clias will come, and deliver him. Jelus, when he had cried again with a loud boice, yeelded up the gholt. And behold, the Mail of the Temple did rent in two parts from the top to the bottom, and the carth did quake, and the flones rent, and graves did oven, and many bodies of Saints which flept, arole, and Went out of the grades after his refurrection, and came into the boly Citie, and appeared unto many. when the Centu ríon.

rion, and they that were with him watching Telus, law the earthquake, and thole things which happened, they feared greatly, faying, Truely this was the Sonne of God. And many Women Were there (beholding him afarreoff) which followed Jelus from Galilee, ministring unto him: among which was-wary Wagdalene, and Wary the mother of James and Joles, and the mother of Zebedees children.

Munday before Easter.

For The epiftle.



hat is he this that cometh from Elays3.1. Edom with red coloured clothes of Bolra (which is to colly cloth) and cometh in fo mightily with all his firength : I am he that teacheth righteonines, and am of power to help. wherefore then is thy clothing red, and thy rat ment like his that treadeth in the wine-preffe : J habe troden the pressent felfalone, and of all the

people there is not one with me. Thus will I tread down mine enemies in my Wrath, and let my feet upon them in mine indignation, and their blood thall belpzing niy clothes, and to will I fain all my raiment. For the day of benge ance is alligned in mine heart, and the yeer when my people Gall be belibered, is come. I looked about me, and there was no man tollew me any help. I marbelled that no man held me up. Then I held me by mine own arm, and my ferbentnelle fultained me. And thus will I tread down the people in my Wrath, and bathe them in my Difpleasure, and upon the earth will Jlay their Grength : J will beclare the goodnelle of the Lord, yea, & the praile of the Lord for all that he hath given us, for the great good that be hath vone for Ilrael, which he hath given them of bis

own

ownfabour, and according to the multitude of his lobing kindnelle. Fozhe faid, Theleno boubt are my people and no hainbing childzen : and fo be was their Sabiour. In their troubles he was allo troubled with them, and the Angel that went forth from his prefence, Delibered them. Df berp lobe and kindnelle that he had unto them, he redeemed them. Be hath boan them, and carried them up eber fince the wollobegan. But after they ploboked him to wlath , and bered his holy minde, he was their enemy and fought againft then himfelf. Pet remembred Ifrael the old time of Boles and his people, faying, where is he that brought them from the water of the lea, with them that fed bis theep: mbere is he that hath giben his holy Spirit among them : He led them by the right hand of Boles with his glozious arin. dibiding the water before them , whereby be gate bine felf an eberlafting Rame. De led them in the beep, as an houle is led in the plain, that they hould not fumble, as a tame bealt goeth in the field, and the breath giben of God, gibeth him reft. Thus (D God) halt thou led thy people, to make thy feif a glozious Mame withall. Look bown then from beaben, and behold the dwelling place of thy Sanctuary, and thy glozy. Bow is it that thy fealoule, thy firength, the mut titude of elymercles, and thy lobing kindnes Will not be the treated ofus : yet artthouour Father. for Abraham know= ethus not, neither is Ifraelacquainted with us. 28ut thou I ozdart our Father and Redeemer, and thy Mame is ebers lafting. D Lozo, wherefoze halt thouled us out of the way: noherefoze halt thou hardened our hearts, that we fear thee not : 28e at one with us again for thy fervants fake, and for the generation of thine heritage. Thy people habe hadbut a lietle of thy Sanctuary in pollellion, for our enemies habe tropen bown thy boly place. And we were thine from the beginning, when thou walt not their Lord, for they babenot called upon thy Rame.

The

The golpel.



fter two dayes was Caller, and Mark 141. the dayes of Weet blead. And the high plielts and the fcribes lought how they might take him by craft, and put him to death. But they faid, Act in the Fealt day left any bulineffe arife among the people. And when he was in Bethany in the houle of Simon the leper, even as he fate at meat, there tame a woman habing an

Alabalier bor of ointment, called Rard, that was pure and coffly, and the brake the box, and poured it upon his bead. And there were some that were not content within theme felbes, and faid, what needed this walle of ointment : for it might have been fold for more then three hundred pence. and have been given to the pool: and they gradged against ber. And Jelus laid, Let her alone, why trouble ye her e She hath done a good work on me : for ye have the poor with you alwayes, and whenloever ye will, ye may do theni good : but me habe ye not alwayes. She bath bone that the could, the came afore hand to anoint my body to the burping. Terely I fay unto you, wherefoeber this Bofpel than be preached thorowout the whole world, this also that he hath done thall be rehearled in remembrance of her. And Judas Iscarlot, one of the twelve, went away unto the high piells, to betray him unto them. When they heard that, they were glad, and promiled that they would give him money. And he lought how he might conveniently betray him. And the first day of sweet bread (when they offered the Balleober)his dilciples faid unto him, where wilt thou that the go and plepare, that thou mayelt eat the Palleober: And he cent forth two of his disciples, and said unto them, Gove into the city, and there chall meet you a man bearing a pitcher of water, follow him. And whitherloeber be goeth in, Ŧ fay,

lay pe unto the good man of the houle, The maller latth, where te is the gheft chamber, where I thall eat the Palle ober which my difciples: Andhe wil them you a great parlour paved and prepared, there make ready for us. And his biftis pies Went forth, and came into the city, and found as be had faid unto them, and they made ready the Balleober. And When it was now eventide, he came with the twelbe : and as they fate at board, and dideat, Jefus faid, Herny I fay unto you, one of you (that eateth with me) thall betray nie. And they began to be forry: and to fay to hum one by one, Isit I: And another faid, Isit I: Deaulwered, and faid unto them, Itisone of the twelbe,even be that dippeth with mein the platter. The Sonofman truly goeth as it is witten of bim: but wo unto that man by whom the Sonne of man is betrayed : good were u for that manif be had neber been boin. And as they did eat, Jelus took bread , and when be ba D given thanks, he brake it, and gabe to them, and faid, Take, eat, this is my body. And he took the cup, and where he had given thanks, he gabe it to them : and they all biank ofit. And he faid unto them, This is my blood of the new testanient, which is thed for many. Merily I fay unto you, I will blink no mote of the fruit of the bine, untill that Day that I brink it new in the kingdom of God. And when they had faid grace, they went out to the mount Die bet. And Jelus faith unto them, All pe fall be offended betaule of me this night: for it is written, J will finite the fleps herd, and the dicep thall be frattered : but after that J and rilen again, J will go into Galilee befoze you. peter faid unto bini, And though all men be offended, pet Will not J. And T clus faith unto him, Merily I lay unto thec, that this day,even in this night, befoze the cock crow thice, thou walt deny inte three times. But be fpake more behemently, Ro, U I thou ld die with thee, I will not denie thee. Like wife allo faid they all. And they came into a place which was named Gethfermane, and be faid to bis billtiples, Sit pe bere, ibbile 3 go alide and play. And he taketh with him peter, & James and yohn, and began to war aballyed, and to be in an agony, and far D unto them, Dy foul is beable even unto the death: tary

tarry ve here and watch. And he went forth alittle, and fell down flat on the ground, and prayed, that if it were pollible the hour might palle from hun. And helaid, Abba, Father, all things are pollible unto thee, take away this cup from me: neberthelelle,not as J Will, but as thou Wilt, be bone. And he came and found them lleeping, and faith to peter, St mon, deepest thou: Couloest thou not watch one hour : watch ye, and play, left yeenter into temptation : the foirit truely is ready, but the flelh is weak. And again he ment alide, and prayed, and fpake the fame words. And he return= ed and found them alleep again , fortheir eyes were heaby, neither will they what to answer him. And he came the third time, and laid to them, Sleep benteforth, and take pour eale : it is enough. The hour is come, behold, the Son of manis betrayed into the hands of finners. Rife up, let us go: 10, he that betrayeth me is at hand. And immediatly while he vet luake, conneth Judas (which was one of the twelve) and with hima great number of people with fwords and flaves, from the high pliefts, and feribes, and elders. And he that betrayed hun, had giben them a generall token, faying, whomfoeber I bo kille, the fame is he, take and lead hun away warily. And alloon as he was come, he goeth Araightway to him, and faith unto him, Balter, Bas der, and killed him. And they laid their hands on him, and took him. And one of them that flood by, diew out a fwoid, and intotea fervant of the high priefts, and cut off his ear. And Jelus anfibered and faid unto them, De be come out as unto a thief with fwords and flaves, for to take me: I was dayly with you in the temple teaching, and ye took me not: but these things come to passe, that the feriptures fould be fulfilled. And they all forfoot him, and ran away. And there followed him a certain young man clothed in linen upon the bare, and the young men taught him, and he left his linen garment, and fled from them naked. And they led Jelus away to the high pries of all, and with him came all the high priefts, and the elders, and the leribes. And peter followed bim a great way off, (even till he was come into the palace of the high prieft) 1 2 ann

and he fate with the ferbants, and warmed himfelf at the fire. And the high pitelts and all the councell fought for witnelle againft Jeins, to put him to beath, and found none : for many bare faile witneffe againit him, but their witneffes agreed not together. And there arole certain, and brought falle witnelle against him, faying, we heard him fay, I will beliroy this temple that is made with hands, and within three Dayes J wal build another made without hands. But get their witnelles agreed not together. Anothe higb pitel food up aniong them , and alked Jelus, faying, Anliberelt thon nothing : how is it that thele bear witnes againft thee: 25 nt be beld bis peace, and anfwered nothing. Again the high mielt alked him, and laid unto him, Art thou Chuit the Sonne of the Bleffed and Jefus laid, Jam : and ye that fee the Sonne of man litting on the right hand of power, and coming in the clouds of heaven. Then the high pitelt rent bis clothes, and faid, what need we any further Witneffes, ye babe beard blafphemy, what think ye : And they all condems ned bim to be worthy of beath. And fome began to fpitat bim, and to cover bis fate, and to beat him with fills, & to fay mto him, Aread. And the ferbants buffeted him on the face And as peter was beneath in the palace, there came one of the wenches of the high miell, and when the law weter warming himfelf, the looked on him, and faid, walt not thou allo with Jelus of Mazareth : And be denied, faying, I know him not, neither wot I what thou layelt. And he went out into the posch, and the cock crew. And a damfell (when the law him) began again to fay to them that food by, This is one of them. And he denied it again. And anon after, they that flood by, faid again unto peter, Surely thou art one of them, for thou art of Galilee, and thy speech agreeth thereto. But he began to curleand to Abear, faying, I know not this man of whom ye speak. And again the cochcrew. And peter remembred the word that Jelus had faid unto bim, Before the cock crow twice, thou halt benie me three tunes : and he began to theep.

Tuefday

Tuelday before Easter.

For The epiftle.



he Lord God bath opened mine ear, Ear 50.50 therefore can I not lay nay, neither withdraw my felf : but I offer my back unto the imiters, and my checks to the nippers. I turn not my face from thame and spitting, and the Lozd Bod thall belp me, therefore thall I not be confounded. I have barbeneb my face like a flint ftone, for I am fure

that I thall not come to confulion. De is at hand that fulle fieth me : who will then go to law with me : Let us fland one againft another. If there be any that will realon with me, let him come here forth to me. 25ebolo, the Lord God flandeth by me : What is be then that can condemn me : Lo, they thall be like as an old doth, the moth thall eat them up. Therefore wholo feareth the Lord among you, let him hear the boice of his ferbant. mbolo walketh in barknes, and no light thineth upon him, let him put his truff in the Rame of the Lozo, and hold bim up by his God. 28m take heed, ye all kindle a fire of the Wrath of God, and firmp the coals. walk on in the gliffering of your own fire, and in the coals that ye have kindled. This cometh unto you from my band, namely, that ye thall fleep in forrow.



The gospel.

And anon in the dawning, the bigh Marina puells held a councell, with the elders and the fcribes, and the whole congregation, and bound Jelus, and led bim away, and be libered him to plate. And plate alkeb bim, Art thon the King of the Jews . And be answered, and faid unto bim, Thou fageft it. And the high priets acculed

bim of many things. So pilate alked hun again, laying, Anfwereit thon nothing + 25ebold

how

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how many things they lay to thy charge. Jelus andwered pet nothing, lo that platemarbelled. At that feat pilate oid deliber unto them a piloner, whom loeber they would delire. And there was one that was named Barabbas, which lay bound with them that made infurrection : he had committed murber. And the people called unto him, and began to delire him that he would do according as he had ever done unto them. Bilate answered them, laying, will ye that I let loofe unto you the king of the Jews : for he knew that the high priefts had delibered hint of enby. But the high priefts mobed the people, that he thould rather beliver 28 arabbas unto them. plate anfwered again, and faid unto them, what Will ve then that I bo unto bini, whom ye tall the hingofthe Jews: Andthey cried again, Crucifie him. Bis late faid unto them , what ebil hath be Done : And they cris ed the more ferbently, Crucifie him. And fo pllate Willingto content the people, let loofe Barabbas unto them, @ Delibers ed up Jefus (when he had fcourged bim) forto be trucified. And the fouldiers led him away into the common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crown of thoins, and crowned him withall, and began to falute him, hall king of the Jews. And they imote him on the head with a reed, and bid fuit upon him, and bowed their knees, and woz-Wipped bim. And when they had mocked him, they took the purple off him, and put his own clothes on him, and led bini out to crutifie him. And they compelled one that paffed by , called Simon of Cyzene (the father of Alexander and Rufus) Which came out of the field, to bear his croffe. And they brought him to a place named Golgotha, (Which it a man interpiet, is the place of dead mens fails.) And they gave bin to blink, wine mingled with myrbe: but he received it not. And when they had crucified him, they parted his gars ments, calling lots upon them, what every man fould take. And it was about the third hour, and they crucified him. And the title of his caule was whitten, The King of the Jews. And they crucified with him two theevs, the one on his right band, and the other on his left ; and the fcripture was fuifilled

Tuelday before Easter.

fulfilled, which laith, he was counted among the wicked. And they that went by, railed on him, wagging their heads, and faying, Ab Wzetch ; thou that deftroyeft the temple, and buildelt it again in three dayes, fabe thy felf, and come down from the wolfe. Likewife allo mocked him the high priefs among themfelves, with the fcribes, and faid, he fabed os ther men, himfelf he cannot labe. Let Chill the King of JE rael bescend now from the croffe, that me may see and beleeve. And they that were crucified with him checked him allo. And when the firth hour was come, baraneffe arole ober all the earth untill the ninth hour. And at the ninth hour Je fus cried with a loud voice, faying, Eloi, Eloi, lama fabachthanit which is(if one interpret it) Dy God, my God, why halt thou forfaken me : And fome of them that flood by , when they beard that, faid, Behold, he callety for Elias. And one ran and filled a fpunge full of bineger, and put it on a reed, & gabe him to dink, faying, Let him alone, let us fee whether Eli as will come and take bim down. But Jelus cried with a loud voice, and gave up the gholt. And the ball of the temple rent in two pieces, from the top to the bottome. And when the centurion (which flood befoze him) faw that he fo cried, and gave up the ghoft, he faid, Truely this man was the Sonne of God. Abere were allo women a good way off, beholding him : Among whom was Pary Pagealene, and Mary the mother of James the little, and of Joles, and mary Salome (which allo when he wasth Galilee, had followed him, and ministred unto him, and many other wos men which came up with him to Perulalem. And now when the even was come (becaule it was the day of pre-paring that goeth before the labbath) Poleph of the citie of Arimathea, a novle counsilier, which allo looked for the Bingdom of God, came and went in boldly unto Pilate, and begged of him the body of Jelus. And Pilate mar belled that be was already dead, and called unto him the centurion, and alked of him whether he had been any while dead. And when he knew the trueth of the centurion, be gave the body to Joleph. And he bought a linen cloth, and took him down, and wapped him in the linen cloth, and laid him **3**4 ín

in a lepulehie that was heven out of a rock, and rolled a fone veloce the door of the lepulehie. And Pary Dagdatene, and Pary Joles vehild where he waslaid.

VVedneiday before Easter.

The epifile.

Hcb.9.16



Pereas is a tellament, there mult allo (of necessitie) be the beath of him that maketh the tellament. For the tellament taketh author ritie when men are dead: For it is yet of no balue, as long as he that maketh the tellament is allike. For which cause allo, neither the first tellament was ordained without blood. For when Poles had des clared all the commandments to

all the people, according to the law, betook the blood of calbes and of goats, with water, and purple wooll, and bylop, and forinkled both the book, and all the people, laying, This is the blood of the teltament which God hath appointed unto you. Dozeober, he fprinkled the tabernacle with blood alfo, and all the minifring bellels. And almost all things are by the taw purged with blood, and without thedding of blood is no remifion. It is need then that the limititudes of beas benly things be purified with fuch things : but that the beas benly things themlelbes be purified with better factifices then are those. For Chall is not entred into the boly places that are made with hands (which are limilitudes of true things) but is entred into very heaven, for to appear now in the light of God forus : not to offer himfelf often, as the bigh pliest entrety into the holy place every yeer with ftrange blood, (fozthen be mult habe often fuffered fince the world began) but now in the end of the world hath be avpeared once, to put fin to flight, by the offering up of himfelf. And as it is appointed unto all men that they thall once die, and then consety the judgement : even to Chill was once offered

offered to take alway the linnes of many, and unto them that look for him, thall be appear again without linne unto falbation.

The gospel.



He fealt of sweet bread drew nigh, Inke 22.1 which is called Cafter, and the high puells and scribes lought how they might kill him, for they feared the people. Then entred Satan into Judas, whole arname was Ilcas riot, which was of the number of the twelve, and be went his way, and communed with the bigh pliefs and officers, how he might betray him

unto them. And they were glad, and promiled to give him money. And he contented, and lought oppostunitie to bes tray him unto them, when the people were away. Then came the day of sweet blead, when of necessate the Passe ober mult be offered. And be fent peter and John, fay-ing, Boe, and prepare us the palleober, that we may eat it. They faid unto bim, mehere wilt thou that we prepare : And he faid unto them, Behold, when ye enter into the citle, there chall a man meet you, bearing a pitcher of water, bim follow into the fame boule that be entreth in, and ye thall fay unto the good-man of the houle, The Balter faith unto thee, where is the ghell chamber, where I may eat the palleober with my difciples : And be thall theib you a great parlour pabed, there make ready. And they went, and found as he had faid unto them, and they made ready the Palleober. And when the hour was come, be late bown, and the twelve apolles with him. And he faid unto them, I habe inwardly delired to eat this palles ober with you before that I luffer. For I fay unto you, Denceforth I will not eat of it any more, untill it be fuls filled in the kingdom of God. And he took the cup, and gabe thanks, and laid, Rake this, and bibibe it among you: for I lay unto you, I will not brink of the fruit of the bine, untill

until the kingdom of Bod come. And he took bread, and when he bad giben thanks, be blake it and gabe it untothem, faying, This is my body which is given for you : this do in the remembrance of me. Likewife allo when be bad lupped, he took the cup, faying, This cup is the new Teltament in my blood, which is thed for you. Det behold, the hand of him that betrayeth me is with me on the table. And truly the Sonne of man goeth as it is appointed : but wo unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that thould doit. And there was a frife among them, which of them thould feem to be the greatest. And he faid unto them, The kings of nations reign over them, and they that have anthoritie ober them, are called gracious : but ye thall not fo be. But he that is greatelt among you, thall be as the yongs er: and he that is chief, thall be as he that both minifier. For whether is greater, be that litteth at meat, 02 be that lers beth : Is not bethat litteth at meat : But J am among you as be that minutreth. De are they which have abiden with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed to me, that ye may eat and bunk at my table in my kingbom, and lit on feats judging the twelve tribes of glrael. And the Lozd laid, Simon, Simon, behold, Satan hath delired to lift you, as it were wheat : but I have prayed for thee, that thy faith fail not. And when thouart converted , Grengthen thy bies thren. And he faid unto him, Lord, Jani ready to go with thee into prilon, and to death. And he faid, I tell thee peter, the cock fhall not crow this day, till thou have Denied thrice that thou knowell me. And he lato unto them, when I fent pon Without Wallet, and frip, and Goes, lacked ye any thing: And they faid, Ro. Then faid be unto them, But now be that hatha wallet, lethun takeit up, and like wile his ferip, and be that hat b no Abozd, let him fell his coat, and buy one. For I fay unto you, that yet the fame which is written, mult be performed in me, Eben among the withed was be reputed : for those things which are written of me, habe an end. And they law, Lozo, behold, here are two fwords. And

And he faid unto them, It is enough. And he came out, and went (as he was wont) to mount Dlibet. And the biletples followed him: and when he came to the place, he faid unto them, Pay, left ye fall into temptation. And he gat himfelf from them about a fiones caft, and kneeled boton, and played, laying, father, if thou wilt, remobe this cup from me: neverthelelle, not my will, but thine be fulfilled. And there appeared an angel unto him from beaben, comp forting him. And he ibas in an agonie, and prayed the longs er, and his Aveat was like drops of blood, trickling down to the ground. And when he arole from player, and was come to his difciples, he found then i fleeping for heavineffe, and he faid nnio them, why fleep ye: Arile, and pray, left ye fall into temptation. Dobile be yet fpake, behold, there tance a company, and he that was called Judas, one of the twelve, went befoge them, and preffed nigh unto Jefusto kille him. But Jelus faid unto bim, Judas, betragelt thou the Sonne of man with a kille : when they which were a bout him, fait what would follow, they faid unto him, Lozo, a)all we funte with the flood : And one of them fmote a fers bant of the high piels, and frook off his right ear. Jefus anfwered and faid, Suffer ye thus farre foith. And when be touched his ear, be healed him. Then Jelus faid unto the high priefts and rulers of the temple, and the elders which were come to him, De be come out as unto a thief, with words and fabes. When I was daily with you in the temple, ye aretched forth no hands againat me : 2But this is even your very your, and the power of darknelle. Then took they bim, and led bim, and brought bim to the bigb priefts boule. But peter followed afarre off. And When they had kindled a fire in the middes of the valace, and were fet bown together, peter allo fat bown among them. 2But When one of the wenches beheld him, as be fate by the fire, and looket upon him, the faid, This fame fellow ivas allo wuhbtin. And he bented him, faying, woman, J know bin not. And after a little while another faw bim, and faid, Thou art allo one of them. And peter faid, Ban, Jam not. And about the space of an hour after, another affirmed, favina.

faying. Merily this fellow was with him allo, for heis of Gas luce. And peter faid, Man, J Wotnot what thon layel. And immediatly while he yet fpake, the cock crew. And the Lozd turned back , and looked upon peter, and peter remembred the word of the Loro, how he had faid unto him, Before the tock crow, thou thalt denyme theire : and peter went out. and wept bitterly. And the men that took Jelus, mocked him, and imote him: And when they had blindfolded him. they ftrook bim on the face, and alked him, laying, Aread, who is he that imote thee: And many other things delpightfally faid they against him. And as foon asit was day, the elders of the people, and the high pielts, and foribes came to gether, and led him into their councell, laying, Art thou bery Chill : Lellus. And he faib unto them, If I tell you, ye will not beleebe me : and if I alk you, you will not an fiber, not let me go. Hereafter thall the Son of man fit on the right hand of the power of God. Then faid they all, Art thou then the Sonof God: Delaid, De lay that Jam. And they laid. what need we of any further witnelle: for we our felbes bave heard of his ownmouth.

Thursday before Easter.

1.Cot.11.



The epifile.

Bis Warn youof, and commend not, that yecome not together after a better manner, but after a work. For first of all, when ye come together in the congregation, J hear that there is diffension among you, and J partly beleeve it. For there must be fects among you, that they which are perfect among you, may be known. When ye come together therefore into one place.

the Loids supper cannot be eaten, foi ebery man beginneth afoieto eat his own supper, and oneis hungry, and another is brunken. Habe ye not houses to eat and drink in : Despile

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ye the congregation of God, and chame them that habe not? what thall I fay unto you : thall I praife you in this : I praile you not. Ahat which I delivered untoyou, I receibed of the Lozd. For the Lozd Jelus, the lame night in which he was betrayed, took bread, and when he had given thanks, he brake it, and faid, Take ye and eat, this is my body which is broken for you: this do ye in the remembrance of me. After the fame manner allo he took the rup when fup> per was done, faying, This cup is the new tellament in my blood : This do as oft as ye drink it in remembrance of me. For as often as ye chall eat this bread, and drink of this cup, ye chall thew the Lozds death till he come. wherefore wholoever thall eat of this bread, and brink of this cup of the Lord unworthily, thall be guilty of the body and blood of the Lozd. Butleta man examine hunlelf, and to let him eat of the bread, and brink of the cup. For he that eatethand dinketh unworthuy, eaterh and drinketh his own danination, because he maketh no difference of the Lozds body. Forthis caule many are weak and lick among you, and mas ny fleep. Foz if we had judged our felbes, we thould not have been fudged; 28ut when we are judged of the Lozd, we are challened, that we thould not be danined with the world. Wherefore my brethren, when ye come together to eat, tarry one for another. If any man hunger, let him eat at home, that ye come not together unto condennation. Dther things will J fet in ozder when I come.

The Gospel

ganne to accule him, saying, we found this fellow perverting the people, and top bidding to pay tribute to Celar, faying, o that he is Chill a King. And plate appoled him, laying, Art thou the King

of the Jews : Be answered him, and laid, Thou layelit. Then faid pllate to the high pliefs, and to the people,

people, I finde no fault in this man. And they were the moze fierce, faying, Be mobeth the people, teathing thozowout all Jewzy, and began at Balilee, eben to this place. When Bilate Deardmention of Galilee, pealked whether the man were of Galilee. Andalloon as be knew that he belonged unto Berods jurifdiction, befent him to Derod, which was allo at Jerulalem at that tume. And when Berod fam Jelus, he was exceeding glad, for he was belirous to fee him of a long fealon, becaule be had beard many things of him, and he trulled to habe feen fome miracles bone by him. Then be queffioned with him many words: but he anfwered him no= thing. The high priefts and feribes flood forth and accufed him Braitly. And Berod with his men of Warre defuis fed him. And when he had mocked him, he arayed him in white clothing, and fent him again to pllate. And the lame day pilate and herod were made friends together: for before they were at variance. And Pliate called together the bigh pitells, and the rulers, and the people, and faid unto them, pe have brought this man unto me, as one that pers bertech the people, and behold, I cramine hint before you. and finde no fault in this man of those things whereof ve accufe him, no not yet Berod, for 3 lent you unto him. andlo, nothing worthy of death is done unto him : I wal theretoze chalten him, and let him loole. fozof neceflitie he nult habe let one loofe to them at that fead. And all the veople cricd at once, faying, Away with him, and deliver us 28as rabbas (which for a certain infurrection made in the citie. and for a murder, was call into pillon.) Pllate lpake again unto them willing to let Jelus loofe. But they tried, laying, Crucifie him, crucifie him. De faid unto them the third time, what ebill bath he donc : I finde no caule of death in him : I will therefore chalten bim, and let him go. And they cried with loud voices, requiring that he might be crucified. And the voices of them and of the high priefs prevailed. And Blate gabe fentence, that it fould be as they required: and he let look unto them him, that for infurrection and murder was call into yulon, whom they had delired. And be delibered unto them Jelus, to do with him what they would.

would. And as they led him away, they caught one simon of Cyzene coming out of the field, and on him layd they the croffe, that he might bear it after Jelus. And there followed him a great company of pcople, and of women, which bewalled and lamented him. 28ut Jelus turned back unto them, and faid , De Daughters of Jerulalem, weep not for me, but weep for your leibes, and for your that Dien: For behold, the bayes will come, in the which they Chall fay, Bappy are the barren, and the wombs that never bare, and the pays which never gave fuck. Then thall they begin to fay to the mountains, Fall on us: and to the hills, Cover us. Fogif they do this in a green tree, what thall be done in the dite: And there were two ebill doers led with him to be flain. And after that they were come to the place which is called Calvary, there they crucified him, and the ebul doers, one on the right hand, and the other on the left. Then laid Pelas, Father, forgibe them, for they Wot not what they do. And they parted his raiment, and calliots : And the people flood and beheld. And the rulers mocked him with them, faying, De fabed other nien, let him labe himlelf, if he be the bery Chult the cholen of Goo. The fouldiers also mocked him, and came and offered him bineger, and faid, If thou be the king of the Jews, fabe thy felf. And a fuperfiction was written over him with letters of Greek, and Latine, and Debrew, This is the King of the Jews. And one of the ebill doers which were hanged, railed on bun, faying, If thou be Chuilt, fave thy felf and us. But the other an fibered, and rebuked him, faying, feareff not thou God, feeing thou art in the fame bainnation : me are rightsoully punished, for we receive according to our deeds: But this man hath done nothing amille. And be faid unto Jelus, Loid remember me when thou comell into thy kingdom. And Jelus faid unto him, Merely J lay unto thee, To bay Chalt thou be with me in paradile. And it was about the lirth hour: and there was a darknells over all the earth untill the ninth bour, and the funne was darkned, and the ball of the temple did rent, even thozow the middes. And when Jelus had cried with a loud

@ngoodFriday.

alono boice, he laid, Father, into thine hands I commend my fpirit. And when be had thus faid, he gabe up the gook. when the Centurion fam what had happened, be glozyfied God, laying, Merily this was a righteous man. And all the people that came together to that light, and law the things which had happened, fmote their breaks, and returned. And all his acquaintance, and the women that followed him from Galilee, flood afarre off, beholding thele things. And behold. ebere wasa man names Joleph, acounteller, and be was a goodman, and a full : the fame had not confented to the counfell and deep of them, which was of Arimathen, a citie of the Jews, which have allo watted for the hipgtom of Bod : he went unto pilate, and begged the body of Jelus, and took it down, and wraypedisina linepetoth, and laid it in a fepulchie that was hewen in flove, wherein neber man before had been laid. And that day was the pieparing of the Sab both, and the Sabboth diew on. The momen that followed after, which had come with him from Gamee, beheld the fe pulchie, and how his body was laid. And thereturned and prepared liveet odours, and ointments: but relied on the Dabboth Day according to the commandment.

¶ 🕮 good Friday. ,

The Collects.

bold this thy family, for the which our Lord Jeto bold this thy family, for the which our Lord Jeto the Christ was contented to be betrayed, and given and into the hands of withed men, and to luffer Death upon the croffe, Who libeth and reigneth, with the , & yettory that ever one food world whow the Ameri.

The whole body of the church is governed and the whole body of the church is governed and fanctified: Receive our implications and prayers which we offer before thee for all effates of inen in thy holy congregation, that every member of the lame in his bocation and miniflery, may truly and godly ferve thee, through our Lord Jelus Chill & Savio Jew Christ. Amen.

Dercifull

Church

Ø# good Friday.

Crcifull God, who hall made all men, and hateft nothing that thou hall made, noz wouldelt the death of a linner, but rather that he fhould be conberted and live, habe mercy upon all Jews, Lurks, Jnüdels, and heretikes, and take from them all ignozance, hardnelle of heart, and contempt of thy word : and to fetch them home, bleffed Lozd, to thy flock, that they may be fabed among the remnant of the true Ifraeites, and be made one fold under one lipepherd, Jefus Chailt our Lozd, who liveth and reigneth, with There, & yet Holy Spint Ore God word whom and Amen. The coifile.



be law (which hath but a chadow Hoke 2011 of good things to come, and not the very fachion of things them leives) can never with thole factifices which they offer yeer by yeer continually, make the comers thereunto perfect. For would not then thole factifices have tealed to have been offered, because that the offerers once purged, chould have had no more conficience of finnes:

Reverthelelle, in thole facrifices is there meution made of lins every yeer. For the blood of oren and goats cannot take away lins. wherefore when he cometh into the World, he faith, Sacrifice and offering thou wouldelt not have, but a body thou hall o zdained mc. Burnt offerings allo foz liu hall thou not allowed. Then faid J, Loe, J am here. In the beginning of the book it is Written of me, that I (hould bo thy will, D God. Abobe, when he faith, facrifice and offering, and burnt factifices, and fin offerings thou wouldeft not have, neither halt thou allowed them (which yet are offered by the law:) Then faid he, Loe, Jambere to do thy will, D God: he taketh away the first to establish the latter. By the which will we are made holy, even by the offering of the body of Jelus Chult once for all. And every prieft is ready daily ministring, and offering oftentimes one manner of oblas tion.

Ongood Friday.

tion, which can never take away linnes. But this man after be had offered one lacifice for linnes, is let down for ever on the right hand of God, and from henceforth tarrieth till his foes be made his footflool. For with one offering bath he made perfect for eber them that are fanctified. The holy Sholt himlelf allo beareth us record, eben when he told be fore, This is the testament that I will make unto them: After those dayes (faith the Lozd) I will put my lawes in their hearts, and in their mindes wil I write them, and their annes and iniquities will Fremember no mote. And where remultion of thele things is, there is no more offering for linnes. Seeing therefoje bjethten, that by the means of the blood of Jefu, we have liberty to enter into the holy place, by the new and living way which be bath prepared for us through the ball (that is to lay) by his flech: and feeing allo that we have an high prieff, which is raler over the house of God, let us draw nigh with a true beart in a fure faith, forinks led in our bearts from an evill confcience, and walked in our bodies with pure water. Let us keep the profettion of our hope without wavering (for beis faithful that promiled) and let us confider one another, to the intent that we may proboke unto love, and to good works, not forfaking the fels lowflip that we babe among our felbes, as the manner of fome is: but let us exhort one another, and that fo much the moze, becaule ye fee that the day draibeth nigh.



The gospel.

ben Jelus had looken thele words, he went forth with his disciples ober the brook Cedron, where was a garden, into the which he then entred with his disciples. Judas allo which betrapes him, knew the place. For Jelus oft times reforted thicker with his disciples. Judas then (after he had reached a band of men, and ministers of the high priests and Pharifees) came

Ongood Friday.

same thither with lanthoins, and firebiands, and weapong. And Selus knowing all things that thould come on him, Went forth, and faid unto them, whom feet ye: They an-Wered bun, Jelus of Razareth. Jelus lato unto them / 3 am he. Indas allo which betrayed him, flood with them. As foon then as he had faid unto them, 3 ambe, they went backward, and fell to the ground. Then alked he memagain, whom leek ye: They laid, Jelus of Mazareth. Je-ius aulwered, I have told you that Jam he: if yeleek me therefoze, let thefe go their way, that the faying might be fulfilled which he spatie, Df them which thou gabelt me, have I not loft one. Then Simon Peter habing a fboid, brew it, and finote the high pliefts ferbant, and cut off his right ear. The ferbants name was Malchus, Therefore faith Jefus unto peter, put up thy flogo into the fbeath : fhall 3 not blink of the cup which my Father hath giben me : Then the company, and the captain, and the minifiers of the Jews took Jelus and bound him, and led him away to Annas first, for be was father in law to Calaphas, which was the high pitell the lame yeer. Cataphan was be that gave counfell to the Dews, that it was expedient that one man thould Die for the people. And Simon Beter followed Jelas, and fo did another disciple : That bisciple was known to the bigh priest, and went in with Delus into the palace of the bigh priest. 23ut ideter Rood at the boor without. Then went out that other bilciple (which was known to the bigh plieft) and spake to the damofell that kept the door, and blought in peter. Then faid the damofell that kept the booz, unto peter, Art not thou allo one of this mans biliciples : De lato, Jam not. The ferbancs and mie nifters flood there, which had made a fire of chals, for it was cold, and they warmed themselves. Peterallo flood among them, and warmed huntelf. The bigh prieft then asked Jelus of his disciples, and of his doctrine. Jelus answered him, J spake openly in the world, J ever taught in the Synagogue, and in the temple, whither all the Jews habe relozted, and in fecret habe I fpoken no-Ding: why askelt shou me: Alk them which heard de, **(h** 2 what

On good Friday.

uhat I faid unto them : Behold, they cantell what I faid. when he had thus fpoken, one of the miniflers which ftood by, inote Jelus on the face, faying, Anliverelt thou the bigh prieft fo : Jelus anlivered him, Jf J habe chill fuo-ken, bear witnelle of the ebill : but if J habe well spoken, why finitell thou me : And Annas lent him bound anto Caiaphas the bigh piteft. Simon peter flood and ibarm to bimlett. Then faid they unto him , Art not thou allo one of his difciples : De denied it, and laid, J am not. Dne of the lerbants af the bigb prielt (his coulen whale ear ides ter imote off) faidunto bim, Dio not I fee thee in the gar-Den with him : peter therefore Denied again, and imme-Diately the cock creth. Then led they Jeius from Caiaphas, into the hall ofungement: It was in the mouning. and they them felbes went not into the Judgement hall , left they thousd be defiled, but that they might eat the passe ober. Bilate then went out to them, and said, what accu-fation bring you against this man They answered and faid unto him, If he were not an ebill doer, we would not habe belibered him unto thet. Then laid pllate unto them, Take ye him, and judge him after your own law. The Jews therefore faid unto bing, It is not lawfull for us to put any man to beath : that the words of Jelus might be fulfilled which he ipake, fignifying what death he thould die. Then pilate entrey into the pogement hall again, and called Jefus, and faid unto him, bet thou the King of the Jews: Jelus aplivered, Sayeli that of thy felf. of did other tell it thee of me : pliate anquered, Am I a Jem : Thine own nation, and high prieles have delivered thee untome: what ball thou done : Jelus aufwered, Dy kingdom is not of this world. If my kingdom were of this world, then would ny minifiers farely fight, that I Gould not be delibered to the Jelbs: but now ismy Kingbom not from bence. pllate therefoze fait unto bin, Art thou gaing then . Jelus antwered, Thou fagelt that Jam a king. For this caule was I bom, and for this cauldcame I into the world, that I chould bear witnes unto the truth : And all that are of the truth, hear my boyce. Bilate fud mm

Ongood Friday.

mto him, nohat thing is truth: And when he had fair this he went out again unto the Delbas, and faid unto them, Wind in him no caulo arall : De habe a cattom that I chould dether you one loole at Caller : 1011 ve that I loofe unto you the King of the Jews4 Then crico they all again, faping, Rothint but Baratbas : The fame Barab bas was amurberer. Ihen plate took Jelus therefore, and S. John. 19.1. fourged him : and the fouldiers wound a crown of thoms, and put it on his head. And they did on bun a purple gare ment, and came unto him, and laid, had king of the Tems : And they Imote bim on the face. Bilate went forth again, and faid unto them, Behold, I bring bim forth to you, that ye may know that I finde no fault in him. Then came Jeins forth wearing a crown of thorn, and a robe of pure ple. And be laith unto them, Bebold the man. when the high priets therefore, and the ministers law bim, they cryed, Erns cifie bim, crucifie him. Buate laith unto them, Take ye him, and crucifie him, for I finde no caule in him. The Jews answered him, we have a law, and by our law he ought to bie, becaule hemade himlelf the Sonne of God. when Blate heard that faying, be was the more afraid, and went again into the judgement ball, and faid unto Jefus, whence art thou : But Jelus gabe him none anliber. Then faid pllate unto him, Speakell thou not unto me ? knowell thou not that I habe power to crucifie thee, and habe power to loole thee . Islus answered, Thou couldest have no power at all against me, except it were given thee from above. Therefore he that delivered me unto thee, bath the more linne. And from thenceforth lought pilate means to look him. But the Jews cryed, faying, If thou let him go, thou art not Celars friend : for wholoever maketh himstelf a king is against Celar. when Bilate heard that faying he brought Jelus forth, and sate down to give featence, in a place that is called the pavement, but in the Bebjew tongue, Gabbatha. It was the pieparing day of Easter, about the lirth hour. And he latth unto the Jews, Behold your king. They cryed, faying, Away with him, away with him, crucilie him. Bilate faith G3 unto

On good Friday.

unto them, Shall I crucifie your king . The high priefts answered, we habe no king but Celar. Then delivered he him to them to be crucified. And they took Jelus, and led him away. And he bare his croffe, and went forth into a place which is called the place of dead mens fculs, but in Hebrew Golgotha, where they crucified bim, and two other with him. on either libe one, and Jelus in the middelt. And plate wzote a title, and put it upon the croffe. The witting was. Jefus of Nazareth, King of the Jews. Ehis title read many of the Jews: for the place where Jelus was crucified, Was neer to the city. And it was witten in Bebiew, Greek, and Latine. Then faid the high pitelts of the Jetos to pilate, wite not king of the Jews : but that he faid, Jam king of the Jews. Pllate anlwered, what I habe watten, that I have written. Then the fouldiers when they had crucified Jelus, took his garments, and made four parts, to every fouldier a part, and allo his coat. The coat was without feam, wrought upon thorowout. They faid therefore as mong themfelbes, Let us not dibide it, but call lots for it who thall habe it, that the foripture might be fulfilled, faps ing, They have parted my raiment among them, and for niv coat did they call lots. And the fouldiers did luch things indeed. There flood by thecroffe of Jelus, his mother, and his mothers lifter, Bary the wife of Cleophas, and Bary Dagdalene. when Jelus therefore law bis mother, and the billiple whom he loved, flanding, he faith unto his mos ther, woman, behold thy fonne. Then faid he to the difet ple, Behold thy mother. And from that bour, the diffiple took her for bis own. After thele things, Jelus knowing that all things were now performed, that the ferip ture might be fulfiled, he faith, J thirdt. So there food a beffell by, full of bineger : therefoze they filled a spunge with bineger, and woond it about with hyllope, and put it to his month. As foon as Jelus then received the bis neger, be faid, It is finithed, and bowed his head, and gabe up the good. The Jews therefore becaufe it mas the preparing of the fabbath, that the bodies thould not remain upon the croffe on the fabbath day (fo; that fabbath

Eastereven.

fabbath day was an high day) belought pllate that their leas might be bloken, and that they might be taken bomn. Then came the fouldiers, and brake the legs of the first, and of the other which was crucified with him. 28ut when they cause to Jelus, and law that he was dead already, they brake not his legs : but one of the fouldiers with a fpear thruft him into the fide, and forth with there came ont blood and water. And he that law it, bare recoid, and his record is true. And be knoweth that he faith true, that ye might beleebe als fo. for thele things were done that the fcripture thould be fulfilled, De Chall not break a bone of bim. And again anos ther scripture latty, They thall look upon him whom they have perced, After this, Joleph of Arimathea (which was a difciple of Jelus, but lecretly for fear of the Jelus) belought pllate that be might take bolou the body of Jelus. And plate gave him litence. He came therefore and cook the body of Jelus. And there came alfo Brobemus (which at the beginning came to Jelus by night) & brought of myrche and aloes mingled together about an hundred pound weight. Then took they the body of Jelub, and woond it in linen clothes, with the odomes, as the manner of the Jews, is to bury. And in the place where he was crimied, there was a garden, and in the garden a new lepulchte, Weberein was never man taio. There laid they Jelus therefore becaule of the preparing of the labbath of the Jews, for the leputebre was nigh at hand.

HID. Easter even. # The epiftle. The control of the Will of Gob be to) that ye into a fact of the bash were may be buryed with him, is that, through y grave, into ye death of the bash were may be buryed with him, is that, through y grave, inter for Well doing, then for ebill doing: for to our joy ful Resurction, for his merits, as much as Christ bath once inffered for who dyeck is was buried, is vot again for innes, the full for the unjuit, to bring us to ut, thy son ferme low christ our Low. Amen. God, and was killed as pettainmer in the God, and was killed as pettaining to the 3 fleth, but was quickned in the spirit. In Which Spirit be also went and preached to the foiries that werein pulon which somtime had been bilobedient, when

64

the

The Collect.

Easter even.

the long fuffering of God was once looked for in the dayes of Roe, while the ark was a preparing: wherein a few, that is to fay, eight fouls were laved by the water, like as daptifime allo now labeth us: not the putting away of the fifth of the fleth, but in that a good conficience confenteth to God, by the refurrection of Jelus Chrift which is on the right hand of God, and is gone into heaven, angels, powers, and mights induced anto him.

The gospel.

S- March.27. 57.



hen the even was come, there came a rich man of Arimathea, named Joleph, which allo was Jelus difciple. He went unto Pilate, and begged the body of Jelus. Then Pilate commanded the body to be delivered. And when Joleph had taken the body, he wrapped it in a clean linen cloth, and laid tt in his new tomb, which he had hewen out even in the rock, and rolled a

great fione to the door of the fepulchie, and departed. And there was Bary Bagdalene, and the other Bary litting ober against the fepulchie. The next day that followeth the day of preparing, the high priefs and pharifees came together unto Bilate, laying, Sir, we remember that this deceiver lato while he was yet alive, After three dayes J will rife again. Command therefore that the fepulchie be made fure untill the third day, less disciples come and field him away, and fay unto the people, he is rifen from the dead : and the last errour thall be worse then the first. Huate faid unto them, De habe a watch: go your way, make it as fure as yetan. So they went and made the fepulchie fure with the watchmen, and fealed the flome.

<i>EASTER

EASTEK DA Y.

At morning prayer, in stead of the plah D come let us, et. thefe ANTHEMS fhall be fung or faid, #



Brill riling again from the dead, now dieth not: Rom: 6.9. death from henceforth hath no power apou bim. For in that he died, he died but once to put away finne : but in that be libeth, be libeth unto God. And fo like wile count your felbes dead unto fin, but libing unto God in Chill Jelus our Lozd.

Duit is rilen again, the first fruits of them that . Cor: 17:20. fleep. Ho; feeing that by man came beath, by man allo cometo the refurrection of the dead. Hoz as by Adam all men bo Die : Dby Chill all men thall & Glory be to the father, & to the Son: be refrozed to life. P

Answer beginning, is now keren statter werd method the obercome death, and opened unto us the gate of everlading life, we bumbly befeert thee that as by thy special grace prebenting us, thou doelt put infour mindes good belires: Soby thy continuall belp we may bring the lame to good effert, through Jefus Chait OUL IL. 01D, Wholibeth, Actignth white, & ytholy Ghost ever one God world whow and Amen. The epiftle.

Fye be rilen again with Chill, feek thole things Col. 3. 1. (a) which are abobe, where Chail litteth on the right hand of God. Set your affection on beas benly things, and not on earthly things. Joz

God. whenloever Chill (which is our life is hid with Chill in felf, then thall yee allo appear with him in glozy. Dottifie theretoje your earthly members, fornication, uncleannelle, umnaturali luft, ebill concupilcence, and cobetoninelle, which ts worthipping of tools : tor which things lake the wrath of Bod uleth to come on the childzen of unbelief, among whom ye walked fometime, when ye libed in them.

The The

1 Gr. F. T. # Christ our passcover u sacrificed for ns: Therefore Let w hetp ye Feast, not why told Leaven nor why told Leaven nor why the unlease of makier of wickedness; but why curlease vened bread of Sincerity, & Truth.

> All these Anthems are now set according to the new transle

Munday in Easter week.

The gospel

the first day of the labbaths came Mary Mag-Dalene early (when it was yet dark) unto the lepulche; and fait the flone taken away from the grabe. Then the ran and came to Simon Beter, and to the other difciple whom Jefusto bed, and faith unto them, They have taken alway the Lozo out of the grabe, & we cannot tell where they have laid bun. Beter therefoze went forth, and that other difciple, and came unto the levulobie. They ran both together, and that other difeiple bid out-run peter, and came firit to the lepulche. And when be had douped down, be law the linen dothes lping, vet went he not in. Then came Simon Peter follothe ing him, and went into the fepulthie, and fam the linen notheslie, and the napkin that was about his bead not ly ing with the linen clothes, but Wrapped together in a place by it felf. Aben went in allo that other difciple, which came firth to the lepulchie , and he fam fbeleebed : for as yet they knew not the fcripture, that he thould rife again from beath. Then the viciples went away again to their own home.

Munday in Easter week.

The Collect.

ALungbiy God, which through thy onely begotten S' Son Jelas Chill, balt obercome Death, & opened a unto us the gate of everlatting life, we humbly bes ns, thou boell put in our mindes good delires : lo by thy conthey ghost ever one God world we out cinnall belp we may bring the fame to good effect, through Telus Chill our Loio, Who libeth, Ardaneth with thet, and your For The Epiftle.

Eter opened his mouth, and laid, Of a truth I perceive that there is no reluce tof perlons with God : but in all people he that feareth bim.and worketb righteoulnelle, is accepted with him. De know the preaching that God fent unto the childzen of Ifrael, pzeaching veace

Act. 10.34.

And Amen.

S. John 20- 1

Munday in Easter week.

peace by Jelus Chrift, which is Low over all things, which preaching was publiched thorowout all Jewry (and began in Galilee, after the baptilme which John preached) how Bobanointed Jelus of Razareth with the boly Gholl , and with power : which Jefus went about boing good, and heals ingall that were oppielled of the debal: for God was with him. And we are witneffes of all things which he did in the land of the Jews, and at Jerufalen, whom they flew, and banged on tree. him Bod railed up the third day, and the wed him openly, not to all the people, but to us witnelles (cholen befoze of God for the fame intent) which did eat and drink with him after he role from death. And he commanded us to preach unto the people, and to tellifie that it is be which was ordained of God to be the Judge of the quick and the Dead. To him give all the prophets withelle, that through bis Pame wholoever beleeverb in him, chall receive remit Honoflinnes.

The Gofpel



Choid, two of his difciples went that lames. bay to a town called Emmans, which is from Jerulalemabout threefcore furlongs, and they talked together of all the things that had happened. And it chanced while they communed together and realoned, Jesfus himfelf drew neer, and went with them:

but their eyes were holden that they flouid not know him. And he faid unto them, what manner of communications are thele that ye have one to another, as ye walk, and are lad: And the one of them (whole name was Cleophas) andwered, and faid unto him, Art thou onely a firanger in Jerulalem, and halt not known the things which have chanced there in thele dayes : He faid unto them, what things: And they faid unto him, Of Jelus of Mazareth, which was a prophet, mighty in deed and word before God and all the people, and how the high priefis and our rulers delibered him to be condemned to beath

Tuelday in Easter. week

death, and have crucified him : but we truffed that it had been be which thould habe redeemed Ifrael. And as touching all thele things, to day is even the third day that they were done Dea, and certain women allo of our company made us alto= nied, which came early unto the lepalchie, and found not his body, and came, faying, that they had feen a billion of angels, which law that he was alube. And certain of them which were with as, went to the lepulchie, and found it even loas the women bablaid, but him they law not. And he faid unto them, D fools and flow of heart to belee be all that the prophets habe fpoken. Daght not Chill to habe laffer= ed thele things, and to enter into his glozy : And be began at Doles, and all the prophets, and interpreted unto them in all Scriptures which were wutten of him. And they biem nigh unto the town which they went unto, and he made as though be would have gone further, and they confirained him, faying, Abide with us, for it draweth towards night, and the day is farre palled. And he went in to tarry with them. And it came to palle, as he late at meat with them, he cook bread and bleffedit, and brake, and gabe to them. And their eyes were opened, and they knew bin: and he banifbed out of their light. And they faid between themfelbes, Did not our hearts burn within us, while he talked with us by the way, and opened to us the scriptures : And they role up the fame pour, and returned to Jerulalem, and found the eleben gathered together, and them that were with them, faying, The Low is rilen indeed, and hath appeared unto Simon. And they told what things were bone in the way, and how they knew him in breaking of bread.

¶ Tuesday in Easter week.

The Collect

Donne to die for our finnes, and to rife again for our infification : grant us is to put away the leaben of malite and withconelle, that we may

A Lmighty God, who through thy onely begotten alway son Jesus Christ hast overcome Death, & opened undo us yt gate of ever-lasting Life; wer humbly beseech ther, that as by thy special Grace preventing us thou doest put into our minds god hesives, so by the continual help were may bring y'same to good lifed, through Jesus Christ our Lord, who liveth & reigneth 2th Kee, & yt Holy Ghost ever one God, world what end. Amere.

Tuesday in Easter week.

alway ferbe thee in purcheffe of libing and fruth, through Telus Chrift our ILoto.

for The epifile.



Eemen and brethren, thudren of the generation Ad. 17. 26. of Abyaham, and wholoever among you fears s eth God, to you is this word of falbation lent. For the inhabiters of Berulalem, and their rub Lers, becaule they knew him not, not yet the bob ees of the prophets, which are read every fabbath day, they have fulfilled them in condemning him. And when they found no caule of death in him, yet delired they pllate to hul him. And when they had fulfilled all that were witten of bim, they took him down from the tree, and put him ina sepulchie. But God railed him again from death the third day, and he was feen many dayes of them which went with him from Galilee to Jerulalent, which are witnelles unto the people. And we declare unto you, bow that the promile ibbich was made unto the fathers, God bath fulfilled to their childzen,eben unto us, in that he railed up Jelus again, eben as it is written in the fecond plalm, Thou art my Donne, this day have I begotten thee. As concerning that he railed him up from death, now no more to return to corruption, be faid on this wile, The holy promiles made to Dabid, will I give faithfully unto you. wherefore he faith also in another place, Thou chalt not fuffer thy holy One to fee cou ruption. Noz Dabid (after that he had in his time fulfilled the will of God) fell on fleep, and was laid to his fathers, and faw corruption. But be whom God railed again, faw no cor ruption. We it known unto you therefore (ye men and brethen) that through this man is preached unto you forgive nelle of linnes, and that by him all that belee be are fultified from all things, from which ye could not be fultified by the law of Doles. Beware therefoze left that fall on you, which

is spoken of in the prophets, Behold ye delpilers, and wonder, and perilh ye: For 3 do a work in your dayes, which ye

thall not beleeve, though a man declare it unto you.

The

The i. Sunday after Easter.

The Gospel

S. Lab 2436.

Eas flood in the midit of his disciples, and faid m: Boto them, Peace be unto you: Itis I, fear not. But they were abached and afraid, and supposed that they had been a fpirit. And be faid unto then. why are ye croubled, and why do thoughts arile in your pearts : 18eholo my hands and my feet, that it is even I my feif: handle me, and fee: for a spirit hath no fleth and bones, as ye fee mee have. And when he had thus fpoken, he

thewed them his hands and his feet. And while they bes leeved not for fop, and wondred, be faid unto them, habe ye here any meat : and they offered hun a piece of a brolled filh, and of an honey-comb. And he took it, and did eat bes fore them. And he faid unto them, These are the words which I spake unto you, while I was yet with you : that all must be falfilled which were written of me in the law of Doles, and in the prophets, and in the plaims. Then opened he their wits, that they might understand the Serio tures, and faid unto them, Thus it is written, and thus it be bobed Chill to fuffer, and to rile again from death the third day, and that repentance and remilion of linnes though be pleached in his Mame among all nations, and mult begin at Jerufalem. And ye are witneffes of these things.

The first Sunday after Easter.

The Collect #

ILmighty Bod, which, et. (As at the Communion on Easter

The Epistle.



1. S. Job 5.4

2 Ll that is bom of God, obercometh the world. And this is the bictory that overcometh the world, even our faith. who is be that obercometh the world, but he that be leebeth that Jelus is the Sonne of Gode This Jelus Chull is he that came by water and blood: not by water onely, but by water and blood. And it

A Lonighty Father, who hast given this onely son to die the for our sing, by to vise again for our fustification : Grant He so to put away y' Lenven of malier, & wickednes, that were may alway serve thee in purches of living, & truth, through y merits of y' same thy Son Jesus Christ our Lord. Amen.

The ii. lunday after Easter.

is the spirit that beareth witnelle, becaule the spirit is truth. For there are three which bear record in heaven, the Father, the 1907d, and the holy Ghost, and these three are one. And there are three which bear record in earth, the spirit, and was ter, and blood, and these three are one. If we receive the witnelle of men, the witnelle of God is greater : for this is the witnelle of God which he tessified of his Sonne. He that beleeveth on the Sonne of God, hath the witnelle in himfelf: He that beleeveth not God, hath the witnelle in himfelf: He that beleeveth not God, hath made him a lyar, beraule he beleeveth not the record that God gave of his Son. And this is the record, how that God hath given to us eternall life, and this life is in his Sonne. He that hath the Son hath life, and be that hath not the Sonne, hath not life.



The gospel.

He same day at night, which was the john 2013 first day of the sabbaths, when the doors were that (where the disciples were allembled together for sear of the Jews) came Jelus and flood in the mids, and sab unto them, weate be unto you. And when he had so said, he thewed unto them his hands and his side. Then were the disciples giad when they saw the Low. Then

laid Jelus unto them again, Peace be unto you. As my father lent me, even fo lend I you allo. And when he had laid thele words, he breathed on them, and laid unto them, Receive ye the holy Gholt. Wholoevers linnes ye remit, they are remitted unto them, and wholoevers linnes ye retain, they are retained.

The fecond funday after Eafter.

The collect.



A may alwayes mole thankfully receive that his instantions will be the second s

Theii. funday after Easter.

incliniable benefit, and allo dayly endeabour our felbes to follow the blelled fleps of his molt holy life, through the fame Jelus Christ our Lozd. Amen.

The epiftle.

1. .Pct. 2.19.



His is thank worthy, if a man for conlatence toward God endure grief, and lufter wrong undelerbed. For what praile is it, if when ye be buffeted for your faults, ye take it patiently - But and if when ye do well, ye luffer wrong, and take it patiently, then is there thank with God: for bereunto berily were ye called. For Christ also fuffered for us, leaving us an example

that ye (hould tollow his fieps, which did no finne, neither was there guile found in his mouth, which when he was rebiled, rebiled not again: when he luffered, he threatned not, but committed the bengeance to him that judgeth righteoully. which his own left bare our finnes in his body on the tree, that we being delivered from finne, should live unto righteoulnelle, by whole stripes ye were healed. For ye were as theep going astray, but are now turned unto the thepherb and bithop of your fouls. Jesus The gospel.





trift faid, Jam the good thepherd. A good theps herd giveth his lite for the theep. An hired fers bant, and he which is not the thepherd (neither the theep are his own) feeth the woolf coming, and leabeth the theep, and fleeth, and the woolf

catcheth and leattereth the cheep. The hired ferbant fleeth, becaule be is an hired ferbant, and careth not for the cheep. Jam the good (depherd, and know my cheep, and am known of mine. As my Father knoweth me, eben fo know J allo my father : and J gibe my life for the cheep. And other cheep J habe which are not of this fold : them alfo mult J bring, and they chall hear my boite : and there chall be one fold, and one chepherd.

¶ The

Theiij.Sunday after Easter.

Who The Collect. Lmighty God which the well to all men that be in errour, the light of thy trueth, to the intent that grant buto all them that be admitted into the ferlowship of Chailes Religion, that they may elchew those chings that be contrary to their profession, and follow all fuch things as be agreeable to the fame, through our Lord Jelus Chalt. Amen.

The Epistle.



Carely beloued, J beleech you as firangers 1,Per. 11. and Pilgrims, abstaine from flechly lufts, which fight against the soule, and see that ve have honelt conversation among the Gene tiles, that whereas they backbite you as euill doers, they may fee your good Works, and praile God in the day of vilitation. Sub-

mit your felnes therefore every man for the Lords fake, whe ther it be buto the Tking, as buto the chiefe head, either buto Rulers, as buto them that are fent of him for the punifoment of each doers, but for the land of them that doe well. For lo is the will of God, that with well-boing yee may flop the mouthes of foolish and ignorant men, as free, and not as has ning the liberty for a cloake of maliciouinelle, but even as the lernants of God. Honour all men : Loue brotherly fellows Qip: Feare God: honour the King.

The Gospel.



Elus faid to his difciples, After a while lok. 16. 18. ve thall not lee mee, and againe after a ivhile ye thali fee mee: for J goe to the Father. Then laid fome of his disciples betweene themselves, what is this that he laith buto bs, After a while pee thall not see mee, and againe after a while yee thall fee me, and that J go to the Father: They faid therfore, what

is this that he faith, After a while : we cannot tell what hee faith. Jefus perceined that they would alke him, and faid bnta

* who alone canst order y fun: ruly wills, & affections of sinful Men;

i form iopes are to befound, through there be fired, whereas true

5. Im. 1, 17.



The Episite. **Uery good gift**, and enery pertect gift is from aboue, and commeth bolone from the Father of lights, with whom is no bariablenelle, neither thadow of change. Df his owne will begate hee bs with the word of trueth, that wee thould bee the first fruits of his creaintes. Wherefore deare brethren, let enery man be twift to heare, flow to fpeake, flow to wrath: for the wrath

of man worketh not that which is righteous before God. Wherefore lay apart all filthinelle, and superfluity of malice outnelle, and receive with meeknelle the word that is grafted in you, which is able to fave your foules.

The

Theiiij.Sunday after Easter.

botto them, De enquire of this between your felues, becaufe J faio, After a whue yee thail not fee mee: and agame, After a while ye thall fee me. Tereiy, berely I fay botto you, De thall weepe and lament, but contrativite the would thall reioyce. Dee thall fourow, but your fourow thall be turned into ioy. A woman when thee travelleth bath fourow, because her youre is come: but alloon as the is delivered of the childe, the remembreth no more the anguith, for ioy that a man is borne into the would. And yee now therefore have forrow : but I will fee you againe, and your bearts thall reioyce, and your ioy thall no man take from you.

• The fourth Sunday after Easter.

The Collect. HEmighty God, Which doel make the mindes of A all faithfurtures to be of one will, grant but o thy

propile, that they may love the thing which thou commandelt, and delive that which thou doelt promile, that among the fundry and manifold changes of the

The fift funday after Easter.

Thegospel.



Eins laid unto bis bliciples, Row go J my way to him that lent me, and none of you john 16.5 asketh me whither J go : but becaule J have faid fuch things unto you, your hearts are full of forrow. Reberthetelle, Itell routhe truth, It is expedient for you that I go away. For if I go not away, that Comforter will not come unto you: but if I bepart, I will

send him unto you. And when he is come, he will rebuke the would of lin, and of righteon inelle, and of judgement. Of lin, becaule they beleeve not on me. Df righteouluelle, becaule J go to my Kather, and ye thall fee me no moze. Df judgement, because the prince of this world is judged already. I have yet many things to lay unto you, but ye cannot bear them a way Howbeit, when he is come, which is the Spirit of now. truch, he will lead you into all truth. He chall not speak of himfelf, but what loeber he thall hear, that that he speak, and he will their you things to come. He thall glosifie me, for he chall receive of mine, and chall the wunto you. All things that the Father hath are mine: therefore faid J unto you, that he hall take of mine, and thew unto you.

The fift funday after Easter.

The collect.

Brand Did from whom all good things do come, grant us thy humble ferbants, that by thy holy infpiration, we may think those things that be good, and by thy mercifull guiding may perform the fame, through our Lozo Jelus Chall. Amen.

The cpille.



Ee that ye be doers of the word, and not hears Jam. 1.23. ers onely, deceiding your own feldes. Rot it any manhear the word, and declareth not the fame by his works, he is like unto a man bes holding his bodily face in a glatte: For alloon as he hach looked on hundelf, he goeth his way, and fop aetteth

The fift lunday after Easter.

getteth immediatly what his falhion was. But wholo look eth in the perfect law of libertle, and continueth therein (if he be not a forgetfull hearer, but a doerof the worke) the fame thall be happy in his deed. If any man among you feem to be debout, and refraineth not his tongue, but deceideth his own heart, this mans debotion is in dain. Pure debotion, and undefiled before God the Father, is this, to bill the father leffe and who win their adderlity, and to keep himfelf unfpotted of the World.

5. Joh. 16.23



The gospel. Truy, berily J say unto you, nehatloever ye ask the Kather in my Rame, he will give it you. He there o have ye alked nothing in my Rame. Alk, and ye shall receive, that your joy may be full. These things have I spoken unto you by proverbs. The time will come, when I shall no more speak unto you by proverbs, but I shall shew pour plainly from my Father. At

that day thall yealt in my Rame. And I fay not unto you. that I will fpeak unto my Father for you : for the Father himfelf lobeth you, becaule ye have lobed me, and have belee bed that I came out from God. I went out from the Father, and came into the would. Again, I leabe the world, and go to the father. Dis difciples faid unto him, Lo, now thou talkell plainly, and speakelino proberb. Row are we fure that thou knowed all things, and needed not that any man thould alk thee any quefilon, therefore beleeve we that thou camelt from God. Jelus anlwered them, Row ye bo belecbe : behold, the hour draweth nigh, and is already come, that ye thall be frattered every man to his own, and thall leave me aloue : And yet am I not alone, for the father is with me. Thele words habe I fpoken unto you, that in me ye might have peace, for in the world thall ye have tribulate on : 18 ut be of good cheer, I habe obercome the world.

¶ The

The alceniion day.

The collect.

WRant, we beleech thee, Almighty God, that like as we do beleeve thy onely begotten Sonne our Lord Jesus Christ we to have alcended into the heavens: So we may allo in heart and minde thither alcend, and with him continually owel, who liveth and reigneth with thee and the holy Shou, one God world without end. Amen.

for The epifile.



A the former treattle, dear Theophilus, Adding we have spoken of all that Jelus began to bo, and teach, until the day in which he was taken up, after that he through the holy Sholl had given Commandments unto the apolles, whom he had chosen, to whom also he chewed himself alive after

his pallion, (and that by many tokens) appearing unto them fourty dayes, and speaking of the kingdom of God, and gas thered them together, and commanded them that they bould not depart from Jerulalem, but to wait for the promile of the Rather, whereof (laith be) yee habe beard of me. Roz John truely baptized with water, but ye thall be baptized with the holy Tholt after thele lew dayes. When they therefore were come cogether, they alked of hun, laying, Lozd, wilt thou at this time reftoze again the kingbom to glrael: And be faid unto them, It is not for you to know the times or the fealons, which the Father bath put in his own power. But re Chall receive power after the boly Gholt is come upon you: and ye (hall be Witneffes unto me, not onely in gerulalem, but allo in all Jury, and in Samaria, and even unto the worlds end. And when he had fpoken thefe things, while they beheid, he was taken up on high, and a cloud received him up out of their light. And while they looked febfaftly up toward heaven as he went, behold, two men flood by them in white apparell, which allo faid, De men of Galilee, why fland ye gazing up into beaben: This fame Jefus which is taken up from you into heaben, thall to come, eben ag ve habe feen bim go into beaben.

₿3

Sunday after ascension day.

The gospel.

S. Mar, 16.14



Elus appeared unto the eleben as they fate at meat, and call in their teeth their unbelief and hardnelle of heart, becaule they beleebed not them which had feen that he was rifen again from the dead. And he faid unto them, Go ye into all the world, and preach the golpel to all creatures: He

that beleeveth and is baptized, (hall ve faved: but he that beleeveth not, (hall be damned. And these tokens (hall follow them that beleeve: In my Name they (hall call out debils, they (hall speak with new tongues, they (hall dive away serpents, and if they doink any deadly thing, it (hall not hurt them: they (hall lay their hands on the lick, and they (hall recover. So when the Low had spoken unto them, he was received into heaven, and is on the right hand of God. And they went forth, and pleathed every where, the Low working with them, and confirming the word with miratles following.

¶ Sunday after ascension day.

The collect. who

Soot the King of glozy, which hall exalted thine onely Sonne Jelus Chrill with great triumph unto thy kingdom in heaben : we beleech thee leabe us not comfoztlelle, but feud to us thine holy Sholt to comfozt us, and exalt us unto the fame place whis ther our fabiour Chrill is gone befoze, who liveth and reigneth with thee, the Holy Ghost one God world whow end. Amen. The cpille.

the end of all things is at hand. 25e ye theres fore fober, and watch unto prayer. But abobe all things, have fervent lobe among your felves: for lobe thall cover the multitude of finnes. 25e ye harberours one to another without grunging. As every man hath received the gift, even to minister the fame one to another, as good misnifters

1. S. Pet. 4.7.

VV hitfunday.

nillers of the manifold graces of God. If any man speak, let himtalkas the words of God. If any man minifler, let him boit, as of the abilitie which God minufreth to him that God in all things may be glozified through Jelus Chrift, to whom be praile and dominion for ever and ever. Amen.



Ben the Comfoster is come, whom joh 15.26. I will lend unto you from the Fas ther, (eben the Spirit of Truth, which proceedeth of the Father) he chall teltifie of me, and ye chall bear witnelle allo, becaule ye have been with mefrom the beginning. Thele things have I laid unto you, becaule ye thould not be of fended. They Chall ercommunb cate you, yea, the time thall come,

that wholoever killeth you, will think that he both God ferbice. And fach things will they bo unto you, becaufe they have not known the Hather, neither yet me. But these things have I told you, that when the time is come, ye may remember then that I told you.



VVhitfunday.

The collect.



D Dx which as upon this day hall taught the bearts of thy faithfull people by the lending to them the light of thy boly Spirit : Grant us by the fame Spirit to habe a right judgement in all # things, and evermore to rejoyce in his boly com> fort, through the merits of Chill Jelu our Sabiour, whole betb and reigneth with thee, in the unity of the fame Spirit, one God would without end. Amen.

\$ 4.

X who agat this time didst teach

VVhitlunday.

For The epifile.





Sugar Ben the fifty dates were come to an end, they were all with one accord together in one place, and fuddenly there came a found from beaben, as it had been the coming of a michty winde, and it filled all the houle where they fate. And there appeared unto them cloben tongues, like as they had been of fire,

and it fate upon each of them, and they were all filled with the holy Ghoft, and began to fpeak with other tongues. eben as the fame Spirit gabe them utterance. Then were owelling at Jerulalem, Jews, debout men, out ofebery nas tion of them that are under headen. when this was noted about, the multitude came together, and were altonied, be= caule that every man heard them fpeak with his own lanquage. They wondted all, and marbelled, laying, among themleibes, Bebold, are not all thele which lyeak of Gali lee: And how bear we every man bis own tongue where in we were boin : parthians, and Dedes, and Clamites. and the inhabiters of Delopotamia, and of Jury, and of Cappadocia, of Pontus, and Alia, Phygia, and Pamphylia, of Egypt, and of the parts of Libya, which is belide Tyiene, and frangers of Rome, Jews and polelites, Cretes and Arabians, we have heard them fpeak in our own tonques the great works of God. The gospel.

5. Joh. 14. 15.



Elus laid unto his bilciples, If ye lobe me, keepmy commandments, and J will play the Pather, the thal give you another Comforter, that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive, becaufe the word feeth him not, neither knoweth him : but ye know

bim for be owellet b with you, and thall be in yon. I will not leabe you comfostlelle, but Will come to you. Det a little while. and the world feethmeno more, but ye feeme : for I libe, & ye thall libe. That day thall ye know that Jaminmy Father, and you in me, and I in you. He that bath my command ments.

Munday in whitfun-week.

ments, and keepeth them, the fame is he that lobeth me. And be that loveth me thatbe loved of my Father, and I will love him, and will thew mine own felt unto him. Judas faith unto him (not Judas Plariot) Lozd, what is done that thou wit thew they felf unto us, and not unto the world : Jelus anfwered and faid unto bim, Ifa man lobe me, be wil keep my fayings, and my Father Will lobe him, and we will come mto him, and dwell with him. He that lobeth me not, keep eth not my fayings. And the Word Which ye bear, is not mine, but the Fathers which lent me. Thele things habe I fpoken unto you, being yet prelent with you : but the Comforter which is the holy Ghoa, whom my Father will tend in my Rame, he chall teach you all things, and bring all things to your remembrance, whatloeber 3 habe lato unto you. Peace I leave with you, my peace I gibe unto you: not as the would giverb, gibe I unto you. Let not your hearts be grie bed, neither fear. De habe beard bow J faid unto you, J go and come again unto you. It ye lobed me, ye would berily reforce, becaule I faid, I go unto the Father : for the Father is greater then J. And now habe J chetted you befoje it come, that when it is come to palle, ye might belee be. Bereafter will I not talk many words unto you: for the prince of this world cometh, and hath nonght in me, but that the world may know that J love the Father. And as the Father gabe me commandment, even to do 3.

Munday in Whitfun-week.

The collect.

(DD, which as upon this day hall thught the hearts of the factor of the

For The epiftle.



Ben peter opened his mouth, and laid, Df a Adero.14 truth J perceive that there is no respect of perfons with God: but in all people, he that feateth him, and worketh righteoulnelle, is accepted with him. De know the preaching that God fent unto the childzen of Ilrael, pzeaching peace by

G Od, who as at this time didst teach ye hearts of **Itlus** I thy faithful people by yesending to them ye light of thy Holy Spirit; Grant us by yesame Spirit to have a right judge: ment in all things, severmore to rejoyce in his Holy comfort, Brough yt merits of Christ Jesusour Saviour, who liveth, By reigneth with ther in y' unitie of yt same Spirit one God word wthout end. Amen.

Munday in whitfun-week.

Jefus Chall, which is Lord over all things. which preach ing was publiched thozowout all Jury, and began in Galilee after the baptilme which John preached, how God anoint ed Belus of Razareth with the boly Ghoft, and with power. which Jefus went about boing good, and healing all that were oppreffed of the devill : for God was with him. And we are withelles of all things which he did in the land of the Jews, and at Jerulalem : whom they flew and hanged on atree : him God railed up the third day, and the wed him os peniy, not to all the people, but unto us witneffes (tholen be= foze of God for the lame intent) which did eat and brink with him after be role from death. And he tomanded us to preach unto the people, and to tellifie that it is be which was orbains ed of God to bethe Judge of quick and dead. Lo bim gibe all the prophets witnelle, that through his Mame wholoes ber beleebeth in him, thall rereibe remifion of finnes. while Peter pet spake thele words, the holy Gholt fell on all them which heard the pleaching. And they of the circumcilion which beleeved, were altonied, as many as came with peter, because that on the Gentues allo was thed out the gift of the boly Ghoft: For they heard them fpeak with tongues, and magnifie Bob. Then anfibered Beter, Can any man forbio water, that these thould not be baptized, which have received the holy Thoft as well as we : And be commanded them to be baptized in the Rame of the Lozo. Then prayed they bim to tarry a few dayes.

5. Joh 3. 16.



The golpel. D God lobed the world, that he gave bis onely begotten Sonne, that who loever beleevethin him, chould not per rich, but have everialting life. For God fent not his Sonne into the world, to condemn the world, but that the world through him might be laved. We that beleeveth on him, is not condemned. But he that beleeveth not, is condemned already, because he hath not

beleeved in the Rame of the onely begotten Sonne of God. And

Tuelday in whithun week. 💊

And this is the condemnation, thatlight is come into the world, and man loved darknelle more then light, becaule their deeds were evill. For every one that chill doth, hateth the light, neither conseth to the light, left his deeds thould be reproved. That he that doth the truth, cometh to the light, that his deeds may be known, how that they are wrought in God.

Tuefday in whitfun week.

The collect.#

The which as upon this day hall taught the hearts of which there in y' Unitie of y'some Spirit one for the faithfull, for As upon which unday.

For The epiftle.

heard fay that Samaria had received the word heard fay that Samaria had received the word of God, they fent unto them Peter and John, which when they were come down, prayed for which when they might receive the poly Ghoft. For as yet he was come on none of them, but they were baptized onely in the Plame of Chrift Jefu. Then taid they their hands on them, and they received the holy Ghoft.

The gospel.



Erily, berily **I** lay unto you, he that en.s. treth not in by the door into the theep, lok 10.1. fold, but climbeth up fonce other way, the lame is a thief and a murderer : but he that entreth in at the door is the thepherd of the theep : To him the pop ter openeth, and the theep hear his boice

and he calleth his own theep by name, and leadeth them out. And when he hath fent forth his own theep, he go eth before them, and the theep follow him, for they know his botte. A firanger will they not follow, but will flee from him: for they know not the botte of firangers. This proberd spake Jelus unto them, but they understood not

the God, who as at this time didit teach: is hearts of thy faithful people by sending to them ye light of thy Holy Spirit; Grant us by y's same Spirit to have a right judgement in all things, & even more to verioyee in his holy Comfort, through y' merits of Christ I sur our Saviour, who liveth, & reigaeth that the in y' Unitie of y' same Spirit one

Trinity funday.

not what things they were which be fpake unto them. Then faid Jelus unto them again , Clerily , berily J fay unto you, J ant the boor of the theep. All , eben as many as came be fore me, are theebes and murberers, but the fbeep bid unt bear them. I am the booz, by me if any enter in, be than be fafe, and thall go in and out, and finde pallure. A thief conneth not but for to fleat, kill, and deftroy. Jam come that they might babelife, and that they might habe it more abunbantiy.

Trinity funday.

The collect.

who Unighty and everlating God, which half given unto us thy ferbants grace, by the confession of a true faith to acknowledge the glozy of the eternan Trinitie, and in the power of the Dibine Daieflie to mosthip the Unity : we beleech thee, that through the fled falmelle ofehis faith, we map ebernioze be befendes from all abberlicies, which thelt and reignelt one Bod world Without end. Amen.

Revel. A. I

* thou would theep us sted fast in



For The epiftle. fter this I looked, and behold, a booz was open in heaben, and the first boice which I heard, was as it were of a trumpet talking with me, which faid, Come up hither, and I will thew thee things which must be fulfilled bereafter. And immediatly J was in the lpis rit, and behold, a feat was fet in heaben, and one fate on the feat. Andbe

that fate, was to look upon, like unto a fasper flone, and a fardine flone. And there was a rainbow about the feat, infight like unto anemerald. And about the leat were four and twenty feats, and upon the feats four and ewentie elders litting, clothed in white raiment, and had on their heads crowns of gold. And out of the feat proceeds ed lightnings and thundling, and boltes. And there were

Trinity funday.

were leven lamps office burning before the leat, which are the leven spirits of God. And befoze the feat there was a fea of glaffelike unto Chypitall, and in themioft of the leat, and round about the feat, were four bealts full of eyes before and behinde. And the firit bealt was like a lion, and the ferond bealtlike a calf, and the third bealt had a face like a man , and the fourth bealt was like a flying eagle. And the four bealts hadeach of them fir wings about him, and they were full of eres Within. And they did not reft day neither night, faping, Boly, holy, holy, Lord God Almighty, which was , and is, and is to come. And when thole bealts gabe gloip, and ho nour, and thanks to him that fat on the throne (which libeth for ever and ever) the four and twenty elders fell down before him that lat on the throne, and worthipped him that is bethfozeber, and call their crowns befoze the throne, laying, Thou art worthy, D Lord our God, to receibe glory , and honour, and power, for thou hall created all things, and for thy wils fake they are, and were created.



The gospel.

Here Wasaman of the Bharilees, John 3.1. named Aicodemus, a ruler of the Jews. The lame came to Jelus by night, and laid unto him, Radz bi, we know that thou art a teach cr come from God, for no man could do luch miracles as thou doz eft, except God were with him. Jelus answered, and laid unto him, Uerily, berily J fay unto thee, Excepta man be bom from

abobe, he cannot lee the kingdom of God. Ricodemus faid unto him, How can a man be boan when he is old : Can he enter into his mothers womb, and be boan againe Jelus anlwered, Aerily, berily I fay unto thee, Ercept a man be boan of water and of the lpirit, he cannot enter into the kingdom of God. That which is boan of the flech is flech: and that which is boan of the lpirit is spirit. Parbell not thou that I faid

unto

The i. lunday after Trinity.

unto thee, Pe muß be boin from abobe. The winde bloweth where it lifteth, and thou heareft the found thereof, but thou cauft not tell whence it cometh, nor whither it goeth: to is every one that is boin of the lpirit. Micodemus andwered, and laid unto him, How can thele things be: Jelus andwere ed and faid unto him, Art thou a maller in Firael, Eknoweth not thele things: Aerdy, berdy J fay unto theo, we speak that we know, and telufie that we have seen, and ye receive not our witnelle. If J have told you earthly things, and ye beleeve not, how thall ye beleeve if J tell you of heavening things: And no man alcendeth up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Poles lift up the ferpent in the wildernesse, even so must the Son of man be lift up, that wholeever bes leeveth in him, perith not, but have everlafting life.

The first funday after Triniry.

The collect. put their

the fully accept our prayers: and becaule the weak nelle of our mostall nature can be no good thing without the grant us the help of thy grace, that in keeping of thy commandments we may please the both in will and deed, through Jelus Chail our Lozd. Amen.

Theepille

L. S. Joh 4.7.



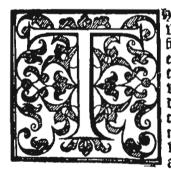
Early beloved, let us love one another, for love cometh of God, and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love. In this appeareth the love of God to us-ward, be cause that God lent his onely begotten Son

into the world, that we might live through him. Heres in is love, not that we loved God, but that he loved us, and fent his Son to be the agreement for our fins.

The j. Sunday after Trinity.

finnes. Dearely beloued, if God foloued bs, wee ought alfo one to love another. Roman hath leen God at any time. If we love one another, God dwelleth in bs, and his love is perfect in bs. Dereby know we that we dwell in him, and hee in bs, becaule hee hath giuen bsof his Spirit. And wee haue feen, and doe tellifie, that the father fent the Sonne to be the Sautour of the world. Wholoever confelleth that Jelus is the Sonne of God, in hint dwelleth God, and hein God. And we have known and beleeved the love that God bath to bs. God is lone, and hee that dwelleth in love, dwelleth in God, and God in him. Berein is the love perfect in bs, that wee Chould trutt in the day of indgement: for as beis, even to are we in this world. There is no feare in lone, but perfect loue catteth out feare : forfeare hath painfulnelle. He that feareth, is not verfect in loue. me loue bim, for he loued be firit. If any man fay, J loue God, and yet hateth his brother, he is a liar. For yow can be that loueth not his brother whom hee bath feen, love God whom he hath not feen : and this command= ment haue we of hun, that he which loueth God, thould loue his brother allo.

The Gospel.



here was a certaine rich man,^{S. Luke 16.} which was clothed in purple and fine white, and fared delicioully every day. And there was a certaine begger named Lazarus, which lay at his gate full of lozes, defiring to bee refreshed with the crumbes which fell from the rich mans board, and no man gaue buto him: The dogs came allo, and licked his lozes. And it foztu-

ned that the begger died, and was carried by the Angels into Abrahams bolome. The rich man allo died, and was buried. And being in hell in torments, hee lift op his cyes, and law Abraham afarre off, and Lazarus in his bolome, and hee cryed, and laid, Father Abraham, haue mercie on me, and

fend

The ij. Sunday after Trinity.

fend Lazarus, that he may dip the tip of his finger in water. and coole my tongue, for 3 am tozmented in this flame. But Abzahanilaid, Sonne, remember that thouin thy life time receivedit thy pleasure, and contrarivile Lazarus received paine: but now he is comforted, and thouart punifhed. Beyond all this, between bs and you there is a great space fet. fo that they which would goe from hence to you cannot, net ther may come from thence to bs. Then he faid, I play thee therefoze father, lend him to my fathers houle, (for Thaue fine brethren) for to warne them, left they come allo into this place of tozment. Abzaham faid bnto him, They have De les and the prophets, let them heare them. And he faid, Ray father Abzaham, but if one come buto them from the dead, they Will repent. He faid buto him, If they heare not Doles and the Prophets, neither will they beleene, though one rife from death againe.

* O Loved, who never failest to help, & govern them, whom those dost bring up in thy stedfast frare, & love: Keep wi, wer beseech the, under the protection of thy good providence, & make wi to have a perpetual frare, & Love of thy holy Name & through Jesus Christ our Lord. Amen.

The ij. Sunday after Trinitie.

The Collect. 🗶

Did, make by to have a perpetual feare and lone of thy holy Rame, for thou neuer failelf to belpe and governe them Whom thou doelf bying bp in wroth thy fledfall love. Grant this, st.

The Epistle.

1. **S.**loh.3.13.



Aruell not, nip brethren, though the world hate you. were know that were are translated from death but o life, becaule we love the brethren. De that loueth not his brother, abideth in death. wholoever hateth his brother, is a manslayer. And ye know that no mans slayer hath eternall life abiding in him. Hereby perceive were love, because here gaue his life for bs, and were ought to

give our lives for the brethren. 28 ut wholo hath this worlds good, and leath his brother have neede, and thuiteth by his compation from hun, how dwelleth the love of God in him e

The ii. funday after Trinity.

Dy babes, let us not lobe in word, neither in tongue: but in beed and beritie. Hereby we know that we are of the beritie, and can quiet our hearts before him. For if our heart conbern us, God is greater then our heart, and knowleth all things. Dearly beloved, if our heart condemu us not, then have we trulk to God-ward, and whatloever we alk, we recribe of him, because we keep his commandments, and bo those things which are pleasant in his fight. And this is his commandment, that we beleeve on the Rame of his Sonne Jelus Christ, and love one another as he gave commandment. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, even by the Spirit which he bath given us.

The gospel.



Certain man ordained a great lap-, Luke 14. per, and bade many, and lent his 16. lerbant at lupper time, to lay to them that were bidden, Come, for all things are now ready. And they all at once began to make excule. The first faid unto him, T babe bought a farm, and J mut needs go and see it, J pray thee habe me erculed. And another

laid, J have bought five yoke of oren, and J go to probe them, J pray thee have me exculed. And another laid, J have married a wife, and therefore J cannot come. And the ferbant returned, and brought his matter word again therof. Then was the good-man of the houle displeased, and faid to his ferbant, Go out quickly into the fireets and quarters of the citie, and bring in hither the poor and feeble, and the balt, and blinde. And the ferbant laid, Lord, it is done as thou halt commanded, and yet there is coom. And the Lord faid unto his ferbant, Go out into the high wayes and hedges, and compell them to come in, that my houle may be filled. For J say unto you, that none of these men which were bose den, thall talk of my supper.

Theiii. funday after Trinity.

through Jelus Chrift our ILord. Amen.

The collect. Did, we befeech thee mercifully to hear us, and unto

whom thoy halt giben an heartle delire to play, grant that by thy nightie aid we may be befended

X & comforter in al dangers, & adversi:

1. S.Pet. 5.5.

0

The epiftle. Ubmit your feldes every man one to ano ther, anit your felbes together in lowlineffe of minde : for God reutleth the proud , and gibeth grace tothe humble. Submit your leives therefore under the mightle hand of God, that he may eralt you when the time is come. Call all you care upon bim, foz be

grant, vt wto

carety for you. Beiober, and watch : for your adberlary the bebill, as a roaring lion walketh about, leeking whom be may debour : whom relif fledfaffin the faith, knowing that the fame afflictions are appointed unto your brethren that are in the world. But the God of all grace, which hath called us unto his eternali glory by Chult Delus, chall his own felf (af ter that ye habe fuffered a little affliction) make you perfect, fettle, firength and ftablifh you. To him be glozy and domi nion fozeber and eber. Amen.

The gospel.

5. Luk. 15.1.



Hen relocted unto him all the Dub licanes and finners, for to hear And the Pharifees and bin. Scribes murmured , laying, De received) linners, and cateth With them. What he put forth this pap rable unto them, faying, what man among you, habing an hun Died theep (if beloke one of them) doth not leade ninetie Enine in the Wildernelle, and goeth after that

which is loft, untill he finde it: And when he hath found it, pe layeth it on his floulders with foy : and affoon as he cometh home,

The iiii.funday after Trinity.

bome, he called together his lobers and neighbours, faving unto them, Rejoyce Withme, for I have found my fleep which was loft. I fay unto you, that like wife foy thall be in beaben over one finner that repenteth, more then over nine= tie and nine just persons which need no repentance. Either what woman having ten groats (If the lole one) doth not light a candle, and liveep the houle, and leek diligently till the finde it : and when the hath found it, the calleth her lobers and her neighbours together, faying, Refoyce with me, for J habe found the groat which J lott. Likewife J lay unto you, thall there be joy in the prefence of theangels of God, over one finner that repenteth.

The fourth funday after Trinity.

The collect.

Do the protectour of all that truff in thee, without whom nothing is firong, nothing is holy : encrease and multiply upon us thy mercy, that thou being our ruler and guide, we may to patte thosow things temporall, that we finally lofe not the things eternall: Grant this, heabenly Father, for Jelus Challs lake our 11.020. Amon.

The epiftle.



ance of our bodies.

Suppole that the afflictions of this life are Rom 8.13 anot worthy of the glory which thall be thems ed uponus. For the fer bent delire of the crease ture abideth, looking when the fons of God hall appear, becaule the creature is fubbued to banity against the will thereof, but for his will which bath fubdued the fame in hope. For the fame creas ture thall be delibered from the bondage of corruption, into the glozious libertie of the fonnes of God. for we know that ebery creature groaneth with us allo, and trabelleth in pain, even unto this time: not only it, but we allo which have the first fruits of the Spirit, mourn in our felbes allo, and idait for the adoption of the children of God, even the deliver-

3 2

The v. funday after Trinity.

S. Lak, 6.36.

Church

1 S.Pet.3.8.

The golpel.



e ve mercifuil, as your Father allo is mercifuil. Judge not, and ye thall not be indged. Condemn not, and ye thall not be condemned. Forgibe, and ye thall be forgiben. Gibe, and it thall be given unto you: good meafure, and preffed down, and thaken together, and running over thall men give into your

boloms. For with the fame mealure that ye mete withall, thall other men mete to you again. And he put forth a limite tude anto them, Can the blindelead the blinde : Do they not both fall into the ditch : The diftiple is not above his Das fler. Every man thall be perfect, even as his Paffer is. why feelt thou a mote in thy brothers eye, but confiderell not the beam that is in thine own eye : Either how can thou fay to thy brother, Brother, letme pull out the mote that is in thine eye, when thou feelt not the beam that is in thine own eye; full, thou hyporrite, call out the beam out of thine own eye, then that thou fee perfectly to pull out the mote that is in thy brothers eye.

¶ The fifth funday after Trinity.

The collect.

Rant Lord, we beleech thee, that the courle of this world may be fo peaceably ordered by thy gobernance, that thy congregation may forfully ferbe thee in all godly quietnelle, through Jelus Chull our Lord.

The epiftle.



e you all of one minde, and of one heart, lobe as biethien, be pitifull, be curteous, (meek) not rending ebill for ebill, or rebuke for rebuke: but contraribile bleffe, knowing that ye are thereunto called, eben that ye thould be beirs of the bleffing. For he that doth long

after life, and lobeth to fee good dayes, let bin refrain

big

The v. funday after Trinity.

his tongue from evil, and his lips that they speak no guile. Let him elchew evil and do good, let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers. Again, the face of the Lord is over them that do evil. Poreover, who is he that will harm you, if ye follow that which is good e Pea, happy are ye if any trouble happen unto you for righteous fake. Be not ye ascald for any terrour of them, neither be ye troubled, but fanctifie the Lord God in your hearts.

The golpel.



T came to passe, that when the, lakes.1 people preased upon him to hear the word of God, he shod by the lake of Genezareth, and faw two hips stand by the lakes side, but the fishermen were gone out of them, Ewere washing their nets. And beentred into one of the chips (which pertained to Simon) and prayed him that he would thrult out a little from the land. And be

fate down and taught the people out of the chip. when he had left speaking, he said unto Simon, Launch out into the deep, and let sip your nets to make a draught. And Simon answered, and said unto him, Master, we have laboured all night, and have taken nothing: nederthelest, at thy commandment I will look forth the net. And when they had so done, they inclosed a great multime of siches. But their net drake, and they beckned to their sellows which were in the other thip, that they should come and help them. And they came and filled both ships, that they sum again. When Simon Peter saw this, he fell bown at Jesus knees, laying, Lord, go from me, for Jama unfull man. For he was assissionied, and all that were with him at the draught of fiches which they had taken 1 and to was I 3

The vi. funday after Trinity.

allo James and John the sonnes of Zebedee, which were partners with Simon. And Jelus laid unto Simon, Fear not, from hencesorth thou Mait catch men. And they brought the thips to land, and for look all, and followed him.

The vi. funday after Trinity.

The collect.

D D which hall prepared to them that lobe thee, fuch good things as palle mans underflanding, poure into our hearts fach love towards thee, that we lobing thee mal things, may obtain thy promiles, which erceed all that we can defire, through Jelus Chult our Lord. Amen.

The epiftle.

Rom. 6. 3.



Row ye not, that all we which are baptized in Jelus Chill, are baptized to die with him is we are buried then with him by baptilme for to die, that likewile as Chill was railed from death by the glory of the Father, even to we allo thould walk in a new life. For if we be grafted in death like unto him, even to thall we be partakers of his boly Refurrents

ou: knowing this, that our old man is crucified with him alfo, that the body of finne might utterly be defiroyed, that benceforth we thould not be fervants unto finne. For he that is dead is jultified from finne. wherefore if we be dead with Chriff, we beleeve that we thall alfolive with him: Knowing that Chriff being railed from death, dieth no more, death hath no more power over him. For as touching that he died, be bied concerning finne once: and as touching that he liveth be liveth unto God. Likewife confider ye alfo, that ye are dead as touching finne, but are alibe unto God through Jefus Chriff our Lord.

The vii. funday after Trinity.

The gospel.

Elus faid unto his difciples, Ercept pour Mar. 5.10. righteousnelle exceed the righteousnelle of the feribes and Pharifees, ye cannot enter into the kingdom of headen. De babe heard that it was faid unto them of old time, Thou thalt not kill: wholoeber killeth. thall be in Danger of judgement. But I fay unto

you, that wholoever is angry with his brother unabbiledly, thall be in danger of judgement. And wholoeber latth unto his brother, Racha, chall be in danger of a councill : 18 ut 10 bos foever laith, Thon fool, chall be in danger of bellare. There foze if thou offered thy gift at the altar, and there remembereff that thy blother bath ought against thee, leave there thine offering before the altar, and go thy way first and be reconciled to thy brother, and then come and offer thy gift. Agree with thineadverlary quickly, whiles thou art in the way with him, leftatany time the advertary deliver thee to the judge, and the judge deliver thee to the minister, and then thou be call into pillon. Merily J lay unto thee, Thou chait not come out thence, till thou hall payed the utmolt farthing.

The vii. funday after Triniry.

The collect.



Did of all power and might, which art the author and giber of all good things, graft in our hearts the lobe of thy Manie, increale in us true religion, nourith us with all goodnelle, and of thy great mers cy keep us in the fame, through Jefus Chrift our Lord. Amen. The epiftle.

Deak grolly, becaule of the intirmity of your Rom.6.19 A fleth. As ye habe given your members fer= bants to undeannelle, and to iniquity (from g one iniquity to another) even to now give over a your members lerbants unto righteoulnelle, For when ye were lerbants that ye may be fanctified. Ð

roho

The vii. funday after Trinity.

of finne, ye were boid of rightsoufnelle. What fruit han ve then in thole things whereof ye are now alhamed : for the end of thole things is beath. 2But now are ye belibered from finne, and made the ferbants of God, and habe your fruit to be fanctified, and the end eberlafting life. For the reward of finne is death, but eternall life is the gift of God through Te fus Chill our Loid.

Thegospel

S. Mark. 8. 1.



R thole dayes, when there was a bery great company, & had nothing to eat, Jelus called bis disciples uns to him, and faid unto them, 3 habe compation on the people, because they have been now with me three dayes, and have nothing to eat, and if Flend them away falling to their own houles, they thall faint by the way: foz dibers of them came from farre. And his disciples answered

bim, where thould a man have bread here in the wildernette, to latilie thele : And be alked them, how many loabes habe ye : They faid, Seben. And be commanded the people to lit Bown on the ground. And he took the leven loaves, & when behad given thanks, he brake, and gave to his disciples to let before them: and they did let them before the people. And they had a few small fithes: and when he had bleffed, he command ed them allo to be fet befoze them. And they dideat and were fufficed. And they took up of the broken meat that was left, feben balkets full. And they that did eat, were about four thouland. And be lent them away.

The viii. funday after Trinity.



never falling The collect.

OD whole, probibence is never deceibed, we bun bly beleech thee, that then will but away from us all burteful things, This the things which be profitable for us, through Jelus Chill our Lord. The

ordersthall things both in Henrin, B1 Earth;

Amon.

The viii. funday after Trinity.

The epiftle.



Rethien, we are bebtois, notto the field to libe Rom. 8.12. after the field: for if ye libe after the field, ye chall bie. But if ye through the Spirit do mortifie the deeds of the body, ye chall libe. For as many as are led by the Spirit of God, they are

the sonnes of God. for ye habe not received the spirit of bondage to fear any more: butye habe received the spirit of adoption, whereby we crie Abba, father. The same Spirit certifieth our spirit, that we are the sonnes of God. If we be sonnes, then are wealso beirs, the beirs (I mean) of God, and heirs annered with Chriss, if so bethat we safer with him, that we may also be glorified together with him.

The gospel.



Ware of falle prophets, which come to you in Maic7. 15. heeps clothing, but inwardly they are rabening bolbes : ye thall know them by their fruits. Do men gather grapes of thoms : or figges of thilles : Even foebery good tree bringeth forth good fruits : but a corrupt tree bringeth forth

ebill fruits. A good tree fannot bring forth bad fruits, neither can a bad tree bring forth good fruits. Every tree that bringeth not forth good fruit, is hewen downand tall into the fire. maberefore by their fruit ye thall know them. At every one that faith unto me, Lord, Lord, thall enter into the Kingbom of heaven: but he that both the will of my Father which is in heaven, he thall enter into the kingdom of heaven.

The ix. funday after Trinity.

The collect,

Able to live arcoiding to thy will, through Jefus Chill our

Theix.fundayafter Trinity.

The epille.

1.Cor.10.1



Rethien, I would not that ye thould be ignorant, bow that our fathers were all under the cloud, and all patted thorow the lea, & were all baptized under Poles in the cloud, and in the lea, and bid all eat of one spiritual meat, and bid all brink of one spiritual brink : and they brank

of the Spirituall Rock that followed them, which Rock was Chaft. But in many of them had God no delight, for they were oberthjown in the wildernelle. Thefe are enfama ples to us, that we thous not suft after ebilt things, as they lufted : and that we thould not be worthippers of intages, as were fome of them, according as it is written: the people fate bown to eat and blink, and role up to play. Reither let us be Defiled with fornication, as some of them were defiled with fornieation, and fell in one day three and twenty thousand. Reither let us tempt Chuft, as fome of them tempted, and were beltroyed of ferpents. Reither murmure pe, as fome ofthem murmured, and were beftroped of the beftroper. All thele things happened unto them for enlamples: but are with ten to put us in remembrance, whom the ends of the world are come upon. weberefogelet him that thinketh be fandeth take beed left he fal. There bath none other temptation taken yon, but fuch as followeth the nature of man. But Godis faithfull, which thall not fuffer you to be tempted above your frength, but thall in the midit of temptation make a may, that ye may be able to bear it.

5. Luk.16.1.



Elus faid unto his disciples, There was a certain rich man which had a fleward, and the fame was accused unto him that he had wasted his goods. And be called him, and faid unto him, How is it that I hear this of thee : Give accompts of thy fleward hip, for thou may the no longer fleward. The flews

ard laid within himlelf, what thall Joo : for my maller takethaway frome the fleward hip. I canot dig, fto beg Jan alhamed

The gospel.

Thex.funday after Trinity.

achamed. I wote what to bo, that when I am put out of the flewardhip, they may receibe me into their boules. So mben he had called all his mallers debtors together, he faid mto the firft, Bowmuch owelt thou unto my malter : And be faib, An hundjeb tuns of oil. And be faib unto him, Lake thy bill, and fit bown quickly, and write fifty. Then faid be to another, how much owelt thou : And be faid, An hundred quarters of wheat. De faio unto bim, Take thy bil, and write fourfcoze. And the Lozd commended the unfult fleward, because he had bone wifely. For the children of this world are in their nation wiler then the chubzen of light. And I fay uns to you, Date you friends of the unrighteous mammon, that when ye thall have need, they may receive you into everlafting habitations.

• The tenth funday after Trinity.

The collect.

Zet thy mercifull ears, D Low, be open to the players of thy humble ferbants : And that they may obtain their petitions, make them to alk fuch things as thall please thee, through Jelus Chillour Hozd. Amen.

The epiftle.



Dneerning lpirituall things , beetheen ; 3 1.Cor.12.1 would not have you ignorant. De know that ye were Gentues, and went your wayes unto dumb images, eben as ye were led. wherefore I declare unto you, that no man speaking by the Spirit of God, desieth Je-Allo no man can lay that Jesus is the Lord, but by

ſus. the holy Good. There are Diverlities of gifts, pet but one Spirit. And there are differences of administrations, and yet but one Lozd. And there are diversmanners of operas tions, and yet but one God, which worketh all in all. The gift of the Spirit is given to every man to edifie withall. Fox to one is given through the Spirit the utterance of wildom, to another is given the utterance of knowledge

b٧

Thex. funday after Trinity.

by the fame spirit, to another is given faith by the same spirit, to another the gift of healing by the same spirit, to another power to be miracles, to another to prophetic, to another judgement to differ spirits, to another bibers tongues, to another the interpretation of tongues: And these all workers the self same spirit, dividing to every man a several gift, even as he will.

The gospel.

S. Luk. 19.41,



Ad when he was come neer to Nerulalem, he beheld the citie, and weptonit, faying, If thou hadd knownthole things which belong unto thy peace, even in this thy day, thou woulded take heed: but now are they his from thine eyes. For the dayes thall come unto thee, that thine enemies thall caff a bank about thee, and compalle thee round and keep thee in on every

live, and make there even with the ground, and thy children which are in thee: And they chall not leave in thee one flone npon another, becaule thou knowell not the time of thy bilitation. And he went into the temple, and began to call out them that fold therein, and them that bought, faying unto them, It is written, By house is the boule of prayer, but ye have made it a denof theeves. And he taught daup in the temple.

q The xi. funday after Triniry.

The collect.

miles, may be made partakers of thy headenly treasure, though Jelas Christon Lord. Amen.

The

* Mercifully grant unto us such a measure of they grace that were running y tway of they Comandements, may obtain they genes = ous promises, &

The xi. funday after Trinity.

The epifile.

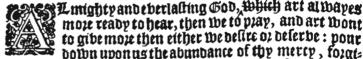
S Rethren, as appertoining to the Golpel which J 1. Cor. 2) To preached unto you, which ye habe allo accepted, 25.1. and in the which ye continue, by the which ye ner I preached unto you, if ye keep it, ercept ye habe belees bed in bain : for first of all, I belibered unto you that which I received, how that Christ dyed for our finnes, as greeing to the feriptures, and that he was buried, and that be role again the third day according to the liciptures, and that he was seen of Tephas, then of the twelve: after that, he was leen of mo then five hundred brethten at once, of which many remain unto this day, and many are fallen alleep. After that appeared be to James, then to all the apolites, and land of all be was feen of me, as of one that was born out of one time. For J am the lead of the apolites, which am not worthy to be called an apolie, becaule I habe perfecuted the congregation of God. But by the grace of God Jamthat Jam: and his grace which is in me, was not in bain. But Jlaboured more abundantly then they all: yet not J, but the grace of Bod which is with me. Therefore whether it were 9, of they, folle pleached, and fo ye have belee bed.

The gospel.

by ill told this parable unto certain which truff, luk, 18,0 ed in themfeldes that they were perfect, and de ipiled other. Lwo men went up into the temple to pray, the one a Pharifee, and the other a idublicance. The Pharifee flood and prayed thus with himfelf: God I thank thee that I am not as other men are, extortioners, unfull, adulterers, or as this Publiane. I fall twice in the week, I give tithe of all that I poffelle. And the Publicane flanding afar off, would not life up his eyes to headen, but finote his break, laying, God be mercifull to me a finner. I tell you, this man departed home to his houle julified more then the other. For every man that eralteth hunfeif, thall be brought low : and he that humbleth himfelf, thall be exalted.

The xii. lunday after Trinity.

The collect. Lmighty and eberlating God, which art alwaves



rediation of Joins Christ they Son, our through Jeins Chillions ILoid. Lord. Amon.

to gibe moje then either we belire of belerbe : pour bown upon us the abundance of thy mercy, forate xus those good things, with wet an not bing us thole things whereof our conficience is afraid, and git worthy to aske, but through y' merits, & bing unto us that, that our prayer dare not prefume to aft,

The epifile.



Ach trug have we through Chail to Godward, not that we are sufficient of our leibesto think anything as of our lelbes: but if we be able unto any thing, the fame cometh of God. which hath made us able to minister the new teltament, not of the letter, but of the Spirit:

forthe letter kalleth, but the Spirit gibeth life. If the minis firation of death, though the letters figured in fiones, was glozious, fo that the childzen of Ifrael could not behold the face of Poles for the glory of his countenance (which glory is done away) why thall not the ministration of the Spirit be much more glorious : for if the ministration of condemnas tion be glozious, much moze doth the ministration of righte oulnelle erceed in glozy.

5. Mar.7.31.



The golpel.

Elas departed from the coalls of Tyze and Sidon, and came unto the fea of Gaillee, through the mids of the coafts of the ten cities. And they brought uns to him one that was deak, and had an impediment in his speech: and they played him to put his hand upon him. And when he had taken him alide from the people, he put his fingers in-

to hisears, and bid spit, and touched his tongue, and looked up to beaven, and lighed, and faid unto hun, Ephata, thatis to lay, 18e opened. And ftraightway

bis

The xiii. funday after Trinity.

bisears were opened, and the firing of his tougue was loof ed, and he spake plain. And he commanded them that they thould tell no man. But the more he fozbade them, fo much the moze a great deal they publiched, laying, he hath bone all things well, be hath made both the deaf to hear, and the oumb to speak.

The xiii. funday after Trinity.

The collect.

Lmightle and mercifull God, of whole only gift s' it cometh that thy faithfull people do unto thee true and laudable ferbice : Grant me befeech thee, that we may to the to the bearing promises, "faithfully serve there in this life, that we that we fail not finally to attain the fame, through Jelas faile not finally to attain the fame, through Jelas promises, through the merits of



The epiftle.

D Abrahamand his feed were the pro- Gal 3.16.

miles made. Belaith not, In his leeds, as of many: but in thy leed, as of one, which is Chill. This Jlay, that the law which began afterward beyond four hundled and thirty yeers, doth not difanull the testament that was confirmed afore of God unto Chiffs ward, to make the promile of none ef-

fect. For if the inheritance come of the law, it cometh not now of promile : But God gabe it to Abraham by promile. wherefore then ferbeth the law . The law was added be canfe of tranfgreffion(till the feed came, to whom the promife was made) and it was ordained by angels in the band of a mediatour. A mediatour is not a mediatour of one : but God is one. Is the law then against the promise of God : God forbid. For if there had been a law given which could have given life, then no doubt righteoulnelle (1)ould have some by the law. But the scripture concludeth all things under fin, that the promife by the faith of Jelus Chrift fould be given to them that beleeve.

The xiii. lunday after Trinity.

The gospel.

S. Luk 10.23.



Appy are the eyes which lee the things that ye fee. For I tell you that many prophets and kings have belied to fee thole things which ye fee, and have not feen them, and to hear thole things which ye hear, and have not heard them. And behold, a certain lawyer flood up, and tempted him, faying, Pa-

fter , what thall I bo to inherit eternall life : De faid unto him, what is written in the law : how readelt thou : And he answered and faid, Lobe the Lozd thy God with all thy beart, and with all thy foul, and with all thy frength, and with all thy minde, and thy neighbour as thy felf. And be fato unto him, Thou halt answered right : this bo, and thou halt libe. But he willing to justifie himfelf, faib unto Jelus, And who is my neighbour : Jelus anfwered and faid, A certain man deftended from Jerulalem to Jericho, and fell among theebes, which robbed him of his raiment, and wounded him, and departed, leabing him half deab. And it chanced that there came bown a certain priest that same may, and when he law him, he palled by. And like wile a Levice (when he went nigh to the place) came and looks edonhim, and palled by. 28ut a certain Samaritane, as be fourneyed, came unto hun, and when he faw him, he had compation on him, and went to him, and bound up his wounds, and poured in oyl and wine, and fet him on his own bealt, and brought him to a common inne, and made probilion for bim. And on the morrow when he de parted, he took out two pence, and gabe them to the hold, and faid unto him, Take care of him, and Whatloeber thou fpendeft more, when J come again, J will recoms penfe thee. which now of these three, thinkelt thou, was neighbour unto him that fell among the theebes : And be faid unto him, he that thered mercy on him. Then faid Jelus unto him, Goand bo thou like Wile.

¶ The

The xiiij. Sunday after Trinitie.

The Collect.

The Lunighty and everlasting God, give buto by the insecret of faith, hope and charity: and that wee may active obtaine that which thou doed promile, make by to love that which thou doed command, through Jelus Christ out Lord. Amen.

The Epifile.



Say, walke in the spirit, and fulfill not the Cal. 5.26. luft of the fleth. for the fleth lufteth contrary to the spirit, and the sputt contrary to the fleth. These are contrary one to the other, so that ye cannot bo what so ever would. But and if ye be led of the spirit then are yee not wher the Law. The decdes of the fleth

are manifeil, which are thele : Adultery, fornication, bncleannelle, wantonnelle, worth ipping of Jmages, witchcraft, hatied, bariante, seale, wrath, firile, feditions, fects, enuying, murber, brunkennelle, gluttony, and fuch like, of the which I tell you before, as I have told you in times pall, that they which commit fuch things. thail not bee inheritours of the Bingbome of Gob. Contrarily, the fruit of the Spirit is love, toy, peace, long luffering, gentlenelle, goodnelle, fauthfulmelle, merknelle, temperance : against fuch there is no law. They cruely that are Christs, have crucified the fleth, with the affections and lufts.



The Gospel.

AD it chanced as Jelus went to Luke 17. Jerulalem, that he palled thorow "1. Damaria, and Galilce. And ashe entred into a tertaine towne, there met him tenne men that were les pers, which flood afarre off, and put footh their boyces, and faid, Jelus Mafter, haue mercie on bs. when hee faw them, hee fayd bns to them, Goe thew your felues but othe Priefts. And it came to

paffe, that as they went they were clenked. And one of them, R when

The xv. Sunday after Trinitie.

when he faw that he was cleanicd, turned backe againe, and with a lowo boyce prayled God, and fell bowne on bis face at his feete, and gaue him thanks. And the fame was a Samaritane. And Jelus anfwered and faid, Arethere not ten clen. led : But where are chole nine : There are not found that re: turned againe to give God prayle, lave onely this aranger. And hee faid buto bim, Artie, goe thy way, thy faith bath madethee whole.

Thexv. Sunday after Trinity.

The Collect.



Sepe, we beleach thee, D Lord, thy Church with thy perpetuali mercie: And becaule the frailty of nian without thee cannot but fail, keepe bs euer bp thy helps, and lead bs to all things profitable to our faluation, through Jelus Chull our Hord. Amen.

Galat.C.17

A from all things hurtful



The Epifile. Ce fee how large a letter 3 haue with ten buto you with mine own hand. As many as defire with outward appear rance to pleafe carnally, the fame con-Grame you to be ciccumcied, onely left they thous lufter perfecution for the Croffe of Chill. For they themfelnes which are circumciled, keepe not the Law, but delire to have you circumcifed, that they might reloyce in your

fleth. God fozbid that 3 thould reiopce, but in the croffe of our Lozo Jelus Chald, whereby the would is trucified buto me, and I buto the Wolld. For in Chill Delu, neither Circumdfion auatleth any thing at all, not bucircumufion, but a new creature. And as many as walke according buto this rule, peace be on them. and mercy, & bpon I frael that pertaineth to God From henceforth let no man put me to bulineffe : for T beare in nip body the marks of the Loid Jela. Bjethjen, the grace of our Lozo Jelus Chall be with your fpirit, Amen. The

The xvi. sunday after Trinity.

Thegospel

Man can ferbe two masters : for either he Munh.6. thall hate the one, and love the other, of elfe lean to the one, and despile the other. De can-F not ferbe God and mammon. Therefoze I fay unto you, 2Be not carefull for your life, What ye thall eat of drink, not yet for your boby, what raiment ye thall put on. Is not the life more worth then meat : and the body more of value then rais ment : Bebolo the fowls of the air, for they lowe not, neither bo they reap, noz carry into the barns, and your beabenly Father feebeththem. Are ye not much better then they : which of you by taking carefull thought, can abbe one cubit unto bis flature : And why care ye for raiment : Confi ber the lilies of the field how they grow, they labour not, neither do they fpin: and yet I fay unto you, that even Solomon in all his royalty was not clothed like one of thefe. wherefore if God to clothe the graffe of the field, which though it fland to day, is to morrow call into the furnace, thall be not much more bo the fame for you, D ye of little faith : Therefoze take no thought, faying, what thall we eat or what thall we drink, or where with thall we be clothed : After all these things do the Gentiles leek. For your heas benly Father knoweth that ye have need of all thele things. Butrather feek pe firft the kingdom of God, and the righteoninelle thereof, and all thele things thall be minifired un= to you. Care not then for the morrow, for to morrow day thall care for it felf. Sufficient unto the bay is the trabell thereof.

Thexvi.funday after Trinity.

The collect.

According to the electric the continual pity cleanle and defend thy congregation: and becaule it cans ~ Church: not continue in facety without thy fuccour, pres According for the it evermore by thy help and goodnelle, through Jelus Chrill our Lord. Amen.

致2

The xvi. funday after Trinity.

The cpiftle.

iphe.3. 13.



Delive that you faint not becaule of my tribulations that J fuffer for your lakes, which is your praile. For this caule J bow my knees unto the father of our Lord Jefus Chall, which is father of all that is called father in headen and earth, that he would grant you, according to the riches of

his glozy, that ye may be firengthened with might by his Spirit, in the inner man, that Chill may owell in your hearts by faith, that ye being rooted and grounded in lobe, might be able to comprehend with all faints. What is the breadth, length, depth, and height, and to know the ercellent lobe of the knowledge of Chill, that ye might be filled with all fulnelle, which cometh of God. That we might be filled with all fulnelle, which cometh of God. That we alk of think, actording to the power that worketh in us, be praife in the congregation by Chill Jelus, throughout all generations from time to time. Amen.

S. Luke 7.11.



Thegospel

Adit fortuned, that Jelus went into a citie called Maim, and many of his dufciples went with him, and much people. when he came nigh to the gate of the citie, behold, there was a dead man carried out, which was the onely fon of his mother, and the was a widow, and much people of the citie was with her. And when the Lord faw her,

be had compassion on her, Flaid unto her, weep not. And he came nigh and touched the coffin: and they that bare him stood still. And he faid, boung man, I lay unto thee, Arife. And he that was dead fate up, and began to speak. And he delivered him to his mother. And there came a fear on them all, and they gave the glory unto God, laying, Agreat 200 phet is rilen up amongs us, and God hath visited his people. And this rumour of him went forth thorowout all Inry, and thorowout all the regions which lie round about.

Thexvii. funday after Trinity.

The collect.

Did, we play thee, that thy grace may alwayes plebent and follow us, and make us continually to be given to all good works, through Jelus Chill our Lord. Amen.

The epiftle.



(which am a pilloner of the Lozds) erboyt you Epheca. that you walk worthy of the bocation where with ye are called, with all low lineffe and meeks neffe, with humbleneffe of minde; for bearing one another through love, and be biligent to keep the unitie of the lpirit, through the bond of

peace, being one body and one lpirit, eben as yeare called in one hope of your calling. Let there be but one Lozd, one faith, one baptilme, one God and Father of all, which is abobe all, and through all, and in you all.

The gospel.



T chanced that Jelus went into the Luker4.2. boule of one of the chief Bharifees, to eat bread on the labbath day, and they watched him, and behold, there was a certain man before him, which had the droplie. And Jelus aniwered and ipake unto the lawyers and pharifees, laying, Is it lawfull to heal on the labbath day: And they held their peace.

And he took him, and healed him, and let him go, and anlivered them, faying, which of you thall have an alle, or an or fallen into a pit, and will not firaightway pull him out on the fabbath day: And they could not anliver him again to thefe things. He put forth alfo a limititude to the ghefts, when he marked how they prealled to be in the higheft roums, and faid unto them, when thou art bidden to a wedding of any man, fit not down in the higheft roum, left a more honourable man then thou be bidden of him; and he that bade him and thee, come and fay to thee, Sibe this man roum : and thou begin with thame to take the loweft roum. But rather when thou art bidden, go and fit is 3

The xviii. funday after Trinity.

in the lowell roum, that when he that bade thee cometh, he may lay unto thee, Friend, lit up higher : then that thon have worthip in the prefence of them that lit at meat with thee. For wholoever exalter himself, thall be brought low, and he that humbleth himself, thall be exalted.

The xviii. funday after Trinity.

The collect.

Did, we beleech thee, grant thy people grace to aboid the infections of the debill, and with pure hearts and minde to follow thee the onely God, through Telus Chailt our Lord. Amen.



The epifile.

Thank my God alwayes on your behalf, for the grace of God Which is given you by Jelus Chill, that in all things ye are made rich by him in all utterance, and in all knowledge, by the which things the teltimony of Jelus Chill was confirmed in you, fo that ye are behinde in no gift, waiting for the appearing of our Lord Jelus Chill, which thall allo frengthen you

to the end, that pe may be blamelelle in the day of the coming of our Lozd Jelus Chall.

S. Mat. 22.34.



The gospel.

Hen the Harilees had heard that Jefus had put the Sadduces to filence, they came together, and one of them which was a doctor of the law, alked him a queftion, tempting him, and laying, Balter, which is the greatest commandment in the law. Jefus faid unto him, Thou Chaltlobe the Lord thy God with all thine heart, & with all thy

#withstand y tempentions of the world, y flesh, &

The xix. funday after Trinity.

thy loul, and with all thy minde. This is the firlt and greateft commandment. And the fecond is like untoit. Thouchalt love thy neighbour as thy felf. In these two commands ments hang all the law and the prophets. while the phas rifees were gathered together, Jefus alted them, faying, what think ye of Chall . whole fonne is he : Thepfaid unto him, The fonne of Dabid. Be faid unto them, Bow then doth Dabid in spirit call him Lozd, saying, The Lozd faid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footflool : If Dabid then call him Lozd, how is he then his sonne : and no man was able to answer him any thing, neither duck any man from that day forth alk him any more queltions.

• The xix. funday after Trinity.

The collect.



God, foralmuch as without thee we are not able + mercifully grant that they holy Sport to please thee; grant that the working of thy mertie, may in all things direct and rule our hearts, through Delus Chrift our Lozo. Amm. The epiftle.

Mhis Dlay, and tellifie through the Lord, that ye Epheti 4. henceforth walk not as other Gentiles walk, 17. in banity of their minde, while they are blinded in their understanding, being farre from a godcheni, and because of the blindnelle of their hearts : which being past repentance, habe giben themilelbes over unto Wantonnelle, to work all manner of uncleannelle, even with arees Dineffe. But ye have not fo learned Chill: if fo be that ve have beard bim, and have been taught in him, as the truth is in Jelu (as concerning the converlation in times pail) to lay from you the old man, which is corrupt, according to the de atbeable lufts, to be renewed allo in the spirit of your minde, and to put on that new man, which after God is (hapen in righteousnelle and true holinelle. wherefore put away lying, and speak every man truth unto his neighbour, forasmuch **3**84. ag

The xx. funday after Trinity.

as the are members one of another. Be angry but fune not. Let not the sume go bown upon your wrath, neither aine place to the backbiter. Let him that fole feal no moze, but let him labour with his hands the thing which is good, that be may gibe unto bin that needeth. Let no filtby communic cation proceed out of your mouth, but that which is good to edife withall, as oft as need is, that it may minuter grace un= to the bearers. And griebe not the holy Spirit of God, by whom ye are lealed unto the day of redemption. Let all bit ternelle, and hercenelle, and wrath, and roaring, and curfed fpeaking be put away from you, with all maliciousnesse. Be ve courteous one to another, mercifull, forgibing one anos ther, even as God for Chills lake bath forgiven you.

The goipel.

S. Mat. 9. 1.



Elus entred into a (hip, and palled ober, and came into his own city. And behold they brought to him a man lick of the pallie, Iving in a bed. And when Jelus law the faith of them, he law to the lick of the pallie, Sonne, be of good cheer, thy finnes be for given thee. And behold, certain of the

feribes laid within themletbes, This man blalphemeth. And when Jelus fam their thoughts, belaid, mberefoze think ye ebill in your bearts : mbether is it ealler to fay, Thy finnes be forgiben thee: or to fay, Artle and Walk : 28 ut that ye may know that the Donne of man bath power to forgibe finnes in earth: Then faid be to the fick of the palle, Artle, take up thy bed, and go unto thy houle. And hearole and Departed to his houle. 28 ut the people that law it, marbelled, and gloutled God, which had giben luch power unto men.

The xx. funday after Trinity.

& wer beyeer there,

2 chearefully

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The collect.

Lmighty and mercifull God, of thy bountifull goodnelle keep us from all thingsthat may burt ns: that we being ready both in body and foul, may with free bearts accomplib thole things tbat

The xx. funday after Trinity.

that thou wouldelt habe done , through Jelus Chult our Lozo.Amen.

The epifile.



and alke heed therefore how ye walk circumfverts Bohes, 15 fly, not as unwife, but as wife men, re= 2 beeming the time, becaule the Dayes are ebill. wherefoze be ye not unwile, but underfland a what the will of the Lozo is, and be not drunks

en with wine wherein is ercelle : but be ye fil led with the Spirit, fpeaking to your felbes in plaims and hymnes, and spirituall longs, linging and making melody to the Lozd in your hearts, giving thanks alwayes for all things unto God the Father, in the Rame of our Lord Jelus Chill, submitting your felbes one to another in the fear of God.



Thegospel. Elusfaid, The kingdom of heaben is like unto Min. 23.1. aman that was a king, which made a marriage for his fonne, and fent forth his ferbants to call them that were bibben to the wedding: and they would not come. Again, be fent forth other ferbants, faying, Tell

them which are bidden, Behold, I habe pres pared my dinner, mine oren and my fatlings are killed, and all things are ready : come unto the marriage. But they made light of it, and went their wayes, one to his farm place, another to his merchandize, and the remnant took his lerbants.and intreated them chamefully, and flew them. But when the king heard thereof, he was wroth, and lene forth his men of warre, and beliroyed thole murderers, and burnt up their citie. Then faid be unto his ferbants, The marris are indeed is prepared, but they which were bidden were not worthy. Go ye therefore out into the high wayes, and as many as ye finde, bid them to the marriage. And the fervants went forth into the high wayes, and gathered toges ther all, as many as they could finde, both good and bad : and the wedding was farniched with ghelis. Then the king came in to fee the ghefis, and when he spied there a man which

Thexxi. funday after Trinity.

which had not on a wedding garment, he faid unto him. Friend, bow camelition in hither, not habing a webding garment : And he was eben fpeechleffe. Then faid the Tking to the minifiers, Take and binde him hand and foot, and cafe him into utter Darknelle, there chall be weeping and gnaching ofteeth. For many be called, but fem are cholen.

• The xxi. funday after Trinity.

The collect.



Rant we beleech thee, mercifull Loid, to thy faithfull people, pardon and peace, that they may be cleanled from all their finnes, and ferbe thee with a quiet minde, through Jelus Chult our Lozd Amen.

The cpiftle.

Ephc.6.10.

p brethzen, be firong through the Lord . and through the power of his night. Put on all the armour of God, that ye may fland against all against fiechand blood, but against rule, against against fiechand blood, but against rule, against power, against worldly rulers, even governours of the darknelle of this world, against spiritual crassmelle in heabenly things. wherefore take unto you the whole armour of God, that ye may be able to relift in the ebill day, and fland perfect in all things. Stand therefore, and your loins gird with the truth, habing on the biell plate of righteouls pelle, and habing thoes on your feet, that you may be prepas red for the golpel of peace. Abobe all take the thield of faith. wherewith ye may quench all the fiery barts of the wicked, and take the helmet of lalbation, and the fword of the Spirit, which is the word of Bod. And pray alwayes with all maner player and fupplication in the Spirit , and watch thereunto with all inflance and inpplication, for all faints, and for me, that atterance may be giben unto me, that I may open ny mouth freely, to utter the fecrets of the golpel, (whereof J am a mellenger in bonds) that therein J may ipeak freely as J ought to fpeak.

The

The xxii. lunday after Trinity.

The gospel.



Bere mas a certain ruler, mbole fonne Job. 4-46. was lick at Capernaum. Alloon as the fame heard that Jelus was come out of Jury into Galdee, be Went unto bim, and befought him that be would come down and heal his fonne, for he was even at the point of death. Then faid Jelus unto him, Ercept ve fee fignes and wonders, ye will not beleebe.

The ruler faid unto him, Sir, come down of ever that my fonne die. Jefus faith unto him, Gothy way, thy fon liveth. The man beleeved y word that Jefus had fpoken unto him, and he went his way. And as he was going down, the ler bants met him, and told him, faying, Tby lon libeth. Then enquired he of them the hour when he began to amend. And they lato unto him. Belterday at the febenth hour the feber left him. So the father knew that it was the fame bour in the which Jelus faid unto bin, Thy fon liveth. And he belees bed, and all his houthold. This is again the fecond miracle that Jelus bid when he was come out of Jury into Balilee.

The xxii, funday after Trinity.

The collect.

Did, we beleech thee to keep thy boulhold the church in continual godlinelle, that through thy protection it may be free from all abberlities, and bebouily given to ferbe thee in good works, to the glozy of thy Rame, through Jelus Chill our Lozo. Amm.

The epiftle.



Thank my God with all remembrance of Phuses. you alwayes in all my prayers for you, and 9 play with gladnelle, becaule ye are come into A the fellowship of the golpel, from the art Day untill now : and am furely certified of this, that he which bath begun a good work in you, chall perform it, untill the day of Jelus Chall, as it becoms

The xxii. funday after Trinity.

becometh me that I thould indge of you all, becaule I have youin my heart, for almuch as ye are all companions of grace with me, even in my bonds, and in the defending and eltablithing of the Golpel. For God is my record, how greatly I long after you all, from the very heart root in Ielus Chill, And this I pray, that your lobe may increase yet more and more in knowledge, and in all understanding, that ye may accept the things that are most excellent, that ye may be pure, and fuch as offend no man, until the day of Chill, being filled with the fruit of righteoninelle, which cometh by Jelus Chill unto the glory and praise of God.

The gospel.

S. Mat. 18,21. For Sefect fait unto Jelus, Lord, how oft thall I forgibe my brother, if he finne against me : till leven times e Jelus laith unto bim, J lap S. not unto thee, Antill feben times : but febentie times feben times. Therefoze is the kinge dom of heaven likened unto a certain man that was a king, which would take accompts of his ferbants. And when he had begun to reckon, one was brought unto him, which ought himten thouland talents: but fozas much as he was not able to pay, his lord commanded him to be fold, and his wife and children, and all that he had, and paiment to be made. The ferbant fell down, and besought him, faying, Sir, habe patience with me, and J will pay thee all. Then had the loyd pity on that ferbant, and loofed him. and forgabe him the debt. So the fame ferbant went out, and found one of his tellows which ought him an hundled pence : and he laid hands on him, and took him by the throat, faring, pay that thou owell. And his fellow fell down, and befonght him, laying, habe patience with me, and J will pay thee all. And he would not, but he went & call him into prifon. till he (hould pay the debt. So when his fellows law what was done, they were bery forry, and came and tolo unto their lord all that had happened. Then his lord called him, and law untohim, D thou ungracious ferbant, I forgabe thee all that bebt when thou defiredit me : thouldefinot thou alfo have had compatition on thy fellow, even as I had pitte on chee :

The xxiii. funday after Trinity.

thet . And his Lord was wroth, and delivered him to the farlers, till he fould pay all that was due unto him. So ikewife thall my heabenly father do allo unto you, if ye from vour hearts forgibe not every one his brother their trelpalles.

The xxiii.funday after Trinity.

The collect:

The concert who art the Author of all godlinelle, be ready, to hear the debout prayers i wee beseech thee, alk faithfully, we may obtain effectually, through Jelus Ehill our Lozd. Amen.

The epiltle.



Rethzen, be followers together of me, and look Phil, 17. onthein which walk even to as ye babe us for an example. Formany walk of whom J habe told you often, and now tell you weeping, that they are the enemies of the Crolle of Chill, wholeend is damnation, whole belly is their

god, Eglozy to their chame, which are worldly minded. But our conversation is in heaven, from whence we look for the Bablour, eben the Lozo Jelus Chill, which thall change our bile body, that he may make it like unto his glozious body, according to the working, whereby is able allo to fabdue all things unto himfelf.

The gospel.

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Ben the pharifees went out and took count. Muchans fell how they might tangle him in his words. And they fent out unto him their difciples with herodslerbants, laying, Malter, we know that thou art true, and teaches the

way of God truly, neither careft thou for any man : fo; thou regardell not the outward appearance of men. Tell us therefore, how thinkelt thour Is it lawfull that tribute be giben unto Cefar, or not : 28ut Jefus percet= bing their wickednelle, laid, why tempt pe me, ye hypocrites : Shew me the tribute mony. And they took him a peny. And

lie

The xxiiii. Sunday after Trinity.

he faid unto them, whole is this image and superscription : They faid unto him, Celars. Then faid he unto them, Gibe therefoze unto Celar the things which are Celars, and unto Goo thole things which are Gods. when they beard thele words, they marbelled, and left him, and went their way.

The xxiiii.Sunday after Trinity.

The collect. absolve

BDid we beleech thee, affoil thy people from their offences, that through thy bountifull goodnelle we may be delibered from the bands of all those

Grant this, on heavenly father for Jesus Christ's sake our x blested Lord, & Saviour Amon. The cpille.

Coluff 1.3.



energie C gibe thanks to God the Kather of our Toid Jelus Chill alwayes for you in our praiers. For we habe beard of your faith in Chill Jelu , and of the lobe which ye bear to all faints, for the hopes fake which is laid up in floze foz you in heaben. DE which hove ye heard before by the true word of

the golvel, which is come unto you, ebenasit is into all the wold, and is fruitfull, as it is allo among you, from the day in the which ye heard of it, and had experience in the grace of God through the truth, as ye learned of Epaphrasour bear fellow lerbant, which is for you a faithfull minifter of Chult, which allo declared unto us your lobe which ye habe in the foirit. For this caule we allo, even fince b day we yeard of it, have not cealed to play for you, & to delive that ye might be fulfilled with the knowledge of his will, in all wildom and fpiritual lunderflanding, that ye might walk worthy of the Lozd, that in all things ye may please, being fruitfall in all good works, and increating in the knowledge of God, firengthened with all might through his glotious power, unto all patience and long luffering, with joyfulnelle, giving thanks unto the Father, which bath made us meet to be partakers of the inperitance of the faints in light.

The

The xxv. Sunday after Trinity.

The GolpeL

S. Dile Jelus spake bato the people, behold, there Matt. 9.18. came a certaine ruler and worthipped him, fay-Jing, Dy baughter is euen now decealed, but to come and lay thine hand bpon her, and thee Ca Challilue. And Jelus arole and followed him, and fo did his Difciples. And behold, a woman which was Difealed with an illue of blood twelue yeeres, came behinde him, and touched the hemme of his bellure. Rot thee layd within ber felfe, If I may touch but euen his bellure oneip, I chall be fafe. But Jefus turned him about, and toben be faw her, he faid, Daughter, be of good comfort, thy faith hath made thee fafe. And the woman was made whole enen the fame time. And when Jelas came into the rulers boule and fam the minfirels and people making a noyle, hee faid buto shem, Get you hence , for the mail is not dead , but fleeveth. And they laughed him to fcome. But when the people were put footh, he went in , and tooke her by the hand , and faid, Damolell, arife. And the Damolell arole. And this novle mag abroad in all that land.

The xxv.Sunday after Trinity.

The Collect.

Eitre by, wee beleech thee, D Lozd. the wills of thy faithfull people, that they plenteoully bringing foorth the fruit of good works, may of thee be plenteoully rewarbed, through Jelus Chill our Lozd. Amen.



For TheEpille. Shold, the time commeth, faith the Lord, Icr. 23.5. that I will rate by the righteous Branch of Dauid, which King thall beare rule, and hee thall profper with wiledome, and thall fet by equitie and righteon falle againe in earth. In his time fhall Juda be faued, and Ifrael

thall dwell without feare. And this is the Bame that they thall call him, even the Lozd our righteoulnelle. And therefore behold, the time commeth, latth the Lord. • othere things unto John's disciples -

The xxv. Sunday after Trinity.

Lozd, that it thall be no moze laid, The Lozd liveth, which brought the childzen of Irael out of the land of Egypt : bur, The Lozd lineth, which brought footh and led the lecde of the houle of Irael out of the Mozth land, and from all countreps where I have leattered them, and they thall dwell in their owne land againe.

5. lohn 6 5.



The Gospel. Hen Jelus list by his eyes, and law a great company come buto him, he lasth vuto ibhilip, whence that we buy bread, that these may eate a This be law to prooue him, for hee himfelle knew what hee would boe. ibhilip answered him, Two hundred peny worth of bread are not sufficient for them, that every man may take a little. Due of his Disciples (Andrew

Simon peters blother) fab bnto him, There is a lab here. which hath fue barley loaues and two fiches, but what are they among to many e And Jelus faid, Bake the veople fit Downe. There was nuch graffe in the place. So the men late bowne in number about fue thouland. And Jes fus tooke the bread, and when bee had given thankes, hee gaue to his wilciples, and the wilciples to them that were let bowne, and like wile of the albes as much as they would. when they had eaten enough, bee faith buto bis Difciples. Gather by the bloken meate which remaineth, that no= thing bee loft. And they gathered it together, and filled twelue values with the broken meate of the flue barley loaues, which broken meat remained buto them that had eaten. Then those nien (when they had seene the miracle that Telns Dio) layo, This is of a truth the lanie Biophet that thould come into the Wolld.

If there be any moe Sundayes before ADVENT Sunday, so Supply the ismo, Chall becaken the Service of some of those Sundayes that were omitted betweens the Epiphany, and Septuage Sime, shall be taken in, to supply so many, as are here wanting. I Saint

And if there be fower the Over plus may be omitted : provided, that this last Collect, Epistle & Gospel shall alwaies be used upon the Sunday next before Advent.

NO CAN LEND

¶ Saint Andrews day.

The Collect. Unighty Gob, which didli give fach grace unto thy polyapolile Saint Andrew, that he readily obeyed the calling of thy Soune Jelus Chall, and followed him without delay : grant unto us all, that we being called by thy holp word, may forthwith aibe over our felbes obediently to fulfill thy boly command ments, through the lame 'Jelus Chill our Lozd. Amen.

The epifile.



F thou acknowledge with thy mouth that Roming Delus is the Lord, and beleebe in thy heart that God railed him up from death, thou that be lafe. For to beleebe with the heart fullifieth, and to knowledge with the mouth

maketh a man fafe. For the fcripture laith, whosoever beleeveth on him thall not be confounded. There is no difference between the Jew and the Gentile: For one is Lord of all, which is rich unto all that call upon him. For wholeever both call on the Rame of the Laid fhall be fafe. Bow then thall they call on him on whom they have not beleeved : How Chall they beleeve on bim . of whom they have not heard : How Chall they hear without a pleacher : And how thall they pleach without they be fent ? As it is written, how beancifull are the feet of them which biing tidings of peace, and biing tidings of good things: 2But they have not all obeyed to the golpel, for Elay laith, Lozo, who hath beleeved our layings: So then faith cometh by hearing, and bearing cometh by the word of God. But Jafa, Babe they not heard : Ro doubt their found went out into all lands, and their words into the ends of the world. 28 ut J Demand

S. Thomas the apostle.

demand whether Ifrael Did know of no : fir B Doles laith. T will proboke you to envie by them that are no people, by a foolich nation I will anger you. Elay after that is bold, and faith, Jam found of them that lought me not, Jam manifen unto them that alked not after me. But againft Ilrael be faith, All Day long habe I aretched forth my hands unto a people that beleebeth not, but fpeaketh againft me.

The gospel.

5. Mar.4. 18.

SSA Jefus walked by the lea of Galllee, he are failled by the lead of Galllee bethen, Simon which was called Beter, and Andrew his brother, calling a net into thelea (for they were filhers) and he faith unto them, follow me, and J will anake you to become filhers of men. And they araightway left their nets, and followed him. And when he was gone forth from thence, he faw other two brethren. James the lonne of Zebedee, and John his blother, in the This with Zebedee their father, mending their nets: and be called them. And they immediatly left the thip, and their father, and followed him.

¶S. Thomas the apostle.

The collect.

SLmightie and eberlibing God, whe for the more confirmation of the faith, biolt fuffer thy holy apolile Thomas to be donbtfull in thy Sonnes relurrecti on: grant us lo perfettly, and without all boubt to beleeve in thy Sonne Jelus Chill, that ourfaith in thy light Heber be replobed. Bearus, D Lold, thlough the fame Jelus Chill, to whom with thee and the holy Bhoft, be all bonour, Ekory now, & for ever more. Amen.

The epistle.

Dware yenot ftranges, noz fozreiners, but citis zens with the faints, and of the bouchoid of God, and are built upon the foundation of the apolles and prophets, Jelus Chill himfelf bes ing the head comer frone: in who what building soever

Ephe.2.19.

The conversion of S. Paul.

foever is coupled together, it groweth unto an holy temple of the Lozd, in whom ye also are built together, to be an habtation of God through the holy Ghoft.

The gospel.

homas one of the twelve, which is Joh.2022 called Didymus, was not with them when Jefus came. The other diffiples therefore faid unto him, we have leen the Lord. But he faid unto them, Except I fee in his hands the print of the nails, and put my finger into the print of the nails, and thruft my hand into his fide, I will not beleeve. And after eight days, again his diffi-

after eight dayes, again his dikiples were within, and Thomas with them. Then came Jefus when the doors were that, and flood in the middelt, and faid, Peace be unto you. And after that, he faid to Thomas, Bring thy finger hither, and feemy hands, and reach hither thy hand, and think it into my fide, and be not faithleffe, but beleeding. Thomas andwered and faid unto him, By Lord, and my God. Jelus faid unto him, Thomas, because thou half feen me, thou half beleeded. Beled are they that have not feen, and yet have beleeded. And many other fignes truly did Jelus in the prefence of his difciples which are not written in this book. Thefe are Written that ye might beleede that Jelus Christis the Sonne of God, and that (in beleeding) ye might have life through his Rame.

The conversion of S. Paul.

The collect. #

the pleaching of thy bieffed apofile faint paul, grant the before thee, that the which have his bonserfail convertion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Jefus Chail our Lord.

2 The # O God, who, through the preaching of the blossed A postle Saint Paul, hast caused the light of the Gospel to shine on throughout the world; Grant, were beseech thee, that wee, has ving his wonderful Conversion in remembrance, may show forther our thankfulnetile unto the for the same, by following ytholy. Doctrine, who he taught, through Jesus Christ our Lord. Amen.

The conversion of S. Paul.

Ads 9. 1.

for The epifile. aughter against the disciples of the Lord, went unto the high pries, and desired of him letters to a carry to Damako to the lynagogues, that if be found any of this way (were they men or wo= men) he might bring them bound to Jerufalem. And when he journeyed, it fortuned that as he was come nigh to Das malto, fuddenly there thined round about him a light from heaben, and he fell to the earth, and heard a boice, laying unto him, Saul, Saul, why perfecutelt thoume : And he laid, what art thou Lozd: And the Lozd Caid, Jam Jefus Whom thou perfecutelt. It is hard for thee to kick againft the pilck. And he both trembling and altonied, faid, Lord, What Wilt thou have me to do : And the Lozd faid unto him, Arile, and go into the citie, and it chall be told thee what thou muf do. The men which fourneyed with him flood amaged, bears ing a boyce, but leeing no man. And Saul arole from the earth, and when he opened his eyes, he law no man : but they led him by the hand , and brought him into Damafco. And he was three dayes without light, and neither did eat noz brink. And there was a certain bilciple at Damalco na= med Ananias, and to bim faid the Lozdina bilion, Ananias. And he faid, Behold, Jam here Lozd. And the Lozd faid unto bim, Arile, and go into the Greet which is called Graight, and feek in the houle of Judas after one called Saul of Lar fus. Not behold, he playeth, and hath feen in a bilion a man named Ananias, coming in unto bim, and putting his bands on bim, that be might receive bis light. Then Anantas ans fwered, Lowd, I have heard by many of this man, how much ebill he hath done to thy faints at Jerufalem. And bere be bath authority of the high priefs to binde all that call on thy Rame. The Lord faid unto him, Go thy Way, for be is a cholen bellell unto me, to bear my Rame befoje the Gentiles, and kings, and the children of Firael. for I will thew him bow great things be mult faffer for my Mames lake. And Ananias went his way, and entred into the houle, and put his hands on him, and laid, Brother Saul, the Lord that

The purification of S. Mary.

that appeared unto thee in the way as thou camell, hath lent me, that thou mightell receive thy light, and be filled with the holy Ghoft. And immediatly there fell from his eyes as it had been scales, and he received light, and arole, and was baptized, and received meat, and was comforted. Then was Saul certain dayes with the difciples which were at Das malco. And firaightway he preached Chrift in the lynagogues, how that he was the Son of God. But al that heard him, were amazed, and faid, Is not this he that spouled them which called on this Rame in Jernlalem, & came bitber foz that intent, that be might bying them bound unto the high priefts: But Saul increalco the more in frength, and confounded the Jews which dwelt at Damako, affirning that this was very Chill.

The gospel.

To Wester an Owered, and faid unto Jelus, Behold, Mac 19.17, s we have forlaken all, and followed thee, what thall we have therefore : Jelus faid unto ayas them, Merily I lay unto you, that when the Son of man thall lit on the leat of his Dafe-fie, ye that habe followed me in the regeneras

tion, Mallfitalfoupon twelbe leats, and judge the twelbe tribes of Ilrael. And every one that forfaketh houle, or bies thien, or luters, or father, or mother, or wife, or children, or landstormy Rames lake, Chall receibe an hundred fold, and hall inheriteberlastinglife. But many that are ark thall be laft, and the laft thall be firft.

The presentation of Christ in y' Temple, commonly called,

The purification of S. Mary the virgin.

The collect.

Lmighty and everlibing God, we humbly befeech 5! thy Majelly, thatas thy only begotten Son was this day prefented in the temple in substance of our Rech : fo grant that we may be prefented unto thee mith pure and dearmindes, by Jeins Chill our Lord. Amen. 孔 3 The

A y same thy Son

for The Epistle. B chold f will send my inestengen, she shak prepare yt way before me: By tord whom yt seek, Mal: 3.1. B chold f will send my inestengen, she shak prepare yt way before me: By tord whom yt seek, Mal: 3.1. B chold f will send my inestengen, sven yt mestenger of yt Covenant whom yt dehight in behold ht shall come, they the of Hosts. But who may abide yt day of his coming! Broke shall stard, when he appeareth? For he is like a Refiners fire, blike fullers sope. And he shall stard not fire of the to shall purify yt Sons of Levi, & punge y", as gold, & silver, yt they may offer used yt cord an of: fering in Rightrowing. Then shall yt offerings of fulles, & forwalt in brykestart unto yt cord, as in y t clairs of old, Bar in former, ytars. And f will come near to you to Judgement, & frield be aswift with wager, yt sorderers, & Northers, & against fulles we were, & against those, yt oppresse yt hire hire in min wager, yt widow, & if fatherles, By t turn acide yt Strangerd from his right, & from not me, Styr La of Hosts.

Saint Matthias day.

For Theepifile. #-The fame that is appointed for the funday. The gospel.

Tarmy, & blight God & said, Lord Non ture 2. at my scrutant deput in prace, allowing to outing scrutant deput in prace, allowing to word. For mine syn have seen the Salvatio & thou halt prepared before y trace of all pro 4 Asrael. And Joseph & his d at those things , w is & said unto the Simton 64170 4 Il this child uset for y many in forit (; & for an against, (yeaa shord she own hereson alfo,) yt yt they own he hearts may be neveral

ved with an huyband seven years from

ing Quipon him



Ben the time of her purification after the law of Doles) was come, they brought him to Ternfalem, to prefent him to the Lorn (as it is written in the law of the Lozo: Ebery man-childe that firm openeth the matrix, that be called boly to the Lozo) and to offer (as it is faid in the law of the Lozo) a vair of turtle dobes, of two yong pigeons. And behold, there

na a propheteste yt daughter of phannel, of pong pigeons. And behold, there yet tribt of Aser. Ske way of a great age, & had was a man in Jerulalem, whole name was Simeon, and kerving the lame man was just and godly, and looked for the confoty. And she word a widow of about four sort & lation of girael, and the holy Gholt was in him. And an anfour years; wild departed not from ye temple; but at 1011 OF FITAEL, and the Boly Bolt was in him. And an an-served God with faiting, & prayer might & day. Wer had be received of the boly Bolt, that he thould not fee And toming in y infant, gave thank the wire Death, except he first faw the Love Chill. And he came by ins who ye took, space of how to all y it looks for foir atton into the temple. And when the parents brought in the chill formed all things according to ye law of years of both of yes to dot for him after ye Curtom of yelaw; then took he him up in his # hey wetward into Galile to y own city Nac Spinit; filted with writed arws, & ward of your of years of years of your and you will be an after ye Curtom of yelaw; then took he him up in his # Spinit; filted with writed arws, & ward of your of your with the formed of your and your of your o

The collect. who into



Lmightie God, which in the place of the traitour Judas, Didl chule thy faithfull fer bant Matchias to be of the number of the twelve apolles : grant that thy church being alway preferbed from falle apolites, niay be ordered and guided by faithfull and true pac fours, through Jelus Chill our Lozo, Amen.

A8.1.15.

3A thole dayes peter flood up in the middell of the difciples, and faid, (The number of names that were together, were about an hundged and ewentte.) De men and brethten, this feripture nult needs habe been fulfilled, which the holy Gyout, through the mouth of Dabid spake before of Judas, which was guide to them that took Jelus. For he mas

for The epifile.

S. Matthias day.

was numbled with as, and had obtained fellowlyip in this ministration. And the fame hath now possessed a plat of ground with the reward of iniquity, and when he was hang= ed, burft alunder in the middes, and all his bowels gulhed out. And it was known unto all the inhabitants of Jerulatem, infomuch that the same field is called in their mother tongue Acheldama, that is to lap, The bloody field. Fozit is witten in the book of plaims, Let his habitation be boid, and no man be owelling therein, and his billioppick let ano ther take. wherefore of thele men which have companied with us (all the time that the Lozo Jelus had his converla tion among us, beginning at the baptilme of John, unto that fame day that he was taken up from us) mult one be ozdained to be a witnelle with us of his refurrection. And they appointed two : Joseph which was called Barlabas (whole firname was Julius) and Matchias. And when they played, they faid, Thou Lord, which knowed the hearts of all men, thew whether of thele two thou hall cholen, that he may take the roum of this minification and apolite thip. from which Indas by tranfareflion fell that be inight go into his own place. And they gabe forth their lots, and the lot fell on Matchias, and he was counted with the eleven apoliles.

The golpel.



A that time Jelus aniwered, and law, J. Mar. 21.23. thank thee, D Father, Lozd of headen and earth, becaule thou hall hid these things from the wile and prudent, and hall (hewed them unto babes : Userily Nather, even lo was it thy good pleasure. All things are given

ven unto me of my Kather: and no man knoweth the Sonne, but the Father, neither knoweth any man the Father, fave the Sonne, and he to whomfoever the Sonne will open him. Coure unto me all ye that labour and are laden, and I will eale you. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye thall finde reft unto your fouls: for my yoke is caffe, and my burden is light.

· 14

TAnnan-

Annunciation of the

The collect

trolle and pallion we may be brought unto the glove of his refurrection, through the lame Chill our Lord.

for The epiftle.

Ilij. 7.10.

Do fpake once again to Aha3, faying, Require a token of the Lozd thy God, whether it be toward the depth beneath, oz toward the height abobe. Then faid Aha3, I will require none, neither will I tempt the Lozd. And he faid, Hearken to me, ye of the houle of Dabid:

Js it not enough for you that ye be griebous unto men, but ye mult griebe my God allo : And therefore the Lord thall gibe you a token : Behold, a Airgin thall conceive and bear a Sonne, and thou his mother thalt call his name Emmanuel. Butter and honey thall be eat, that he my know to refule the ebill, and chule the good.

S. Luk. 1.26.



The golpel.

Ad in the firth moneth the angel Babiel was fent from God anto acity of Galilee named Aazareth, to a birgin spouled to a man, whole name was Joleph, of the houseof David. And the birgins name was Pary. And the angel went in unto her, and said, had full of grace, the Lord is with thee, blessed art thou among women. When the saw him, the was abach-

ed at his faying, and calt in her minde what manner of falutation that (hould be. And the angel faid unto her, Kear not, Pary, for thou hall found grace with God: behold, thou thalt conceive in thy womb, and bear a Sonne, and thalt call his name Jelus. De thall be great, and thall be called the Son of

Lof the Son Jesus Christ

S. Marks day.

of the Dighelt, and the Lord God Chall give unto him the feat of his father Dabid, and he thall reign ober the houle of Tacob for ever, and of his kingdom there thall be none end. Then faid Pary to the angel, how thall this be, feeting I know not a man : And the angel anfivered, and faid unto her. The holy Sholl (ball come upon thee, and the power of the Dighelt Chall over Chadow thee. Therefore also that holy thing which thall be boin, thail be called the Sonne of God. And behold, thy coulin Elizabeth, the hath allo concerbed a fonne in her old age, and this is the lirth moneth, which was called barren : for with God nothing thall be unpoffible. And Mary faid, Behold the handmaid of the Lord, be it unto me according to thy word. And the angel departed from her.

Saint Marks day.

wh The collect.



Lmightle God, which halt instructed the holy church with the beabenly boctrine of thy @bange= lift faint Dark, give us grace that the benot like . being childien, tarried away with every blaft of bain bo-etring - but firmity to be eftablifhed in the truth of thy holy Golpel, through Jelas Chill out Loid. Amen.

The epiftle.

East o chery one of us is given grace according to Ephel 4. 7. the measure of the gift of Chill. mherefoze he faith, when he wentup on high, be led captibitie captibe, and gabe gifts unto men. That he alcended, what meaneth it, but that he allo belcended first into the lower parts of the earth : He that des fcended, is even the fame alfo that afcended up above all beabens, to fulfill all things. And the very fame made some apollies, fome prophets, fome ebangelifts, fonie thepheros, and teachers, to the edifying of the faints, to the work and administration, even to the edifying of the body of Chill, till weall come to the unitie of the faith, and knowledge of the Sonne of God, unto a perfect man, unto the mealure of the

S. Marks day.

the full perfect age of Chill: that we henceforth flould be no more children, wavering and carried about with every winde of voctrine, by the willingle of men, through craftines, whereby they lay in wait for us to deceive us. But let us foliow the truth in love, and in all things grow in him which is the head, even Chill: in whom if all the body be coupled and kuit together throughout every fornt: where with one minificeth to another (according to the operation, as every part hath his measure) be increased the body unto the edufying of it left through love.

S. John 15. 1.



The gospel. Am the true Uine, and my Father is an hulbandman. Overy branch that beareth not fruit in me, he will take away: and every branch that beareth fruit will he purge, that it may bring forth more fruit. Now are ye clean through word which I have spoken unto you. Bive in me, and I in you. As y branch cannot bear fruit of it felf, creept it abide in the bine: no more can ye,

ercept ye abide in me. Jam the Uine, ye are the blanches. He that abide th in me, and J in hun, the same blingeth forth much fruit. For without me can ye do nothing. If a manabide not in me, he is call forth as a branch, and is withered, and men gather them, and call them into the fire, and they burn. If ye abide in me, and my words abide in you, all what you will, and it thall be bone for you. Detein is my father glorified, that ye bear much fruit, and become my bisciples. As the Father hath lobed me, eben so also have J so you: continue you in my lobe. If ye keep my commandments, ye hall abide in my lobe, even as J have kept my fathers commandments, and abide in his lobe. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

🖡 Saint

S. Philip and James day.

The collect.



Lmighty God, whom truely to know is everlaflinglife: grant us perfectly to know thy Son Iefus Chill to be the way, the Truth, and the * Life, as thou halt taught S. Philip and other the apollies, through Jefus Chill our Lord. Ant.

that following y' steps of they holy Aposko S. philip, & S. James, we may stedfartly walk in the way, y' leade to eternall life, through y' same thy Son-

The epifile.



Ames the ferbant of God, and of Jm.1.1. the Lord Jelus Chill, lendeth greeting to the tivelve trives which are feathered abroad. By biethien, countition an exceeding foy, when ye fall into divers temptations, knowing this, that the trying of your faith gendieth patience, and let patience have her perfect work, that ye may be perfect and found, lacking nothing.

If any of you lack wilbom, let him alk of him that giverb It, even God, which giveth to all men indifferently, and callety noman in the teeth, and it thall be given him. 2But let him alk infaich, and waver not. Not be that doubterb, islikea wave of the lea, which is told of the windes, and carried with biolence : neither let that man think, that be thall receive any thing of the Low. A wabering minded man is unflable in all his wayes. Let the brother which is of low degree, rejoyce when he is eralted. Again, let him that is rich, rejoyce when he is made low : for even as the fower of the graffe that he passe away. For as the funne rifeth with heat, and the graffe withereth, and his flower falleth away, and the beauty of the falhion of it perilbeth: even to thall the rich man perith in his wayes. Happy is the man that endureth temptation : for when be is tried, he chall receive the crown of life, which the Lozo bath promifed to them that love him.

The

S. Philip and James day.

5. John 14.1.

The golpel. PAD Jelus laid unto his disciples, Let not your hearts be troubled. Be beleeve in God, beleeve also in me. In my Fathers house are many manlions. If it were not so, I would have told you. I go to prepare a place for you: And if I go to prepare a place

for you , I will come again, and receibe you eben unto my feif, that where Jam, there may ye be allo. And whither I go ye know, and the way ye know. Thomas faith unto him, Lord, we know not whither that goell, and how is it pollible for us to know the way : Jelus faith unto him. I am the may, and the Truth, and the Life. Ro man cometh to the Father; but by me. If ye had known me, ye had known my Father allo : And now ye know him, and have feen him. Philip faithanto him, Lozo, thew us the Father, and it fufficeth us. Jelus laith unto him, Babe I been to long time with you, and yet hall thou not known me, philip : De that hath leen me, hath leen my Father : and how faielt thouthen, Shew us the Rather : Beleevelt not thou, that Jamin the Father, and the father in mer The words that I fpeak unto you, I fpeak not of my felf : but the Father that dwelleth inme, is he that both the works. Beleebe me that J am in the Father, and the Father in me: ozelle beleebe me fozthe works fake. Merily, berily I fay unto you, He that belee beth on me, the works that I bo, the fame thail he do allo : and greater works then thele thall he do, be caule J go unto my Father, and whatloeber yeals in my Rame, that 1011 3 Do, that the Father may be glozified by the Sonne. If ye Chall afkany thing in my Rame, I will bo it.

¶ S. Barnabe the apostle.

i war beserch there

God who ???? The collect. Did Almighty, Which half enduest thy holy apolite Barnabas with lingular gifts of the holy Boll fiel us not be defitute of thy manifold gifts, noz yet of grace, to ule them alway to thy bonour and glozy, through Jelus Chill our Lozd. Auch.

The

S. Barnabe apostle.

For The epifile.



Joings of these things came unto the Ad.11.22: ears of the congregation which was in Jernsalem. And they sent forth Barnabas that he chould go unto Antioch. which when he came, and had seen the grace of God, was glad, and ethorted them all, that with purpose of heart they would continually cleabe unto the Lord. For he was a good

man, and full of the holy Ghoft, and of faith, and much people was added unto the Lozd. Then departed Barnabas to Tarfus to feek Saul: and when he had found him, he brought him unto Antioch. And it chanced that a Whole yeer they had their conversation with the congregation there, and they taught much people, infomuch that the difficies of Antioch were the first that were called Christians. In those dayes came prophets from the citie of Jerufalem unto Antioch. And there flood upone of them named Agabus, and fignified by the fpirit, that there thould be great bearth throughout all the world: Which came to passe in the Emperour Claudius dayes. Then the difficults, every man according to his ability, purposed to send fuctour unto the brethren which divest in Jury: which thing they allo did, and fent it to the elders by the hands of Barnabas and Saul.

The gospel.



Bis is my commandment, that yelobe Job. 15.12. together as I have loved you. Great er love hath no manthen this, that a man belowhis life for his friends. Be are my friends, if ye do what foever I command you. Henceforth call I not you ferbants: for the ferbant knoweth not what his lord both : but you have I called friends: for all things that I

have heard of my Father, I have openedunto you. De have not cholen me, but I have cholen you, and ordained you to go

and

S. John Baptift.

and bring forth fruit, and that your fruit thould remain, that what loeber ye alk of the Father in my Rame be may give it you.

S. John Baptist.

The collect.

John Baptil God, by whole probloente thy lerbant John Baptil was wonderfully bom, and lent to prepare the way of thy Sonne our Sabiour by preaching of penante: make us to to follow his boctrine and holy life, that we may truly repent according to his preaching, and after his erample conflamily speak the truth, boldy rebuke bice, and patiently suffer for the truths fake, through Jelus Christour Lord. Amen.

for The epiftle.

EGy 40. 1.

pontance



Colgood theer my people. D ye prophets, comfort my people, laith your God, comfort Jerng lalem at the heart, and tell her that her trabell is at an end, that her offence is pardoned, that the hath received of the Lords hand inflicient correction for all her linnes. A voice cred in the

wildernelle, preparethe way of the Lord in the Wildernelle. make Graight the path of our God in the delert. Let all bals leys be eralted, and every mountain and hill he laid low, what fois crooked, letit be made firaight, and let the rough be made plain fields. for the glory of the Lord Chall appear, and all field thall at once lee it. For why: the mouth of the Lozo hath fpoken it. The fame boyce fpake, Row cry. And the prophet andwered, what thall I cry: That all flech is graffe, and that all the good line fle thereof is as the flower of the field. The graffe is withered, the flower falleth away. Even to is the people as graffe, when the breath of the Lozd bloweth upon them. Reberthelelle, whether the gralle wither, of that the flower fadeaway, yet the word of our God endureth fozeber. Go up unto the high hill (D Sion) thou that bringelt good tidings, lift up thy boice with power, D thou pleacher Jerufalem: lift it up without fear, and fav

S. Iohn Baptifts day.

fay unto the cities of Juda, Behold your God, behold, the Lord God thall come with power, and bear rule with his arm. Behold, he bringeth his treasure with him, and his works go before him. He thall feed his flock like an herdman: he thall gather the lambs together with his arm, and carry themin his bolome, and thall kindely intreat those that bear yong.

The gospel.



Lizabeths time came that the thould be Take 1.57 belivered, and the brought forth a fon. And her neighbours and her coulins heard fay how the Lord had the wed great mercie upon her, and refoyced with her. And it fortuned, that in the eighth day they came to circumcle the childe, and called his name Zachary, after the name of his father. And his mother antwered and faid, Rot fo,

but his name (hall be called John. And they faid unto her, There is none of thy kinted that is named with this name. And they made lignes to his father, how he would habe him called. And he alked for writing tables, and wrote, faying, His name is John. And they marbelled all, and his mouth was opened immediatly and his tongue allo, and he spake and praised God. And fear came on all them that dwelt nigh unto him. And all these sayings were noifed abroad thorowout all the bigh countrey of Jury, and they that heard them, law them up in their hearts, faying, what maner of childe thall this be: And the hand of the Low was with him. And his father Zacharias was filed with the holy Shoft, and prophetied laying, Prailed be the Loid God of Firael, for be bath bilited and redeemed his people, and hath railed up an horn of falbation unto us in the houle of his ferbant Dabid, eben as he promiled by the mouth of his boly prophets, which were lince the word bes gan. That we hould be labed from our enemies, and from the hand of all that hate us: That he would deal merces fully with our fathers, and remember his holy cobenant: that

Saint Peters day.

that he would perform the oath which he sware to our father Abraham sort ogive us, that we being delibered out of the hands of our enemies, might serve him without fear all the dayes of our life, in such holiness and righteousness, as are acceptable for him. And thou childe shalt be called the Brophet of the Highest: for thou shalt go before the face of the Lord to prepare his wayes. To give knowledge of salbation unto his people, for the remission of sinnes, through the tender mercy of our God, whereby the day spring from on high hath visited us. To give light to them that lit in darknesse, and in the chadow of beath, and to guide our feet into the way of peace. And the Childe grew, and wared strong in spirit, and was in the widernesse.

S. Petersday.

what he collect.

Lmightie God, which by thy Donne Jelus Chill ball given to thy apolle S. Peter many excellent oilts, and commandedl him earnelly to feed thy flock: make, we beleech thee, all bilhops and paflock: make, we beleech thee, all bilhops and padours diagently to preach thy holy word, and the people obebiently to follow the lame, that they may receive the crown of everlaling glory, through Jelus Chill our Lord. Amen. tor The epifile.

Acta 12. 1,

A didit give

L the fame time herod the king fretched foith his hands to ver certain of the congregation, and he kuled James the biother of John with the flooid. And because he saw it pleased the Jews, he pioceeded further, and took peteralto. Then were the dayes of fweet biead. And

when he had caught him, he put him in pillon allo, and delibered bim to four quaternions of fouldiers to be kept, intending after Caster to bring him forth to the people. And Peter was kept in pillon, but prayer was made without cealing of the congregation unto God for him. And when Perod would have brought him out unto the people, the fame night flept Peter between two fouldiers, bound

Saint Peters day.

bound with two chains, and the keepers before the door Bent the pillon. And behold, the angel of the Loid was there prefent, and a light thined in the habitation, and he impte Des ter on the lide, and firred him up, faying, Artle up quichty. And his chains fell from his hands. And the angel laid unto him, Gird thy felf, and binde on thy landals. And to he btb. And he faith unto bim, Call thy garment about thee, and follow me. And be came out and followed bim, and will not that it was truth which was done by the angel, but thought he had feen a billion. When they were past the first and fecond watch, they came unto the iron gate that leadeth unto the citie. Which opened to them by the own accord : and they went ont. and palled thosow one areet, and fosthwith the Angel Departed from bini. And when Weter was come to hunfelf. helaid, Row I know of a furety, that the Loro hath lent his angel, and hath delibered me out of the hand of Herod, and from all the waiting of the people of the Jews.



The gospel.

Den Jelus came into the coalts of Sinch. the citie, which is called Celarea Bhilippi, he alked his difciples, laying, whom do men fay that J the Son of man am: They faid, Some fay that thou art John Baptifi, fome Elias, fome Jeremias, or one of the prophets. He faith unto them, But whom fay ye that J am: Simon Peter anfibered and faid, Thou art Chrift

the Son of the libing God. And Jelus anlwered, and faib unto him, Happy art thou Simon the fon of Jonas: for flech & blood hath not opened that unto thee, but my Father which is in heaben. And J lay unto thee, that thou art Peter, and upon this rock will J build my congregation, and the gates of hell chall not prebail again a it. And J will give unto thee the keys of the hingdom of heaben: and whatloeber thou dindell in earth, chalbe bound in heaben: and whatloeber thou loofest in earth, chall be loofed in heaben.

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The

S.James the Apostle.

The collect:

Rant. D mercifull God, that as thine boly Apo file James , leabing bis father and all that he bad, without delay was obedient unto the cal S ling of thy Son Jeins Chill , and followed bim: So wefozlaking all worldly and carnall affections, may be ever more ready to follow thy tommanne ments,through Jelus Chall our Lord. Amen. for The epiftle.

B A thole dayes came prophets from the citie Adi 11.17 of Jerulatem unto Antioch. And there flood upone of them named Agabus, and lignified by the Spirit, that there thould be great dearth thosowout all the world, which came to palle in the Emperour Claudius dayes. Then the miciples, every manaccording to his abili ty, purpoled to fend fuccour unto the brethten which bwelt in Jury : which thing they allo bid, and lent it to the elders by the hands of Barnabas and Saul. At the fame time bes rod the king aretched forth his hands to ber certain of the congregation. And be killed James the brother of John with the fword : And becaule be law it plealed the Jews, he proceeded further, and took peterallo. The gospel.

S. Manhaa 20



Hen came to him the mother of Zebes dees childzen, with her lons, wop thippinghim, and defiring a certain thing of him. And he laid unto ber. what wilt thou e She laid unto him, Grant that thele my two lons may ut, the one on thy right hand, and the other on the left in thy kingdom. 2But Jelus anfibered, and faid, Pe wote not what ye alk. Are ye able to bink

of the cup that I (hall dlink of and to be baptized with the baptilme that J am baptized with: Theylaid unto him, we are. De faid unto them, De thall blink indeed of my cup and be baptized with the baptilme that I am baptized with, bus

S.Bartholomew Apostle.

but to lit on my right hand and on my left, is not mine to give, but it that chance buto them that it is prepared for of my fas ther. And when the ten heard this, they dildained at the two brethren. 28ut Jelus called them buto him, and faid, Dee know that the Punces of the Rations have dominion over them, and they that are great men, exercise authoritie byon them. It thall not be foamong you. But Wholoener will be great among you, let him be your minister, and who loeuer will be chiefe among you, let him be your feruant : Euen as the Sonne of man came not to be minilited buto, but to mie nifter, and to give his life a redemption for many.

S.Bartholomew Apofile.

The Collect. Joho didit give Almighty and euerialling God, which hall ginen grace to thise Apolle Bartholonie W, this to be leeue & to pleach thy word : grant we befeech thee, buto thy Church, beet to loue that bee belceved, A word, we anoto pleach that be taught, through Chrill our ILozo. Amen. & both to preach & receive y' same Brough Josus For The Epiftle.



B the hands of the Apolles were many Ad.5.12. lignes and wonders thewed among the people: and they were all together with oneaccoed in Solomons porch. And of other durft no man ioyne himfelfe to them: neuerthelelle, the people magnified them.

The number of them that beleeved in the Lozd, both of men and women, grew moze and moze, info much that they brought the licke into the liceets, and layo them on beds and couches, that at the least way the thas dow of peter when hee came by, might hadow some of them. There came allo a multitude out of the cities round about, buto Ferulalem, bringing licke folkes, and them that were bered with buckeane spirits: And they were healed every one.

The

S.Matthew Apostle.

The Golpel.



Lnk. 11.1

Do there was a frife among them, which of them thous feeme to be the greatelt. And he faid buto then, The Kings of the Rations reigne over them, and they that have author rity boon them, are called gracious Loids: but ye chall not fo be. But he that is greaten among you, thall be as the yonger, & he that

is chiefe, chall be as her that both minuter. For whether is greater, he that litteth at meat, of he that lerueth : Is not he that litteth at meat: But I am among you as one that mi-niliteth. De are they which have bidden with me in my temptations. And Jappoint buto you a kingdome, as my Father bath appointed buto me, that ye may cate and dlinke at my table in my Kingdome, and fit on feats indging the twelve tribes of Ifrael.

S. Matthew Apofule.

The Collect. Lmighty God, which by thy bleffed Sonne dialt call Patchew from the receit of cultome, to bee an Apolite and Enangelilt : grant bs grate to forlake all couetous defires and inordinate love of riches. and to follow thy faid Sonne Jelus Chill, who liveth and reigneth, on with thet, & the Holy Ghost ont God world withoutml. Amm The Epifile.

2.Cor.4 1.



Ceing that wer have luch an office, even as God hath had mercle on bs, we goe not out of kinde, but have call from bs the cloaks of buhonelty, and Walke not in craftinelle, neither handle We the word of God deceitfully, but open the truth. and report our leives to every mans confcience

in the light of God. Flour Golpel be yet hid, it is hidaniong them that are lolt, in whom the god of this would hath blinded the mindes of them which beleenenot, left the light of the Golpel of the glozy of Chall (which is the image of God) (bould thine bato them. For the preach not our felnes, but

S.Michael and all angels.

but Chill Jelus to be the Loid, and our felbes your ferbants for Jelus fake. For it is God that commandeth the light to thine out of darknelle, which hath thined in our hearts, for to give the light of the knowledge of the glory of God, in the face of Jelus Chuit.

The golpel.



Rd as Jelus palled forth from thence, be. Matt. 9.9. faw aman (named Patthew) fitting at the receit of cultom : and be faid unto him, Follow me. And he arole and followed him. Anditcametopalle, as Jelus late at meat inhishoule, behold, many publicanes allo and linners that came, late down with Je

fus and his difciples. And when the pharifees faw it, they faid unto bis difciples, why eaterb your maller with puble canes and finners : But when Jelus heard that, he laid uns to them, They that be arong, need not the phylician, but they that are lick. Go ye rather and learn what that means eth : J will habe mercy and not factifice. For J am not come totall the righteous, but linners to repentance.

S.Michael and all angels.

The collect. who



derlacting God, which had opdated and config tuted the ferbices of all angels & men in a wone alway bo thee ler bice in beaben, may by thy ap pointment luccour and Defend us in carth, i they may through Jelus Chatt our Loid. Amen.

For The epiftle.



Bere was a great battell in heaben: Dichael and Rev. 12.7. bis angels fought with the diagon, and the bragon fought with his angels, and prebailed not, neither was their place found any moze in heaben. And the great dragon that on ferpent, SD 3 called

S.Michael and all angels.

called the debill and Satanas was call out, which deceiveth all the world. And he was call into the earth, and his angeis were call out allo with him. And J heard a loud boyce, laying, In headen is now made faibation and firength, and the kingdom of our God, and the power of his Chill. For the acculer of our bethien is call down, which acculed them before God day and night. And they obercame him by the blood of the Lamb, and by the Word of their tellimony, and they lobed not their lives unto the death. Therefore refore ye headens, and ye that dwell in them. Wo unto the inhabiters of the earth, and of the lea, for the debill is come down unto you, which hath great wrath, becaule he knoweth that he bath but a thort time.

S. Mater 8.1.



Thegospel

L the fame time came the disciples unto Jelus, saying, who is the greatest in the kingdom of heaben: Jelus called a childe unto him, and set him in the middest of them, and faid, clerily I say unto you, Except ye turn and becom as children, ye thall not enter into the kingdom of heaven. whosoever therefore humbleth himfelf as this childe, the same is the

greatell in the kingdom of headen. And Wholoeber res ceibeth luch a childe in my Mame, receibeth me. But wholo both offend one of thele little ones which beleebe in me, it were better for him that a mill-flone were hanged about his neck, & that he were drowned in the depth of the lea. Wo unto the wordd becaule of offences. Metellary it is that offences come: but wo unto the man by whom the offence cometh, wherefore if thy hand or thy foot hinder thee, cut them off, and call them from thee: it is better for thee to enter into life halt or maimed, rather the thou thouldeff (habing two hands or two feet) be call into everlafting fire And if thime eye offend thee, pluck it out, and call it from thee: It is better for thee to enter into life with one eye, rather then (habing two eyes)

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S.LuketheEvangelist.

to be call into hell fire. Lake beed that ye defpile not one of thele little ones : for I lay unto you, that in heaben their angels do alwayes behold the face of my Father which is in heaven.

S.Luke the Evangelift.

The collect.



Lmighty God which, talledit Luke the phylic an whole praile is in the golpel, to be a phylicis in Evangelist, & an of the foul: H may please the by the wholes, yt portains delivered by him fome medicines of the poetrine to heat all the "may be healed through yt ments of thy dileases of our fouls, through the sonne Jelus" "may be healed through yt ments of thy orb. Amen. thill our Lozd. Amen.



The epiftle.

Atch thou in all things, fuffer af 2. Tim. 45. flictions, do the work throughly of an evangelift, fulfill thine office unto the uttermost. 28e lober. Foz I am now ready to be offered, and the time of my departing is at hand. Jhabe fought a good fight, I have fulfilled my courle, I have kept the faith. From henceforth there is lato up for me a crown of righteousnelle, which the Lozd

that is a righteous judge thall give to me at that day, not to me onely, but to all them that love his coming. Do thy dile gence that thou mayelt come (hostly unto me. for Demas hath follakenme, and lobeth this prefent world, Fis departs ed unto Thefalonica. Crefcens is gone to Galatia. Titus to Dalmatia, onely Lucas is with me. Lake Marke and bring him with thee, for beis profitable unto me for the ministration. And Tychicus have I fent unto Ephelus. Thecloak that I left at Troada with Carpus, when thou comell, bring with thee, and the books, but especially the parchment. A lerander the Copperimith did me much evill, the Lozo reward him according to his deeds : of whom be thon ware als to, for he bath greatly withfrood our words.

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The

Simon and Jude apostles.

S. Lakeron.



The golpel. he Lozd appointed other lebentie (and two) allo, and lent them two and two befoze him into every title and place whither he himlelf would come. Therefoze he laid unto them, The harbell is great, but the labourers are few. Hary ye therefoze the Lozd of the harbelt to fend forth labourers into his harbell. Go your wayes, beholo, T

fend you forth as lambs among wolves. Bear no wallet, neither firip not thoes, and fainte no man by the way. Into whatfoever house ye enter, first say, peace be to this house. And if the some of peace be there, your peace thall rest upon it : if not, it thall return to you again. And in the same house tarry still, cating and drinking such as they give : For the labourer is worthy of his reward.

$\int_{-\infty}^{\infty}$ Simon and Jude apoftles.

The collect. who built they Church Lmighty God, which hall builded thy congregation upon the foundation of the apolites and prophets, Jetus Chill himfelf being the bead comer frome: Grant us fo to be formed together in unitie of spirit by their bottrine, that we may be made an holy temple acceptable unto thee, through Jetus Chill our Lord. Amen.

The cpittle.

S. Jude 1.

Libe the ferbant of Jefus Chill, the biother of James, to them which are called and fanctified in Bod the Father, and pieferbed in Jefus Chill: Belobed, when J gabe all olligence to white unto you of the common falbation, it was needfull for me to white unto you, to erbort you that ye thould continually labour in the faith, which was once given unto the faints. For there are certain ungodly men craftily crept in, of which it was written aforetime

Simon and Jude apostles.

time unto luch sudgement: they turn the grace of our God into wantonnelle, and denie God (which is the onely Lozd) and our Lozd Jelus Chill. Dy minde is therefore to put you in remembrance, foralimuch as ye once knew this, how that the Lozd (after that he had delibered the people out of Egypt) destroyed them which after beleeved not. The angets allo which kept not their first state, but left their own habitation, he hath referbed in everlassing chains under darknelle, unto the sudgement of the great day. Even as Sodom and Homorthe, and the cities about them, which in like manner desiled themselves with fornisation, and followed strange stelled, are set forth for an example, and suffer the pain of eternals size. Likewise thele being decended by dreams, desile the stell, delpsile rulers, and speak evill of them that are manthoritie.



The golpel.

Dis command I you, that ye lobe job.15.17. cogether. If the world hate you, ye know it hated me before it has ted you. If ye were of the world, the world would love his own: howbeit, becaule ye are not of the world, but I have cholen you out of the world, therefore the world hateth you. Remember the world that I faid unto you, The fer bant is not greater then the Lord. If

they have perfecuted me, they will allo perfecute you. If they have kept my faying, they will keep yours allo. But all theie things wilthey do unto you formy Mames fake, becaule they have not known him that fent me. If I had not come and fooken unto them, they flouid have had no finme: but now have they nothing to cloak their fin withall. We that hatety me, hateth my katherallo. If I had not done among them the works which none other mandid, they flouid have had no finme: but now have they both feen and hated, not onely me, but allo my kather. But this happeneth, that the faying might be fulfiked that is written in their law, They hated

me

All Saints day.

me without a caule. But when the Comfoster is come whom I wall fend unto you from the Father, eben the Spl ric of truth (which proceedeth of the Father) he chall ies fife of me. And ye thall bear witnelle allo, betaule ye habe been with me from the beginning.

All Saints day.

who The collect.

thine Et Lmighty God, which had buit together the Clectin one communion and fellowthip, in the mylticall has by of thy some Chill our Lozo: grant us grace fo to follow thy poly faints in all bertuous and godly living. that we may come to thole unspeakable joyes, which thou haft prepared for them that unfainedly lobe thee, through Jefus Christon Lord. Amen.

for The epifile.



Torted

Revel-7.2.

Chold, J John faw another angel alcend from the riling of the funne, which had the leal of the living God, and he cried with a loud voice to the four angels, (to whom power was given to hurt the earth, and the lea) laying, burt not the earth, neither the fea, neither the trees, till we have feated the

ferbants of our God in their foreheads. And J heard the number of them which were lealed, and there were fealed an hundled and fourty and four thousand of all the tribes of the childzen of Ilrael.

Df the tribe of Juda were fealed twelbe thouland. Df the tribe of Reuben, were lealed twel be thouland. Df the tribe of Bad, were lealed twelve thousand. Df the tribe of Aler, were fealed twelve thouland. Of the tribe of Rephthalim, were fealed twelve thouland. Df the tribe of Manalles, were lealed twel be thouland. Df the tribe of Simeon, were lealed twelbe thouland. Df the tribe of Lebi, were lealed twel be thouland. Of the tribe of Ilachar, were lealed twelbe thouland. Di the tribeof Zabulon, were fealed twelbe thouland.

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All Saints day.

Df the tribe of Joseph were lealed twelve thouland. Df the tribe of Benjamin were lealed twelve thouland.

After this J beheld, and lo, a great multitude (which no man can number) of all nations and people, and tongues food before the feat, and before the Lamb, clothed with long white garments, and palms in their hands, and cried with a lond boice, laying, Salbation be afcribed to him that fitterh upon the feat of our God, and unto the Lamb. And all the angels flood in the compafie of the feat, and of the elders, and the four beafts, and fell before the feat on their faces, and workhipped God, laying, Amen: Bielling, and glory, and withom, and thanks, and honour, and power, and might be unto our God forebermore. Amen.



The gospel.

Eins leeing the people, went up in: Man-5-1. to a mountain, and when he was fet, his biliciples came to him. And after that he had opened his mouth, he taught them, faving, 28 leffed are the poor in fpirit, for theirs is the Bingdom of heaben. Bieffed are they that mourn, for they thall receive comfort. Bieffed are the meek, for they thall receive the inheritance of the earth. Bief-

led are they which hunger and thirld after rightroulnelle, to; they hall be fatilited. Bielled are the mercifull, for they hall obtain mercy. Bielled are the pure in heart, for they hall lee God. Bielled are the peace-makers, for they hall be called the children of God. Bielled are they which infire perfecution for righteousnelle lake, for theirs is the kingdom of headen. Bielled are ye when men revile you, and perfecute you, and thall failely fay all manner of evil laying against you to; my lake, resorce and be glad, for great is your reward in headen. Hor to perfecuted they the Prophets which were before you.

¶ The



The order for the Administration of the Lords fupper, or holy communion.

thall fignifie their names to the curate over night, or elfein the morning before the beginning of morning prayer, or immediarly afree at least some time yt day before.

And if any of those be an open and notorious evil liver, fo that the congregation by him is offended, or have done any wrong to his neigh. bours by word or deed, the curate having knowledge thereof, shall call him, and advertischim, in any wile to presume to one to the Lords table, untill he have openly declared himfelf to have truely repented and amended his former naughty life, that the congregation may thereby be fatisfied, which afore were offended, & that he have recompenfed the parties whom he hath done wrong unto, or at the leaft declare himfelf to be in full purpole to to do, alloon as he conveniently may.

The fame order shall the curate use with those betwixt whom he perceiveth malice and hatred to reign, not fuffering them to be partakers of the Lords table, untill he know them to be reconciled. And if one of the parties loar variance, be content to forgive from the bottom

provided, yteway Minister so repeting of his heart all that the other hath trespassed against him, and to make dent paragraph of this Rubrick, shall be of amends for that he himself hath offended, and the other party will not Liged to give an account of y same to the be perlwaded to a godly unity, but remain still in his frowardnesse and Ordinary whin 14 Jailt after at y' farkest malice: the minister in that case ought to admit the penitent person to And y ordinary skal proceed against y' of the holy communion, and not him that is obstinate. # Jending person accord to y' Canon. The table at the communication to how the second state of the secon

The table at the communion time having a fair white linnen cloth upon it. fhall fland in the Body of the church, or in the chancell, where morning pruyor, and woning brayer be appointed to botaid. And the prief flanding the north rate of the table, fhall fay the Lords prayer, with the collect following, y' prople knowing

- The communion.

Zer Father which art in heaven, ballowed be thy Mame. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bjead.

\$ 50. yt yt Congregation be thereby

any, as a specified in this, or y next prese

- Charact plant the Marchard The

bread. And forgine bs our trespalles, as we forgine them that trespalle against bs. And lead bs not into temptation, but deliver bs from euill. Amen.

Lmighty God, bnto whom all hearts be open, all des fires knowen, and from whom no fecrets are hio: cleanfe the thoughts of our hearts by the infpiration of thy holy Spirit, that we may perfectly love thee, and work this magnifie thy holy Rame, through Chall our Lord. As men.

men. twrning to the people, (Then shall the Priest repearle distinctly all the TEN COMMAND-MENTS : and the people kheeling, shall after entry Commandment aske God mercie for their transforellion of the famouatur this form the trive for the time pash, by grace to have people Minister Distance for yetime to come, as followeth.

Minister. Goo : Lou thele words and laid, I am the Lord thy Goo : Lou that baue none other Gods but me.

People.

Suggerson and man and planter

Lord have mercie byon bs, and incline our hearts to keepe this Lab.

Minister.

Thou that not make to thy felfe any grauen image, not the likeneffe of any thing that is in heauen aboue, of in the earth beneath, of in the water baber the earth. Thou that not bow down to them, not worthip them. For I the Lord thy Godama icalous God, and billt the linnes of the fathers boon the children, but o the third and fourth generation of them that hate me, and thew mercie but o thoulands, in them that lone me, and keepe my Commandments.

People.

Low have mercie boon bs, and incline our hearts, to keep this Law. Minister.

Thou shalt not take the Rame of the Low thy God in baine: for the Low will not hold him guattelle that taketh his Rame in daine.

Pcoplc.

Lozd have mercle boon bs, and incline our hearts, to keep this Law. Minister.

Remember that thou keepe boly the Sabbath day. Sire dayes that thou labour, and boe all that thou hall to boe, but

the state

the feuenth day is the Dabbath of the Lozd thy God. In it thou that doe no manner of worke, thou, and thy forme, and thy daughter, thy man-feruant, and thy maid feruant, thy cattell, and the firanger that is within thy gates. For in fir dayes the Lozd made beauen and earth, the fea and all that in them is, and refled the feuenth day: wherefore the Lozd bleffed the feuenth day, and ballo wed it.

People.

Lord hane mercie bpon bs, and incline our hearts, fto keep this Law. Minister.

Ponour thy father and thy mother, that thy dayes may be long in the land, which the Lozd thy God giveth thee. Pcople.

Lord have mercie bpon bs, and incline our hearts, to heep this Law. Minister.

Thou chalt doe no murder.

People. Lozo haue mercie bpon bs, and incline our hearts, to keep this Low. Minister.

Thou thalt not commit adultery. People.

Lord have mercie bpon bs, and incline our hearts, to kery they law. Minister.

Thou Chalt not Ceale.

People. Lozo have mercie bpon bs, and incline our hearts, Ho keep this law. Minister.

Thou chalt not beare falle witnelle against thy neighbour. People.

Lozd hauemercie byon bs, and incline our hearts, fto kety this Zaw. Minister.

Thou (halt not couet thy neighbours houle, thou (halt not couet thy neighbours wife, not his feruant, not his maid, not his ore, not his alle, not any thing that is his. People.

Lord haue mercle bpon bs, and write all thefe thy Lawes in our hearts we befeech thee.

(Then

Then thall follow the collect of the day, with one of these two collects following for the King, the prieft itanding the and faying,

ELet us play.

SEmighty God, whole kingdome is eberlafting. and power infinite, habe mercy upon the whole Church. s congregation, and fo rule the heart of thy cholen **STG** Lerbant Charles our Iking and gobernour, that he (knowing whole minister he is) may above all things leek thy honour and glozy, and that we his fubjects (duely confis is all bering whole authority he hath) may faithfully lerbe, bos nour, and humbly obey him, in thee, and for thee, according to thy bleffed word and ordinance, through Jelus Chuff our Lozo, who with thee and the holy Bholl, libeth and reigneth eber one Bod. wolld without end. Amen.

SASS IL mighty and everlasting God, we be taught by thy boly word, that the hearts of kings are in thy rule and governance, and that thou doen difpole and turn them as it feemeth belt to thy godly willoom : we humbly befeech thee to to Dispose and govern the heart of Charles thy lerbant our King and Gobernour, that in all his thoughts, words, and works, be may ever feek thy bonour and glory, and fludy to preferbe thy people committed to his charge, in wealth, peace, and godlineffe : Grant this, D mercifall Father, for thy Dear Dons lake Jelus Chill our Lozo. # Then shak be said y' Cokect of y' day; Simediately after the Collect, ye privil shall Amen.

read yt Epitter saying The Epithe for the portion of Scripture appointed for y Epithe Immediately after the collects, the prieft thall read the epifile ; beginning thus + The epille witten in the Chapter of

And the spiftle ended he fhall fay the gofpel, beginning thus 1 The _Chapter of -Golpel Witten in the and gofpel being ended, fhall be faid the Greed.

shall be vend y Gospel (y + peop Beleebe in one Bod the father Almighty, Daker of Anding up) saying, The had beaben and earth, and of all things blibbe and inbilis met at ut verse. And w ten Son of Bob, Begotten of Hight hern Bob of hern Bob barot, propte shill standing, at before. God of God, Light of Light, bery God of bery God, begot ten, not made, being of one fubliance with the Rather, by

And the chille in

chapter of

verse. And that say Here endeth the En

is Written in the

whom all things were made : who for us men, and for our **falbation**

falbation came down from heaben, and was infarnate by the boly Goof of the Airgin Pary, and was mademan, and was crucified allo for us under pontius pilate. Be fufferen and was buried, and the third day he role again according to the Scriptures, and alcended into beaben, and litteth on the right band of the Father. And he Chall come again with glozy to judge both the quick and the dead : whole king bom thall have no end. And I beleebe in the holy Shoft, the Lozd and giber of life, who proceedeth from the father and the Son, who with the Father and the Son together is worthipped and glorified, who thake by the prophets. And I beleebe one Catholique and Apoltolike Church. 3 are

Then yt Curate shak declare unto y J beliebe one Catholique and Apollolike Church. Jace people, what holy daid, or faying daid are knowledge one Baptiline for the remillion of lins. And J in the week following to be observed. And Kenlook for the refurrection of the bead, and the life of the woods also (if occasion be) shak notice be given of to come. Amen. y' Communion; is the tain of Matrimony published; is Brief, Citation, is Exominide toose veed. And nothing shak be produined millies already fee forth, or hereafter to be fee forth by commanuchority. or published in the Church, and y time of Divine Strike, but by yt minister: Nor by him any thing, but what is provided in the in any thing but what is processed in the unto the people whether there be any holy dayes, or falling dayes the Rules of the Back, or enjoyned by y King, or week following, and carnelly exhort them to remainder the poor faying one or more of these sentences following, as he thinkerh most

> Let your light to thine before men, that they may fee your aood works, and glonde your father which is in heaben.

> Lay not up for your felbes trealure upon the earth, where the rult and moth doth corrupt, and where thee bes break thorow and feal: but lay up for your felbes treasures in heas ben, where neither rulino, moth both corrupt, and where there bes do not break thorow and feal.

mabatloeber ye would that men thould bo unto you, eben to do unto them, for this is the Law and the Prophets.

Rotebery one that faith unto me, Lozo, Lozo, Challenter into the Bingbom of Beaben, but be that both the will of my Father Which is in headen.

S. Luke , Zuche) Zache Goodforth, and faid unto the Lord, Bebold, Lord, the half of my goods I gibe to the poor, and if I have bone any wong to any man, I reflore four fold.

who

the shall follow yt Stormon or ont of convenient by his difference. Then shall follow yt Stormon or ont of convenient by his difference. W Homilies alredy set forth of S. Munb.s. Let pour light to think The shall follow it forth of S. Munb.s.

Antogitic. Then shak y' prist return 5. Mether. to y' Lord's Table & big in y' Offertory,

S. Munh. r. S. Mand.7.

who goeth a warfare at any time of his own coll: who ... Cor. 9. planteth a bineyard, and eateth not of the fruit thereof: D; who feedeth a flock, and eateth not of the milk of the flock:

If we have fown unto you spiritual things, is it a great r. Corg. matter if we shall reap your worddly things:

Do ye not know, that they which minister about holy ...cor. things, libe of the fact slice: and they which wait of the altar, are partakers with the altare Even to hath the Lozd alfo ozdained, that they which pleach the gospel should live of the gospel.

Dethat loweth little, thall teap little: and he that loweth 2.Cor. plenteoully, thall reap plenteoully. Let every man bo accord ing as he is disposed in his heart, not grudging, or of necelitie, for God loveth a chearfull giver.

Hethim that is taught in the Word, minister unto him that Galar.6. teacheth in all good things. Be not deceived, God is not mocked: for Whatloever a man loweth, that thall be reap.

ushile we have time let us bo good unto all men, and fpects Galar, 6. ally unto them that are of the boulhold of faith.

Godlinelle is great riches, if a man be content with that 1.74m.6. he hath: for we brought nothing into the world, neither may we carry any thing out the

Charge them Which are rich in this world, that they be reas 1. Tim.s. by to give, and glad to bifiribute, laying up in flore for thems feibes a good foundation against the time to come, that they may attain eternall life.

God is not unrighteous, that he will forget your works Heb. 6. and labour that proceedeth of lobe, which lobe ye have thews ed for his Rames lake, which have ministred unto the laints, and yet do minister.

To bo good, and to difiribute, forget not, for with fuch fas Heb. 13. crifices God is pleafed.

noho to bath this woulds good, and keth his biother have S. John 3. need, and thutteth up his compation from him, how dwels leth the love of God in him :

Give alms of thy goods, and turn never thy face from any Tob 4. poor man, and then the face of the Lord (hall not be turned amay from thee.

₽

Be

Whilit thest Stateness are in reading, Dealons, Church wardens, or other fit person, appointed for yt purpose; that receive yt Alms for yt poort, & other Devotions of yt people in a decent Basin, to be provided y by yt parish for yt purpose; & recorded y by yt parish for yt purpose; & recorded y by yt parish for yt purpose; & recorded y by yt parish for yt purpose; & recorded y by yt parish for yt purpose; & recorded y by yt parish for yt purpose; & recorded y by priver, & place it upon the holy take.

And when there is a Commiss, the prist shall then place upon y + Table to much Brow, by Wine; as he shall <u>Prov. 19.</u> think sufficient.

Pfal 41.

words (of accepting our × & blobations alma) be left our upfaid.

then thall the

The Communion.

Be mercifull after thy power. If thou halt much, give plenteoully. If thou halt little, bo thy olligence gladly to give of that little : for to gathered thou thy leff a good reward in the bay of necellity.

He that hath pity upon the poor, lendeth unto the Lozo: and look what he layeth out, it thall be paid him again.

Bleffed be the man that provide the for the lick and needy: the Lozd challdeliver him in the time of trouble.

Then thall the churchwardens, or foms other by them appointed, gaeher the devotion of the people, and put the fame into the poormans. box, and upon the offering dayes appointed, every man and woman that pay to the Curate the due and accustomed offerings. After which done, the prieft thall fay,

C Let us pray for the Topole ltate of Chills church mile

CLmightie and everlaiting God, which by thy boly apollie halt taught us to make prayers and fupplications, and to give thanks for all men: we humply befeech thee, molt mercifally (to accept ouralms, and) to receive thele our prayers, which we offer unto thy divine Pajeltic, beleeching thee to inspire continually the universall church with the spirit of truth, mitte, and concord: and grant that all they that do confesse thy holy Rame, may agree in the truth of thy holy word, and live in unity and godly love. Doe beleech thee also to labe and defendall Chillian kings, plinces and governours. and specially thy serbant CHARLES our king, that under him we may be godly and quietly governed: and grant unto bis whole Councell, and to all that by put in authoritie uns der him, that they may truly and indifferently minister fushice, to the punishment of wickednesse and bice, and to the maintenance of Goos, true religion and bertue. Bibe grace (D heabenly Father) to all bilhops, palloss, and curats, that they may both by their life and doctrine let forth thy true and lively word, and rightly and duly administer thy holy sacraments: and to all thy people give thy heavenly grace, anh

and specially to this congregation here present, that with meet heart and due rederence they may hear and receive thy boly 1bozd, truly ferbing thee in bolineffe and righteousneffe all the dayes of their life. And we molt humbly beleech thee mbich in this tranutory life bein trouble, forrow, need, licks & And wet also blest they holy Name for a nelle, or any other adderuities grant this, D Father, for Jee they servands desarted they life in they faith liss Chills lake our only mediatour and Abbocate Annease Annease Stearer; beseeding thee to give us grant of thy goodnelle, D Lozo, to comfort and faccour all them, whe fus Chiffs fake our only mediatour and Adbocate. Amen.

Then shall follow this exhortation at certain times, when the curate shall fee the people negligent to come to the holy Communion.

some together at this time (dearly beloved byes thren to feed at the Lords Supper, unto the which in Gods behalf I bid you all that be here prefent, and beleech you for the Lord Jelus Chills lake, that ye will not refule to come thereto, being to lobingly called and bidden of God himfelf. De know how griebous and unkinde a thing it is when a man hath prepared a rich feall, decked his table with all kinde of probilion, to that there lacketh nothing but the guelts to fit boton, and yet they tobich be talled (without any caule) molt unthankfully refule to come. Which of you in fuch a cale would not be mos bed: who would not think a great infury and wrong done unto bim : Wherefoze molt dearly belobed in Chill, take ye good heed, left ye withdrawing your felbes from this holy Supper, proboke Gods indignation againly pon. It is an ealie matter for a map to fay, J will not communicate, be tanle Jam other will letter with worldly balines. But fuch ercules be not to eally accepted and allowed before God. If any man lay, Jama griebous linner, and therefore am a fraid to come : wherefore then do ye not repent and amend e when God calleth you, be you not alhamed to lay you will not come ; maben pou Gouldreturn to God, will you ercufe your felt, and fay that you be not ready confider earnefly with your felbes, how little fuch fained ercufes that aball before Bod. They that refuled the featt in the Golpel, becaule they had bought a farm, or would try their yokes of oren, or because they were married, were not so excused, but counted 122

so to follow their good Examples, yt fik H wet may be particless of they heartaly Kin

ø When y' Minister giveth war yt it to make as my rist of ye. Rubnic, & ye Exportion following it il this strond comes in the

TOr in cast he shall set y proplements ligent to come to the holy Comunion; my 9 m :

Dearsty beloved Brethern; On tonal by God's grace to colobrate

* We dif you shall neglect to doe

food.

TheCommunion. shall be ready

mworthy of the headenly feall. I for my part am bere prefeut, and according tomine office, I bio you in the Rame of Gob, J call you in Chrifis behalf, J erhort you, as you lobe your own falbation, that ye will be partakers of this holp Communion. And as the Son of God bid bouthlafe to yeeld up his foul by death upon the croffe for your fealth : eben fo it is your puty to receive the Communion together, in there membrance of bis beath, as he himfelf, tommanded. * Row if you wall in no wife thus do, confider with your felbes how i when ye wilfully abitain from y flord; Ta: great miury you bo unto God, and how fore punifment ble Bstparate from your Bretthren who come hangeth ober your beads for the lame, And whereas you to feel on ye Banguet of ye most keavenly " attain Bon fo fore in reference big har benefit and whereas you erbort, and beleech you, that anto this unkindnelle ye will not ande any more: which thing ye thall bo, if ye fland by as gazers and lookers on them that do communicate, and be nor partakers of the fame your felbes. Roy what thing can this be accounted elle, then a further contempt and uns kindnelle untd God : Truely it is a great anthankfalnelle to fay nay when ye be called : but the fault is much greater when men fland by and yet will petther eatnoy brink this holy Communion with other. J pray you what can this be elle, but even to have the mysteries of Chult in Derilion : Itis faid unto all, Take grand eat, Take and dlink ye all of this, Do this in remembrance of me. with what face then, oz with what countenance that ye hear thele words : what will this be elle, byta neglecting, a belpiling, and mocking of the Teltament of Chalt : Wherefore rather then ye fould fo do, depart you hence, and give place to then that be godly dipoled. But when you depart, I beleech your ponder with your felbes from whom ye depart. De depart from the Lows table, ye depart from your brethten, and from the bankerof most heaventy food. Thele things if pe earnelity confider, ye that by Gods grace return to a better minde: for the obtaining whereof we mail make our humble petitions, While We thall receive the holy Communion unto Almighty God our Heavenly Father. #

T. And

I When the Minister givet warming for the eles bration of the holy Comunion (while she advances doe upon yo Sunday, or some Holy Lay intedictely after y & Stormon, or Homilie on Dod, he shall read the Exhormation following

Dearchy Beloved; On through Godsaffistance , as shall be the Sacramento + most confortable lood of Christ, to be by them received brance of his mentorious Croste, & Bestion rolono

Chin a C

The Communion.

T And formatime thall this befaid alfo at the diferention of the curate

Carly belobed, foralmuch as our duety is to rent by about wet obtain Remikion of o Sins, a -Bet to Almighty Gob our beabenily father molt made pertakers of yt Lingdom of Heaven When hearty thanked for that he hash a share his and A bearty thanks | for that be bath giben bis Sonne hourty masts to Almighty God, our housenly our Sabiour Jelus Chill, not onely to die for us. Faller, but allo to be our spirituall food & suffer any constitution of the sectored unto us, afteril by Gods word as by the foly facrament of hisbleffed Body and Blood, the Which being fo comfortable a thing to them wheth teceive it worthily, and to bangerous to them that will pielume to receive it un porthily : my buty is to exholt you to confider the dignity of the holy myttery, and the great perill of the unworthy receiving thereof, and to to learch and examine popr ofon confidences as you would i (& that not lightly, & after y' manner of come boly and clean to a moll godly and beabenly Fealt, to a ulemblers well God, but so) y ye may that in no wife you come but in the marriage garment, requiredof God in holy fcripture, and fo come and be receibed as morthy partakers of fuch an heavenly table. The way and means thereto is: Firl, to eramine your libes and converta tion by the rule of Gods commandments, and wherein foe ber ve thall perceive your felves to have offended, either by will, word, or deed, there bewall your own finfullfibes, and tonfelle your felbes to Almighty God, with fall parpole of a menoment of life. And if ye thall perceibe your offences to be fuch as be not onely again & God, but allo again & your neighs bours, then you thall reconcile your felbes unto them, Fready to make relitution Flatiflaction according to the uttermolt of your volvers, for all injuries & Wrongs done by you to any other, and like wife being ready to forgive other, that have of fended you, as you would have forgivenes of your offences at Bods hand: for other wile the receiving of the holy commus "Therfore if any of you be ablashener of nion both nothing elfe but increase your damnation." And bes God; an hinderer, or slanderer of his word, an tanfeit is requilite that no man abould come to the holy coms adulterer, or be in making a tany of munion, but with a fall truß in Godsmercy, & with a quiet an iron frime, Repart your yok him, conficience: therfoze if there beans of you which by the means come not that have Table, but advery in aforefaid cannot quiet his own conficience, blit requiret furs that have four of the fall you fall of all in the fait of the fall of ther comfost, os counfell; then let him come to me, of Come ing a you to destruction bate of bory, & sould other diferent and learned minister of Gods word, and open

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htg

& together work ghostly coursed, & advice

ing grief, that be may receibefach ghoftly counfell, abbice. and comfost, as bis confitence may be reliebed, and that by the ministery of Gods word he may receibe comfost, and the benefit of absolution," to the quieting of his conscience. ann

The Communion.

The y' the of y' conveniently benefit of ablolution, to the quieting of y placed for y' receiving of y' holy Savasen aboiding of all fruple and boubtfalnelle.

Thon thall the priot fay this exhormation.

Early beloved in the Lord, ye that minde to come to the boly communion of the body and blood of our Sabiour Chill, mult conliber, what S. Daul writter to the Countbians, bow be erborteth all

persons onigently to trie and examine themleibes, before they prefume to eat of that Bread and drink of that Cup. Fozas the benefit is great, if with a true penitent beart and libely faith we receive that holy Sacrament (for then we spiritually eat the fleth of Chall, and bank his blood, then we owell in Chill, and Chill in us, we the one with Chill, and Chill with us :) to is the danger great if we receive the fame unworthuy. For then we be guilty of the body and blood of Chill our Sabiour : We cat and drink our own damnation, not confidering the Lords body : we kindle Gods weath against us : We provoke him to plague us with divers dileafes, and fundry kinds of death. Aberefore if any of you be a blafphemer of God, an hinderer, of flanderer of his Doib, an abulterer, of be in malite, of entry, of in any other ariebong crime, bewall your linnes, and come not to this or table, left after the taking of that holy farrament, the Debill enter into you, as he entred into Judas, and fill youfall of all iniquities, and bying you to befiruction both of boop and foul. Judge therefore your felves (butbren) that pebe not indaed of the Lord. Revent you truely for your linnes palt : habe a libely and ftedfalt faith in Chiff our fabiour. Amend your libes, and be in perfect that ite with all men, fo thall ve be meet partakers of those holy mysleries. And a bobe all things, ye mult gibe molt humble and bearty thanks to God the Father, the Son, and the boly Bholt, for the redemption of the world, by the death and pattion of our Sabis our Chill, both God and man, who did humble himfelf eben to the death upon the croffe, for us milerable finners, which who lap

lay in darknelle and hadow of death, that he might make us the children of God, and eralt us to eberlaltmalife. And to the end that we thould alway remember the exceeding great lobe of our Malier, and onely Sabiour Jelus Chuff, thus bying for us, and the innumerable benefits which by bis piectous blood chedding he hath obtained to us : be hath in lituted and ordained holy mylleries, as pledges of his lobe, and continuall remembrance of bis beath, to our great and endleffe comfost. To him therefore with the Father, and the boly Gboft, let us give (as we are molt bounden) continuall thanks, fubmitting our felbes wholly to his boly will and pleafure and fudying to fer be him in true bolineffe and righs teoninelle all the dayes of our life. Amen.

Then shall the priest fay to them that come to receive the holy Communion.



Du that do truely and earnestly repent you of gour linnes, and be in love and charitie with s your neighbours, and intend to lead a new life, following the commandments of God, and Dalking from benceforth in his holy wayes: Draw neer, and take this boly facrament to your comfort, a make your humble confellion to Almighty God, before this rongregation bere gathered together in his boly name, niceks

ly anceling upon your ances.

Then shall this generall confession be made, in the name of all those that are minded to receive the holy Communion, either by one of + both ht, & at yt prople them, or elfe by one of the ministers or by the priet himfolf all kneeling humbly upon their knees, & saying.



Imighty God, Father of our Lord Telus Chill, maker of al things, Jubge of allmen, we knowledge and bewall our manifold funes and wickednes, which we from time to time moll grieboully have committed, by thought, word, and deed, against thy divine Majeliy, proboking mold fully thy wrath

and indignation againly us. Doe do earnefily repent, and be € 4 beartuv

bearthy forry for thele our milooings, the remembrance of them is griebous unto us, the burden of them is intolerable. Habe mercy upon us, have mercy upon us, molt merciful fa_{\pm} ther, for thy Sonne our Lord Jelus Chills fake forgive us all that is pall, and grant that we may ever hereafter ferbe and pleafe thee in neubneffe of life, to the honour and glory of thy Rame, through Jelus Chilf our Lord. Amen.

Then shall the Priest or the Bishop (being present) stand up, and turning bimself to the people, fay thus, pronounce this Absolution.

Lmighty God our heabenly father, who of his great mercy hath promiled forgiveneffe of linnes to all them which with hearty repentance and true faith turn unto him: have mercy upon you, pardon and deliver you from all your linnes, confirm and frengthen you in all goodneffe, and bring you to ever lafting life, through Jelus Chrift our Lord. Amen.

I The Ihall the priest alfo fay,

C Hear what comfortable words our Sabiour Chriff faith unto all that truly turn to him.

Come unto me all that trabell and the heaby laden, and J will refresh you. So God lobed the world that he gabe his onely begotten Sonne, to the end that all that beleeve in him, should not perifh, but have life everlasting.

C Bear allo what S. Paul faith.

This is a true laying, and worthy of all men to be receibed, that Jelus Chill came into the world to labe limers.

C hear allo what S. John laith.

If any man finne, we have an Advocate with the Father, Jelus Chall the righteous, and he is the propination for our finnes.

T After which the priest shall proceed, faying, Iso pour bearts.

Anfwer.

19e lift them up unto the Lozd. Prieft.

Let us albe thanks anto our Lozd God.

Anfwer. It is meet and right to to bo.

Prieft

S.Mauh:11.28. S.Jok: 3. 16.

1 Tim: 1.14.

15. Joh. a. 1.

of Then shall the Prielt Aura to yo ldi Table, & say, It is bery meet, right, and our bounden duette, that we (bould at all times, and in all places, gibe thanks unto thee * These words [Holy Father] must be omided D Lozo, boly Father, Almighty ebertaling Gob.

I Here shall follow the proper Preface, according to the time, if there be

any specially appointed: or else immediatly shall follow, **Theretore With angels, and archangels, ew** is at y company of Heaven were land, & magnify the glos non Kame, ever more propring there is saying, Holy, Holy, Holy, Lord God of Hosts; Heaven, & Earth are ful **Proper Prefaces.** of the glory. Glory be to thee, & Lord, most High. Amen.

¶ Upon Christmas day, and seven dayes after. Some to be born as this bar for us, who by the A at this time (operation of the boly Gholt, was made bery man of the lubitance of the Airgin Dary his mother, and that without foot of lin, to make us clean from all fune. Therefoze with angels, ec.

Upon Easter day, and seven dayes after.

Calt chiefly are we bound to praile thee, for the glores 20 ous refurrettion of thy Donne Jelus Chill our Lozd: for he is the very palchall Lamb which was offered for us, and hath taken away the finne of the world, who by his death hath defroyed death, and by his riling to life again, bath reflozed to us everlafting life. Therefore with angels, et.

I Upon Afcenfion day, and feven dayes after.



Chilf our Loro, who after his moli glorions refurrection manifelity appeared to all bis apo filles, and in their lightalcended up into heaben, to prepare a place for us, that where he is, the Imight we also alcend, and reign with him in glory. Therefore with angels, ec.

¶ Upon Whitfunday, and fix dayes after.



hough Jelus Chillour Lozd, accepting to whole molt true promile the holy Gholt came borbnithis, as at this time bay from heaben with a fubben great found, as it CA bad been a mighty winde, in the likenelle of fiery tonaues.

on Trinitic Sunday.

tongues, lighting upon the apolites, to teach them, and to lead them to all tructh, gibing them both the gift of biberg languages, and allo bolbuelle with fer bent seal, confantiy to preach the golpel unto all nations, whereby we are brought out of Daranelle and errour, into the dear light and true unowledge of thee, and of thy Sonne Jelus Chant. Theres tore with angels, st.

I Upon the feast of Trinicie onely.

eis E is dery meet, sight, and our bounden dutte that we hould atail times, and in all places gibe thanks to thee, D. Lord, Almighty and eberone onely perlon, but three perlons in one lub dance. Not that which we beleeve of the glozy of

the father, the fame we beleebe of the Sonne, and of the holy Bolt, without any difference, or inequality. Therefore, ft. After Which prefaces, fhall follow immediatly be sung, or said,

Berefore with angels, and arthangels, and with all the company of heaben, we land and magni fethy glouous Mame, ebermoje plailing thee, and faying, Boly, holy, boly Lozd God of bolts. beaven and earth are full of thy glosy. Glosy be to thee, D Lozd molt Bigb. Amen.

Then shall the priest kneeling down at Gods board; fay in the name of all them that thall receive the communion, this prayer following.



De to not prelume to come to this thy table F (D mercifall Lozd) trailing in our own righteousnesse, but in thy manifold and great mercles. De be not worthy fo much as to gather up the crumbs under thy table. 13 ut thou art the fame Lord, whole propertie is alwayes to have mercle : grant us

therefore, gradous Lord, to to eat the fleth of thy dear Son Jelus Chill, and to dink his blood, that our finful bodies may be made clean by his body, and our fouls walked through his molt precious blood, and that we may everyone owell in bim, and be in us. Amen.

T When y' prist, standing before y' Table hath so Then ordered y' Brend, & Wine, that he may rock y' more rew dines, & deconcy break y' Brend before y' people, & take y' Gup into x his hads he had a form y' people, & take y' Gup into x his hatas, he shall say y' prayer of Consecration, as followeth.

Then she prielt Randing up, Chall fay as followeth,



S Lmighty God, our headenly Father, able of thy tender mercy didlt gibe thme onely Sonne Jelus Chill to fuffer death upon the erolle foz our redemption, who made there (by his one oblation of himfelf once offered) Fos a full, perfect and infficient factifice, oblation and fatilifaction for the fins of the whole world, and bid infis tute, and in his holy golpel command us to continue a perpe tuall memory of that his precious death, until his coming again: Bear us, D mercifull Father, We beleech thee, and i most humbly grant that we receibing these thy creatures of bread and ibine, according to thy Donne our Sabiour Jeins Chrifts

holy inflictution, in remembrance of his death and pallion, may be partakers of his molt blelled body and blood : Who in "Herry prich is to take y patter into his hards. the lame night that he was betrayed, took blead, and When (i) Ard here, to break ye bread, be had given thanks, he blake it, and gabe it to his diliciples, () And here, to kay his how upon all ye bread. faring Toke, east this is my holm which is other for your to here, to kay his how upon all ye bread. laying, Lake, eat, this is my body which is given for you, Constant is to take y' Cup into his hand. do this in remembrance of me. Likewile after lapper be took the um, and when he had giben thanks, he gabe it to (And here to lay his hard upon twery weld, them, laying, Dinke ye all of this, for this is my blood of beit Chalier or Playon) in whethere is any the Rew Leftament, which is thed for you and to many for which to be concentral. the remission of sinnes: Do this as oft as ye chall bank it in remembrance of mc. Amen.

Then fhall the minister first receive the Communion in both kindes himfelf, and next deliver it to other ministers (if any bothere pre-fent) that they may help the chief minister, and after to the people present) & after yt to y to ple after in other in their hands, kneeling. And when he delivereth the bread he into their hards; all mostly kneeking. thall fay,

ben for thee, prefer be thy body and foul into eberlafting life : and take and eat this in remembrance RCB that Chall died for thee, and feed on bim in thine heart by faith with thanklaibing.

¶ And

9. If y' Consecrated Broad, or Wine be al ipens, befort all have comunicated; yt pricet is to construct more, according to yt form before prescribed: Beginning at [Our Sariour Christ in the same night the. for yt blessing of the Amod to a triff Bread; & at [Denvise after Supper to for the Hering of y Cup.

T When all have commincated, the Winister shak voture to yo Lord's Table, Minister shak voture to yo Lord's Table, & veverently place upon it, what remains neth of yo consecrated elements, evering an neth of yo consecrated elements, evering yt samt with a fair linnen Cloth.

* Out the Mart in Heaven; bec Doxologit.

" yo mystical body of the sonne,

The Communion. to any one

And the minister that delivereth the cup thall fay, the blood of our Low Jelus Chill, which was thed for thee, preferbe thy body and fout into eberlafting it into eberlafting it in the sand of the builds blood was theo to; thee, and be thankfull.

Then shall the priest fay the Lords prayer, the people repeating after him every petition. After shall be faid as followeth,

Lozd and headenly Father, we thy humble fer-bants entirely delire thy Fatherly goodnelle, mercifully to accept this our facrifice of plaife and thanklgibing, molt humbly beleeching thee to grant, that by the merits and death of thy Sonne Jelus Chult , and through faith in his blood, the and all the whole church may obtain remillion of our linnes. and all other benefits of his pallion. And here we offer and prefent unto thee, D Lord, our felbes our fouls and bodies. to bearealonable, holy, and lively facrifice unto thee, humbly , who are beleeching thee, that all we which be partakers of this holy communion, may be falalled with thy grace and heabenly benediction. And although we be unworthy, through our manifold fins, to offer unto thee any factifice, yet we befeech ther to accept this our bounden duety and lerbice, not ibeighing our merits, but pardoning our offences, through Jeins Chill our Lozo, by whom, and with whom, in the unity of the holy Thou, all honour and glozy be unto thee, D father Almighty, world without end. Amen.

Or this.

Imighty and everlibing God, we molt hearth iy thank thee, for that thou doell bouchfafe to feed us, which have duely received that boly mylteries, with the spiritual food of the most precious body and blood of thy Donne our Dabour Jelus Chift, and boeft allure us thereby of thy fabourand goodneffe towards us, and that we be bery meme bers incorporate in thy mpfbicall boby , wbich is the bleffet company of all faithfull people, and be alfo beirs through DODE

pope of thy everlassing kingdom, by the merits of the mote precious death and passion of thy dear Sonne we would all we humbly beleech thee, D heavenly Kather, so to all is us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou has prepared for us to walk in, through Jelus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glorie, world without end. Amen.

Then shall be faid or fung,



BLotie be to God on high, and in earth peace, good will towards men. We plaife thee, we bleffe thee, we worthip thee, we glotifie thee, we give thanks to thee for thy great glotie, D Lord God, heavenly King, God the Father Amigh-

tie, D Lozd the only begotten Sonne Jelu Chall, D Lozd God, Lamb of God, Sonne of the Father, that takell away the finnes of the world, habe mercie upon us. Thou that takell away the finnes of the world, habe mercie upon us. Thou that takell away the finnes of the world, receive our prayer. Thou that fittelt at the right hand of God the Father, habe mercie upon us. Forthou only art holy, thou only art the Lozd, thou only, D Chall, which the boly Gholt, art molt high in the glopie of God the Father. Amen.

I Then the prieft or bifhop if he be prefent, shall let them depart with this bleffing.

ting, keep your hearts and mindes in the knowledge and love of God, and of his Sonne Jelus Chill our Loid: and the bleffing of God Almightic, the Father, the Sonne, and the holy Gbok, be amongly you, and remain with you

alwayes. Amen.

¶ Collects



Collects to be faid after the offertory, when there is no Communion, every fuch day one, and the fame may be faid alfo as often as occasion shall ferve, after the Collects either of Morning and Evening Prayer, Communion, or Letany, by the different of the Minister.

Stations and ready help, through Christian Constant and the station of the statio

Almightie Lord, and eberlalting God, bouchlafe believed thee, to direct, fanctifie, and gobern, both our hearts and bodies in the wayes of thy lawes, and in the works of thy commandments, that through the mod mightie protection, both here and eber, we may be preferbed in body and foul, through our Lord and Sabiour Jelus Chill. Amen.

Bant we beleech thee, Almightie Goo, that the words which we have heard this day with our outward ears, may through thy grace be to grafted inwardly in our hearts, that they may bring forth in us the fruit of good libing, to the honour and praile of thy Mame, through Jelus Chill our Low. Amen.

Rebent us, D Lozd, in all our boings, with thy molt gracious fabour, and further us with thy continual belp, that in all our works begun, continued and ended in thee, we may glozifie thy boly Plame, and finally by thy nucrice obtain eberlassing life, through Jer fus Chall our Lozd. Amen.

Aimighty

JLmightie God, the fountain of all willoom, which hnowell our necellities befoze we alk, and our ig= nozance in alking : we beleech thee to have comg pallion upon our infirmities, and thole things which for our un worthinelle we dare not, and for our blindes nelle we cannot alk, bouchlafe to gibe us for the worthinelle of thy Sonne Jelus Chall our Loid.

Кo



Lmightie God, which halt promiled to hear the per titions of them that alk in thy Sonnes Rame, we beleech thee mercifully to incline thine ears to us that have made now our players and supplicas

tions unto thee, and grant that those things which we have faithfully afked according to thy Will, may effectually be obs tained, to the relicf of our necellity, and to the letting forth of of thy glozy, through Jelus Chrift our Lozd. Amen.

NOTES AND

Sundairs, Stother Pon the Holy dayes (if there be no Communion) shall be faid all that is appointed at the Communion, untill the end of the Homily, concluding with the generall prayer, (for the ingrit flate of Chills Church militans bere in carth) and one or moe of thele Collects before rehearled, as occa-

from thall forver concluding with yt Busing.

And there shall be no celebration of the Lords Supper, except there beageed humber to communicate with the Prieft, according to his discretion.

And if there be not above twenty perfons in the parish, of discretion on to receive the Communion; yet there shall be no Communion ? except four or three at the least communicate with the Priest. And in Oathedrall and Collegiate Churches, where be many Priests

and Deacons, they shall all receive the Communion with the Manual every Sunday at the least, except they have a reasonable cause to the contrary.

And

mmunion. att occasion of diffension, &

And to take away, the superflition which any perfon hath or might # But if any remain of that, will was consultable to be eaten at the Table with other means, but the best and pu-secrated, it shall not be carried out of the "fill wheat bread that conveniently may be gotten. And if any of the Church; but ye priors, is such other of the Tell Wheat bread that conveniently may be gotten. And if any of the have in the Bread and Wine, it shall fuffice that the Bread be fuch as is omunicants, as he shall then cal unto Sim Bread and Wineremain, the Curate Chall have it to his own vie. # shall, intediately after yt Blessing, vert =

rently eat, & Drink yt same.

The Bread and Wine for the Communion, fhall be provided by the Curate and the Churchwardens at the charges of the parifh, and the Parial all be difeharged of fuch fummes of money or other duties which hitherto they have paid for the fame by order of their houfes -every-Sunday.-

I And note that every Parishioner shall communicate at the least three times in the yeer, of which Eafter to be one, and thall alfo receive the Sacraments and other Rites, according to the order in this bookappointed. And yeerly at Eafter every Parishioner shall reckon with

Parlon, Vicar, or Curate, or his or their deputie or deputies, and pay to them or him all Ecclefiafticall duties,

accustomably due, then and at that

time to be paid.

I After yt divine Service ended yt mony given at y Offertory shall be difford of to such pions of charitable wess, of y " Mimster By Church = wardens shall think fitt. Wherein if they disagree, it shall be disposed of ; as y' Ordinary chall appoint.



I Whereas it is ordained in this Office for y' Administration of the Lord' Supper, that y' Ominicants should receiver y' same Knoching; (which Order is well meant, for a signification of our humble & grateful asknow; lodgement of y Britist of Christ, Herein given to al northy of Receivers, & for y' avoiding of each profanation by digorder a they common, as might other wise engree) VH, lost of same Knochin by any persons, reservent of ignorance & informity, or out of makie & ditional be misonstruced, & deprived; it is here declared, that thereby no Adorati is interded, or ought to be done informato y Saccamental by a or nim there bord or ought to be done informato y Saccamental by a or nim there bord is record, or superand on your ynessence of Christis natured F & Blood. For y Saccamental bir is a principle and shill in the very and Subbanes, is therefore may ad for is a principle as that was subting to a of all faithful Christian () And y' material by that was in the second of the second of a bord of the subting () and y' material by the second of the subting of the or on the subting () and y the subting the second of the subting of the art in the subting () and y the subting the second of the subting of the subting of the subting the subting of the sub Airia ard in Houven, & not here; it being against y' truth of Thrist natural borky to be at one time in more places then once



The ministration of Baptisme, of Infants. to be used in the Church.



Tappeareth by ancient Writers, that the Sacrament of Baptifme in the old time. not commonly ministred, but at times in the yeer : At Balter, and Whitfuntide. At which times it was a penly minifired in the prefence of all the Songregation. Which-cuftome-now being grown out of use, (although it annot for many confiderations bee well reftored againe) it is thought good to

actime, as neer as conveniently may be Wherefore The peo. ple are to bee admonished, that it is most convenient that Baptisme fhould not be administred but upon Sundayes and other Holy-dayes when the most number of people may come together, as well for that the Congregation there prefent may tellifie the receiving of them that be newly baptized, into the number of Christs Church, as also because in the Baptisme of Infants, every man present may be put in remembrance of his own profession made to God in his Baptilme. For which cause also it is expedient that Baptilme bee ministred in the melifi tongue. Nevertheffe (if necessity fo require) children may at all simes And note; that there shall be for ever be baptized ashama upor any other day. of

When there are children to be baptized upon the Sunday, or Holy, 8 one God motion; & for ever day, the Parents shall give knowledge over night, or in the morning are God father, & two God mod fore the beginning of morning, prayer to the Curate. And then the Godfathers, Godmothers, and people, with the children mult be ready at the font, either immediately after the last lesson at morning prayer, or elle immediately after the last let n at evening prayer, as the Curate by his diferention thall appoint. And then franding there, the Prich to be filled in thall aske whether the children bee baptized or not. If they answer, shall say, the No: Then shall the Priest for the proceed as followeth.

ralt chill to be baptized two Godfathen

baytised , or no

Deareiv

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Carly belobed, foralmuch as all men be concele bed and born in tinne, and that our Sabiour Chill faith, Rone can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Gholt: I befeech you to call upon God the Kather, thorowour Lord Je-

fus Chill, thatof his bounteous mercy be will grant to there this child in that thing which by nature they cannot habe, that they may be baptized with water and the boly Sholl, and retet bed into Chills holy Church, and be made libely members of the lame.

Then thall the minister lay,

CLetus pray.

in the river Jordan

oo this child; wash him, & sanchify him

ALmighty and everlalling God, which of thy great S mercy biobeft fabe Roganobis family in the ark Noah R s from perifying by water, and allo diddelt fafely aval lead the chudzen of Dirael thy people thozow the red lea, figuring thereby thy boly baptilme: and by the baptifme of thy welbelobed Son Jelus Chall diddell fancis fie the flood Jordan, (all other Waters to the myllical waths ing away of linne : we beleech thee for thine infinite mercies, that thon wilt mercifully look upon theie that a fanctifie them, and wall them with the boly Gboll, that they being belivered from thy wath, may be received into the ark of Chrifts Church, and being fledfalt in faith, foyfull through hope, and rooted in charity, may lo palle the waves of this troublefome world, that finally they may come to the land of everlachinglife, there to reign with thee would without end. through Jelus Chill our Lord. Amen.

L mighty and immostall God, the ard of all that is need, the helper of all that flee to thee for fuccour, the life of them that beleebe, and the refurrection of the dead: we call upon the for their mfants, that they coming to thy boly baptilme, may receibe remtilion

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tion of their finnes by spirituall regeneration. Receive their (D Low) as thou hall promifed by thy weldeloved Somme, laying, Alk, and you thall have, seek, and you thall finde, knock, and it thall be opened unto you. So give now unto us that alk, let ng that seek, finde, open the gate unto us, that knock, that their may injoy the everlalling benediction of thy heavenly wathing, and may come to the eternalikingdom which thou hall promiled by Chill our Low. Amen.

Then thall the priest frage say,

hear the words of the golpel, written by S. Mark in the tenth chapter at yt 13 the verse.

Mar.10.13. What he flould touch them : and his difciples rebuked thole that wought them. But when Jelus buked thole that wought them. But when Jelus faw it. he was diplealed, and faid unto them, Suffer little children to come unto me, and forbid them not, for to fuch bristigeth the wingdom of God. Alerely I fay unto you, wholeeber both not receive the Bingdom of God as a little childe, he thall not entertherein. And when he was the tartake hen them up in his arms, he put his hands upon them and helfed them.

After the golpel is read, the Minister shall make this brief exhortation upon the words of the gospel.

Riends, you hear in this golpei the words of our Beloved; Sabiour Chill, that he commanded the children to be brought unto him: bow he blamed thole that would have kept themiro him: bow he erhorteth all mento follow their innocency. Pou perceive how by his outward gelture and deed, he declared his good will toward them: for he embraced them in his arms, he laid his hands upon them, and bleffed them. Doubt ye not therefore, but earnefity beleebe, that he will likewife fabourably receive there of his mercy, that he will give unto them the bleffing of eternallife, and make themi partakers of his everlaking kingdom. wherefore we being thus pertinaded of the good will of our headenly father toward these, beclared will of our headenly father toward these infants, beclared will of our headenly father toward these infants, beclared will of our headenly father toward these infants, beclared will of our headenly father toward these infants, beclared *this Infant

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by his Sonne Jeins Chall, and nothing doubting but that be fabourably allowert this charitable work of ours, in bringing thele children to bis boly baptilme: let us faithfully and debouily give thanks unto him and lay.

2. Linighty and eberlaffing God, heabenly father, we give thee humble thanks, that thou has bouchfafed to call us to the knowledge of thy grace and faith in thee : Jucreale this knowledge, and

confirm this faith in us ebermoze : Gibe thy boly Spirit to this these infants, that they may be born again, and be mane an betrs of eberlafting falbation, through our Lord Jeins Chuit, wholibeth and reigneth with thee and the boly Snie rit.now and fozeber. Amen.

Then the Priest shall speak unto the Godfathers and Godmothers on this guile. hii

Delus Chill would bouchlate to receibe theili, to tay bisbands upon them, to blelle them, to releale them of their unnes ; to give them the hingbom of beaben, and eberlalting life. De habe beard allo that our Loid Te fus Chrift bath promiled in his golpel, to grant all thefe things that ye have prayed for: which promile be for his part

o (until he come of age to take promile made by Chrill, thete infants mult allo faithfully for it upon himselfe) there part promile by you that the there for all a faithfully for will most furely keep and, perform. poberefore after this

verouve fostate the bebill and all his works, and confrantly beleebe Bobs holy word, and obediently keep bis commandments.

I demand therefore,

hen thall the pricit demand of the Godfathers and Godmothers thefe queltions following.

Doelt thou, foilake the debill and all his works, the bain pomp and glory of the world, with all cobetous delires of the fame, the carnall defires of the fleth, fo that thou wilt not follow not be led by them?

Answer.

chounce Forlatte them all.

Minifter

* to sanchify him why holy Ghoit

i in the name of this Child. renowner

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Minifter.

Doelt thou beleeve in God the Father Alunabir, maker of heaben and earth : Andin Jelus Chilf bis onely begotten Son our Loid : And that he was conteibed by the holy Ghoft, boin of the Alirgin Pary, that he fuffered under Pontlus Pllate, was crucified, dead, and burled, that he went bown into hell, and allo did rife again the third day, that he alcended into heaben, and litter hat the right hand of Goo the Father Almighty, and from thence chall come again at the end of the world to judge the quick and the dead . And Doelt thou beleeve in the holy Thou, the holy Catholique Church, the Communion of Saints, the remillion of lins, the reluve rection of the flech, and everlatting life after death e

Anfwer.

All this I febfally beleebe. Minister.

wilt thou be baptized in this faith :

Anfwer.

Will those then obodiently keep God's holy will, and # Minister. comandoments, & walks in y' same all y' dairs of ~

That is my deare. #

Then shall the priest fay. thy life Answer.

Dercifull God, grant that the old Adam in Hele? wit. E childen may be fo burled, that the new man may be talled up in them. Amen.

Grant that all farnall affections may ble in them, and that all things belonging to the spirit, may live and growin thein. Amen.

Grant that they may have power and freugh to have bictory, and to triumph against the debill, the world, and the fleth. Amen.

Slant that wholoever is here vedicated to ther by our office and minifiery, may allo be enduce with headenly bertues, and everlattingly rewarded, through thy mercy, D blef fed Lord God, who doeld live and govern all things, would without end. Anien.



Way Lmighty everliving God, whole mold dearly be loved son Jelus Chill, for the forgivenelle of our lins, oid thed out of his moll particus fide both water and blood, and gave commanyment £D ع tà

* Sanctify this water to y mystical ~ washing away of sin: & grant it this Child, now to be baptised there in,

K kichak say to yt Godfathers, & God-mothers, <u>Name this Child</u>. And then naming it after them Gifter shall certify bin, yt yt Child may well." N. **J Daptize thee in the Pame of the Father.** and of the Day of the the the the the the the the the father.

+ Hort yt prict shall make a start upon y Childs for shind. + Herry prist shall make a

to his difciples that they (hould go teach all nations, and baptize them in the Rame of the Father, the Son, and of the holy Shoft : Regard, we beleech thee, the fupplications of thy congregation, and grant that all thy ferbants which thall be baptised in this mater, may receibe the fulnelle of the grace, and eber remain in the number of thy faithfull and elett changen, through Jelus Chall our Lozd. Amen.

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But if they certify, yt Andie the childe be weak, it shall suffice to pour water upon it, faying the forefaid words,

N. I baptize thee in the Rame of the Rather, and of the Son, and of the holy Gholl. Amen.

Then the priest shall, make a croffe upon the childes forehead, faying

c receive this childe into the congregation of Chailis flock and do ligne him with the ligne of the croffe, in token that hereafter he chail not be achas med to confelle the Faith of Chailt crucified, and manfully to fight under his banner, agains an, the world, and the Debill, and to continue Challs faithfull fouldier and ferbant unto his libes end. Amen.

: Church

Then I hall the prieft fay, Being now, bearly beloved brechten, that thele thild ben tegenerate and grafted into the boby of Chails congregation, let us give thanks unto God

forthele benefits, and with one accord make our prayers unto almighty God, that they may lead the reft of their life according to this beginning. Then thall be faid, all kreeking)

Dur Father which art in heaben, ec.

Then

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Then shall the priest fay.

De veeld thee bearty thanks, molt mercifull Fao ther, that it bath pleased thee to regenerate this infant with thy holy Spirit, to receive him for thine own childe by adoption, and to incorporate *Church liminto thy holy tongregation. And humbly we beleech thee to grant, that he being dead unto lin, and libing unto righteoulnes, and being buried with Chill in bis death, may cruckle the old man, and utterly abolif the whole body of linne, that as he is made partaker of the death of thy Son, to he may be partaker of his refurrection, to that finally with the relidue of thy holy congregation, be may be, inbe ricour of thine everlasting kingdome, through Christ our Lord. Anun.

Then all standing up,

Thin, at standing up, **Atthe laft end**, the priofic salling the Godfathers and Godmothers -together, fhall fey this exhortation following.

hijsurttits to renounce this hark his written Dalmuch as there children habe promiled by you to forlake the debill and all his works, to beleeve in God, and to ferbe him: you mult temember that it is your parts and duties to fee that the formally me fants be taught, fo foon as they thall be able to learn, what a folenin bow, promile, and profettion' they babe made by & hahach here you. And that they may know thele things the better, ye that call upon them to hear Sermons, and chiefly you thall probibe that they may learn the Creed, the Lords prayer, and the ten commandments in the statish tongue, and all other things which a Chillian manought to know and beleeve to his fouls health, and that thefe thuden may be bertuoully brought up to lead a godly and a Christian life, remembring alwayes that baptilme doth represent unto us our profetile on, which is, to follow the example of our Sabiour Chilf, and to be made like unto him, that as he died, and role again for us, to thould the which are baptized, die from lin, and rife again unto righteoulnelle, continually mostifying all our ebill and corrupt affections, and daily proceeding in all bertue and godlinelle of living.

D4

The

To take a sony all scrupt; concerming y the of y'signed of the Großer in Baptism, yt true explication thereof, is yt inst reasons for the retaining of it, may be seen in y xxx than first published in yt yter MDCIV.

rivate Baptilme.

i yt art to take Cart, The Minister Chell compand that the children bee brought to the Bilhop to be confirmed of him , fo foon as they can fay in their vul

et 1 is certain by God's word, that gar congue, the Articles of the Faith the Lords prayer, and the ten they commit actual Sin, art undoub = forth for that purpole accordingly as it is there expressed. todly saved. wid from a not . .

ଢ଼ୠୠୠଢ଼ୠଢ଼ଢ଼ୠଢ଼ୡ୕ଢ଼ୠୢ୶ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼**ଡ଼ଡ଼ଢ଼**ୡୖଡ଼**ଡ଼ଡ଼**ଡ଼ଡ଼

The Ministration of provATE BAPTJSML of children in houses.

i first, or second Sunday next after their birth

sufer

If In we case he shall say thus: [] certific you, that, according to the due, of provided Ordow of y thurse, at such a time, & at such a place, before Diverso witnesses, 9 baptised this Child.

A Of them that are to be haptized in private boufes in time of necelitie, by the Minifler of the Parifle, or any other lawfall

He Paflors and Curates shall often admonish the people, that they deferre not the Baptisme of turants any longer then the Sunday, or other Holy-day active the childe be born, unleffeupon a great and reasonable cause declared to the Curete, and by him Spprovedby y' Curate.

approved by y - دست. And alfo they shall warn them, that without, great cause, and noceffiry, they procure not their children to bee baptized at home in their houses. And when great need shall compell them to to doe, then Ba-

i minister of yt parish (or in his absence, ptilme shall be administred on this fashion. any ofter lawful minister, yt can be procured) (First, let the lawfull Minister, and them that be prefent, call upon with y", y tare present, call upon (of & cay God for his grace, and fay the Lorde prayer, if the time will fuffer. And yt cords prayer, & to many of yt (ates) and then the childe being named by some one that is prefent, the faid lawfull pointed to be said before in yt form of public Minister shall dip it in water or pour water upon is furing the Baptism, as y time, & present Exigention Minister shall dip it in water, or poure water upon it, faying these words,

N. J baptize thee in the Rame of the Father, and of the Son, and of the holy Ghoft. Amen. ____

And let them not doubt, but that the childe to baptized, is lawfully and fufficiently baptized, and ought not to be baptized again. But Yet nevertheleffe, if the childe which is after this fort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Prieftor minister of the same Parish did himself baptize that childe, the Congregation may be certified of the true form of Baptilme by him privately before uled the childe were baptized by any other lawfull Minister; that then the minister of the Parish, where the childe was born or chriftened, shall examine and trie, whether the childebe lawfully baptized or no. In which cafe, if those that bring any childe "the Church, do an fwer that the fame childe is already baptized, then shall the Minister examine them further, faying,

I Then, all knocking down, y Minister shak give thanks * write God, & say.

Wet youd that hearty thanks, most merciful Father, y tit hat pleas sed thee, to regenerate this Infant with they holy Spirit; to receive him for this own child by Adoption, & to incorporate him into they holy #* Church. And wer humbly besetch that to grant, that, as he is now made partaker of yt death of the Son, so he may be also of his resurccition : # & yt finally with yt residue of the Saints, he may inherit thine ever-lasting Kingdom, through yt same the Son Jesus Christ of Lord. Amen.

Private Baptilme.

By whom was the childe baptizede mbo was prefent when thechilde was baptized: And Becaule fomethings effentiall to this facrament, may happen to be omitted through fear or halle in fuch times of ertremity : therefoze J Demand further of you; with what matter was thechilde baptized : with what words was the childe baptized :

19 betber think you the childe to be lawfully and perfectly babtisco.

¶ And if the minister shall finde by the answers of such as bring the childe, that all things were done as they ought to be: then thalf not he chriften the childe again, but thall receive him as one of the flock of the true Christian people, faying thus,

Certifie you, that in this cale all is well done, and ac s corbing unto bue order concerning the baptizing of this childe; which being born in originall linne, and in the wrach of God, is now by the laber of regeneration in 28a tilme, received into the number of the childzen of God, and heirs of eberlafting life: foz our Lozo Jefus Chain both not Denie his grace & mercy unto luch infants, but molt lobings ly both call them unto him, as the boly golpel both witneffe to our comfort, on this. wile.



E a cevtain time they brought chilozen unto Chill, Mark to. that he hould touch them: and his duciples re buked those that brought them. But when Jelus

faw it, he was difplealed, and faid unto them, sufa fer little children to come unto me, and forbid them not, for the fuch belongeth"the kingbom of Gob. Ulerely I fay unto pou, mboloeber both not receibe the kingdom of God as a little childe, be Chall not enter cherein. And when be bab the take henthem up in his arms, be put bis bands upon them. and bleffed them.

After the golpel is read, the minister shall make this exhortation upon the words of the golpel.



Bimbs, pour hear in this golpel the words of our Sabiour Chill, that he commanded the children to be brought unto him: how he blamed thole that would have kept them from him: how he erhorted

X & (as he hath promised in his holy Word) will give unto him yt blessing of a Eternal life, & make

Private Baptilme.

all men to follow their innocency. De perceibe bow by bis outward gefinre and beed be declared his good will toward them : For be embraced them in his arms, be laid his bands upon them, and bleffed them. Doubt ve not therefore, but ears nelly beleede, that he bath likewile fabourably received this prefent infant, that be bath embraced bim with the arms of his mercy, that be bath giben unto him the bleffing of eters nall life, and made him partaker of his everlafting kings bome. wherefore we being thus perfibaded of the good will of our beabenly Father , declared by his Son Jeins Chill toward this infant, let us faithfully and beboutly gibe thanks unto him, and fay the prayer which the Lord bimileif taught, and in Declaration of our faith let us retite the articles contained in our Creeb.

* Give us this day our daily bread. And for a Herethe minuter, with the Godfathers and Godmothers, thall fay, give us our trespaner; as wet forgive them, it trespane against us. And tead up not into tentation: But deliver us from evil. Amen. A Lonighty, 8 everlating God, heavenly my kingdom come, Thy will be done in Earth, as it is in Heaven. & Father, we give the kumble thanker, if I Then shall the priest demand the name of the childe, which being by thou hast vouchsafed, to call us to y thousand the Godfathers and Godmothers pronounced, the minister shall say, of the area & faith in the: Increase the

How hait vouchtafed, to cak in to ver how were the Godfathers and Godmothers pronounced, the minister shall lay, of thy grace, & confirme this faith in ut evore more. Give the Hody Spirit to this Infants, Doeff thou in the name of this childe foslate the debill and y her being born again, & being mole an all his Works, the bain pomp and gloip of the World, which we are all the copeting defines of the lame, the carnall defires of the loved ferm of this may continue the format field, and the the follow and beled by them : Katain the promise, the bain our of the format field, and the follow and beled by them : Loved ferm Christ the Son; who hered a reignth our field and the follow and beled by them : Answer.

Minister.

Doelt thou in the name of this childe profette this faith, to beleebe in Goo the Father Almighty, maker of beaben and earth : and in Jelus Chill his onely begotten Sonne our Low : and that he was concerbed by the boly Gholt, born of the alirgin Dary, that he fuffered under poutius pilate, was crucified, bead and buried, that he went bown into beil, and allo bid rile again the third day, that he alcended into beaben, and litteth at the right hand of God the Rather Al nighty, and from thence be thall come again at the end of the Wolld

Wilt then then obediently keep God's holy will, and comandments, & wall in y same all y thairs of thy list

Answer: rik

+ under his b

Hů

con ko∱i Then yo priver shall say,

the privil that make a copy upon y chill for hind . Wee vocative they child into ye congregate actives flock; & dolfsign him why sign of y in token, ye her captor he shall not be asham y sign of y

- & yt Devil

Priuate Baptilme.

doit than World to judge the quick and the dead + And by you in tis full solition, & servant unto his name beleene in the poly Sholt, the holy Catholike Church, the Communion of Saints, the Remillion of linnes, Refurs rection, and everlafting life after death e Anlwer.

Au this T ftedfally beleene. #

Then shall the prices sa Sting now dearly Bolover & His Child if by Baytism regenerate, by grafted into y+ body of Corish give Banks winto Alm. Gos 14

to continue &

Christ crnafied By

ELet by pray. The prayer u befort in this Ofice for the



Unighte and enertailing God nade our proyer unto a houenly father, wer give thee ding to the beginning humble thanks to that show have yt rost of his life accor: humble thanks for that thou halt Then yt prist shak say boucdated to call be to the know Wet ytell ther most hearty the ledge of the grace and faith in thee: mot merciful taker, that it hak Increase bits knowledge, and confised they to regenerate this gran

Jintreafe Nits knowledge, and cont seil there to regenerate this grident whe firme this faith in bs enermoze : hy well Spirit's to receive him for this firme this faith in bs enermoze : hy well Spirit's to receive him for the Gine thy boll Spirit to this Into the Adoption the inter por fant, that hee bring bonne againe, by we bone the to grant, the hering and being made here of enerialit drid unto Sin, & Living unto Lightoniant ing faluation, through out IL 020 When you we consider the the to grant, the her mile, through the fame out IL 020 Jefus Chill thy Sonne, if mile the soft of the there of the time the being bonne againe, by we what we do the the to mile, through the fame out IL 020 Jefus Chill thy Sonne, if mile partaler of the theory bong So y fin ally whet terides of the hely Church for may be angular of the theory the fame, a more the Coldent may also be partaler of the theory hely Church for may be angular of the theory the fame of the the may also be angular of the theory the function we the forter of the theory of the the the the soft of the through the Miniber the may be angular of the through the function of the the this more the Coldent mean of the through the down of the hely Church for may be angular of the through the function of the the this more the Coldent mean of the through the thing dow, through

thanking up that the Minister make this exhortation to the Godfathers and Him ever letting rungion, Then thall the Minister make this exhortation to the Godfathers and Jesus Christ our Lord. Ame



Drafmuch as this child hath promiled by you to to lane the beuill, and all his Works, to beleeue in God, and to ferue him:you mult remember that it is your part and buty, to fee that this Infant bee taught, to foone as hee thall bee able to learne, what a folemne vow, pros mile, and protettion bee hath made by you. And that hee may know thele things the better, yee thall call boon

him to heare Sermons, and chiefly you thall provide that hee may learne the Creed, the Louds player, and the ten Commans

Private Baptilme.

Commandements, in the Englith tongue, and all other things which a Chailian man ought to know and beleene to his foules health, and that this thilde may bee bertuoully brought by, to lead a godly and a Chailian life, remembring alway that Baptilme both represent unto be our profession, which is, to follow the example of our Sauiour Chail, and be made like but o him, that as he died and role againe for bs, so thous will be the provised, one from time, and rife again but orighteousnelle, continually mortifying all our ends and corrupt affections, and dayly proceeding in all bertue and godlinelle of living.

And to forth, as in publique Baptilme.

 But if they which bring the Infants to the Church, do make fuch vncertaine answers to the Priests questions, as that it cannot appeare, that the childe was baptized with water, In the Name of the Father, and of the Sonne, and of the holy Ghost: which are effected and of Baptisme: then let the Priest baptize it in forme about whiten, concerning publique Baptisme, fating that at the dipping of the childe in the Font, he shall viethis forme of words,

Fifthou bee not already baptized, A. I baptize thee in the name of the Father, and of the Sound, and of the Sound, and of the Sound, and of the

The

THE MAKISTRATION OF BADTISM. to such as are of Riper years, & able to answer for stemschix.

set the form at y' and of all y' Book.

-The order of Confirmation, or laying on of hands upon children bapuized, and able

> to render an account of their faith, according to_ the Catechifme following.



This preface they amended is inserted into a y' Order of Confirmation. O the end that Confirmation may bee miniftred to the more edifying of fuch as shall receive it (according to S.Pauls doctrine, who teacheth that all things thould be done if the Church to the edification of the fame) it is thought good that none hereafter shall bee confirmed, but luch as can fay in their mother tongue the Articles of the Faith The Lords prayer, and the ten Commandments, and

can allo answer to such questions of this short Catechilme, as the Bithop (or luch ashe thall appoint) thall by his diferention appole them--in- And this order is high convenient to be observed, for divers confiderations to the end

First, because that when children come to the yeers of diference and havglearned what their Godfathers and Godmothers promifed for them in baptifme, they may then themfelves with their own mouth, and with their own confent, openly before the Church, ratific and confirm the fame: and also promife that by the grace of God they will evermore endeavour themselves faithfully to observe and keep such things as they by their own mouth and confession have assented unto.

Secondly, for as much as Confirmation is ministred to them that be baptized, that by imposition of hands and prayer, they may receive. Arongen and defence again ft all comptations to finne, and the affaults. of the world and the devill, it is molt meet to be ministred when children come to that age, that partly by the frailey of their owne floth, partly by the affaults of the worldand the devill, they begin to bee in danger to fall into fundry kinder of finne.

Thirdly,

The Catechisme.

Thirdly, for that it is agreeable with the utage of the Church in times path whereby it was ordeined that confirmation thould be minifired to them that were of perfect ago, that they being influented in Chrifte religion, thould openly profette their own faith, and promifero be obediencunto the will of God.

And that no man shall think that any determine shall come to chil. This is set after baphim, form by deterring of their confirmation, he shalk now for truth, that is formable word, that this being baptized have all things its formation and be undoubtedly faved.

¶ A Carechisme, that is to fay, An instruction to be learned of every childe, before he be brought to be confirmed by the Bishop.



Queffion. Bat is your name : Anlwer.

Queftion. Bobo gabe youthis name :

Anfwer. Dy Gobfathers and Godmothers in my baptifme, wherein I was made a member of Chill, the childe of God,

and an inherito; of the Bingdom of beaben. Queltion.

mhat did your Godfathers and Godmothers then for you: Anfwer.

TEROURCE

They did promile and bow three thingsin my Rame. First, that I thould for the bebill and all his works, the pomps and banifies of the wicked world, and all the linful turs of the fieth. Secondly, that I thould beleeve all the articles of the Christian faith. And thirdly, that I thould keep Gods boly will and commandments, and walk in the fame all the bayes of my life.

Question.

Question.

Doelt thou not think that thouart bound to beleebe, and to bo as they have promiled for thee:

Anfwer.

Ves berliy: and by Gods help fo J will. And J heartily thank our heabenly Kather, that he hath called me to this flate of falbation, through Jelus Chill our Sabiour. And J pray Godto give me his grace, that I may continue in the lame unto my lives end. Catthiel.

Queftion.

Repearle the articles of thy belief.

Anfwer.

Beleebe in God the Father Almighty, maker of heaben and earth. And in Jeins Chill his onely Sonne our Lozd, Which was conceibed by the holy Gholl, boin of the birgin Pary, infered under Pontius Pilate, was crucified, bead and buried, he defended into hell, the third day he role again from the dead, he alcended into heaben, and litteth at the right hand of God the Father Almighty: From thence be thall come to judge the quick and the dead. I beleebe in the holy Gholl: the holy Catholique Church, the Communion of faints, the forgibeneile of linnes, the refurrection of the the body, and the life eberlafting. Amen.

Question.

what doeld thou chiefly learn in these articles of thy be-

Answer.

First, J learn to beleeve in God the Father, who hath made me, and all the would.

Secondly, in Too the Sonne, who hath redeemed me, and all mankinde.

Thirdy, in God the boly Gholt, who lauctifieth me, and all the elect people of God.

Question,

Bon law that your Godfathers and Godmothers did promile for you, that you thould keep Gods commandments. Tell me how many there be:

Aniwer.

Tennel

Anlwer, Question.

Answer.

which bethey.



the fame which God spake in the twentieth chapter of Grobus, laying, Jam the Lozd the God Bhich have blought thee out of the land of Edward out of the house of house 5 of Egypt, out of the houle of bondage.

t. Thou halt have none other gods but me. ii. Thou thalt not make to thy felf any graben image, noz

the likenesse of any thing that is in headen above, or in the earth beneath, of in the water under the earth. Thou thalt not bow down to them, noz worthip them. For I the Lord thy Godam a fealous God, and bilt the linnes of the tathers upon the children, anto the third and fourth generation of them that hate me, and them mercy unto thoulands, in them that lobe me and keep my commandments.

ill. Thou chalt not take the Pame of the Lozo thy God in bain: for the Lord will not hold him quiltleffe that taketh bis Ramein bain.

uil. Remember that thon keep holy the labbath day. Sir dayes Calt thou labour, and do all that thou hall to do. but the febenth day is the fabbath of the Lozd thy God. In it thou that to no manner of work, thou and thy fonne, and thy daughter, thy man lerbant, and thy maid ferbant, thy cattell, and the firanger that is within thy gates. For in fir dayes the Lozd made headen and earth, the lea, and all that in them is, and refled the febench day : wherefore the Lord bleffed the febenth day, and hallowed it.

b. Honourthy father and thy mother, that thy dayes may be long in the land which the Lozd thy God givety thee.

bl. Ahouchalt do no murder.

bil. Thou Caltnot commit adultery.

bill. Thou Chalt not fteal.

ir. Thou halt not bear falle witnelle againfi thy neigh bour.

r. Thou chalt not covet thy neighbours house, thou chalt not

not covet thy neighbours wife, nor his ferbant, nor his main, not his or, not his alle, not any thing that is his.

Oucltion.

what doeff thou chiefly learn by these commands ments:

Anfwer.

Tlearn two things i my buty towards God, and my but tytowards my neighbour.

Queftion.

us hat is thy buty towards God :

Anfwer,

Dy Duty towards God, is to beleebe in him, to fear him, and to love him with all my heart, with all my minde, with all my foni, and with all my firength. To worthip him, to give him thanks, to put my whole trult in him, to call upon bin, to bonour his boly Rame and his 10010; and to lerbe him truly all the dayes of my life.

Question.

what is thy buly towards thy neighbour : Anfwer.

My buty towards my neighbour, is to lobe him as my felf, and to do to all men, as I would they flould do unto me. To love, honour, and factour my father and mother. To bonour and obey the King and, the minifters. To lub: A all, that are put in authority mit my felfto all my governours, teachers, spirituall pas fours and Bafters. Toozber my felf lowly and reberently to all my betters. To hurt no body by 1002002 deed. To be true and fult in all my dealing. To bear nomalice no? hatred in my beart. To keep my hands from picking and fealing, and my tongue from ebill speaking, lying, and flandering. To keep my body in temperance, fobernelle and chaltity. Rotto covet not delire other mens goods, but to learn and labour traly to get mine own libing, and to bo my buty m that flate of life, unto which it thall pleafe God to call me.

Quefion Cartchist.

Dy good childe know this, that thou art not able to bo these things of thy felf, not to walk in the commandments of God, and to ferbe him, without his special grace, which thou

under him.

thon mult learn at all times to call for by biligent prayer. Let me pear therefore if thou canil lay the Lords prayer.

Anlwer.

thy Rame. Thy kingdom come. Thy will be bone in earth as it is in heaben. Gibe us this day our daily bread. And forgive us our trespalles, as the torgive them that trespalle against us. And lead us not into temptation : but deliver us from ebill. Amen.

Queftion. Byat Detirell thou of God in this prayer:

Anfwer.

J befire my Loto Bob our heabenly Kather, who is the giver of all goodnelle, to lend his grace unto me, and to all people, that we may worthip him, lerbe him, and obey him as we ought to do. And J pray unto God, that he will lend us all things that be needfull both for our fouls and bootes, and that he wil be mercifull unto us, and forgive us our finnes, and that it will pleafe him to fabe and befend us in all bangers ghoffly and bodily, and that he will keep us from all linne and wickeonelle, and from our ghoffly enemy, and from everlalting death. And this J truth he will do of his mercy and goodnelle, through our Lord Jelus Chrift. And therefore J fay, Amen, So be it.

Queftion.

Dw many Sacraments hath Chill ordained



Anfwer.

Two onely as generally necellarie to fatber tion, that is to fay, Baptiline, and the Supper of the Lord,

Queftion. We hat meanelt thou by this word Sacrament? Answer.

I mean an ontibard and vilble ligne of an inward and ipiritual grace, given unto us, opdained by Chial Dimleft.

felf.as a means whereby we reteive the fame, and a pledge to affureusthereof.

Question.

how many parts be there in a Sacrament :

Answer.

Ewo: the outward bilible ligne, and the inward foiritu: all grace.

Question.

what is the outward bluble ligne of form in baptilme : Anfwer.

mater: wherein the perfon baptized is dipped os forinkledtotto it, In the Name of the Father, and of the Sonne, and of the holy Ghoft.

Queftion. nobat is the inward and spirituall grace =

Anfwer.

Adeath unto linne, and a new birth unto rightedulnelle : for being by nature born in linne, and the children of Wrath, me are hereby niade the childzen of grace.

Question.

nahat is required of perfous to be baptized : Anfwer.

Repentance, whereby they follake finne: and faith, where: by they fledfally beleeve the monutes of God, made to them in that Sacrament.

Question.

why then are infants baptized, when by realon of their tender age they cannot perform them +

Antwer. Scault they promite them Both by their #Besitbey bo perform them by their furcties, who promite Surctices were promite and both them both in their names : which when they come to age, themlelbes are bound to verform Question.

why was the Sacrament of the Lords Supper or Dained +

Anfwcr.

For the continuall remembrance of the factlice of the Death of Chall, and the benefits which we receive thereby. Oueflion.

1A .2

Question.

mbatis the outward part of figue of the Loids Supper : Answer.

Bread and wine which the Lord hath commanded to be receibed.

Question.

what is the inward part of thing lignified : Anfwer.

The body and blood of Chill, which are berily and indeed taken and received of the faithfall in the Lozds lupper.

Queftion.

what are the benefits where of we are partakers thereby e Answer.

The arengebening and refreching of our fouls by the body and blood of Chill, as our bodies are by the bread The Curate of every parish shall dili= gently upon Sundaiss, & Holy-Daits after y and wine.

Question. who

scend Liston at Evening prayer openly in yt Church instruct, & tramine so many what is required of them which come to the Loids fup-Children of his parish sent unto him , as he that think convenient, in some part of a per :

Anfwer.

this Cattchism. To examine themselves whether they repeat them traip And ad fathers, Mothers, Masters, and Develation to chaining to lead a new pames shak cause their Children, Stevant, & Of their former linnes, ftedfafty purpoling to lead a new prenties (wel have not karned their Cate Ufe, habe a libely faith in Gods mercy through Chult, with a chim) to come to the Church at the time thankfall remembrance of his beath, and be in charity with appointed & obediently to heart, & be ordered all men.

bearned all, that is here appointed for them to Ltarn.

are come to a competent age, 81 CYH ¶ So foon as the children can fay in their mother tongue the articles of the faith, the Lords prayer, the ten commandments, and alfo can answer to the questions of this short Catechilme, as the Bilkop (or Hychas he shall appoint) shall by his diferentian appolo them in them Mall they be brought to the Bishop by one that shall be their Godfa-ther, or Godmother, that every childs may have a witness of bis confirmation. And the Bifhop Chall confirm them on this wife-

MAnd whensoever the Bishop shak give knowledge for Children to be brought unto him for their Confirmation the Curate of every parish shall tither bring, or send in writing we his hand subscribed therewas, the stames of all such persons within his parish, as he shall think fit to be presented to the Bishop to be confirmed. And if the Bishop approve

of them, he shall confirm them in Manner following.

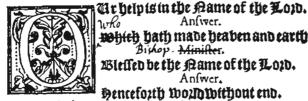
THE ORDER OF CONFIRMATION, or laying on of hands, upon those , that are Suptizion, & come to year of Divertion.

I Upon ye day appointed, all that are to be then Confirmed, being placed & starting in Order before y' Bishop: He for some other Minister, appointed by him) shak read this preface for owing.

To the end that Confirmation may be ministred to the more edifying of such, as shall receive it; the Church hath thought good to Order, that none hereaser shall be confirmed, but such as can say ye Creedy & Lord's prayer, and

and the ten Commandements, & can also answer to such other subtions as as m the short Catechism are contained. We Order is very converment to be a observed; to the end That Children, being now come to ye years of Discretion, & having learned, what lidd-fathers, & God mothers promised for y in Baphin, they may themselves, with their own mouth, & Consent, openly before y Church ratify. & confirm y' same; & also promise, that by ye grace of God they will wer more ender vour themselves, faithfully to observe such things, as they by their own

The Bishop Minister.



Anfwer. who which hath made heaven and earth. Bishop . Minifter. Bleffed be the Rame of the Lozd. Anfwer.

Bencefozth wollowithout end. Minifter.

Brihop. Loid bear our viayers.

Answer. And let our cry come unto thee. Bishop. C Letus play.

22 Luighty and eberlibing God, who hall bouch and the boly Gholt, and halt giben unto them forgibenelle of all their linnes : Arengthen them, We beleech thee, DLozd, with the holy Sholl the Comfoster, and daily increase in them thy manifold gifts ot grace, the lpirit of wildom and underflanding, the spirit of counfell and ghoffly frength, the spirit of knowledge and true godlinelle, and futfill them (D Lozo) with the fpirit of

the boly fear, Amen. now, & for ever. Amen. Ti Then the Bilhop fhall lay his hand upon every childe feyerally, faying,

Defend, D Lozd, this chude with thy beabenly grace, that be may continue thine for ever, and daily increase in thy boly Spirit more and more, untill he come unto thy everlaiting kingdom. Amen.

Then thall the Bithop fay#

E Let us play.

both to will and to bo those things that be good our tather, we are m Heaven; Hakowel be and acceptable unto thy Dajellie; we make our done in Earth, as it is in Heaven. Give with be bumble supplications unto thee for these for the Rank as it is in Heaven. Give with upon whom (after the example of thy holp Apos passes, as wet forgive them, that tresparter az 103 Hold the state the state of the second the se

their owne Confortion have allented unto. T Then shall the Bishop say.

Doe ye here in the presence of God, & of this Con-gregation reners yt solomn promise, & row, & was made in yo Kame at yo Baptism, ratifying, & con-firming yt same in yo own persons, & acknowledging yours elver bound to believe, & to doe all those things, wayour God-fathers, & God-mothers then under = took for you!

And every one shall audibly answer,

7 dor.

i Then all of them in order knoeling befort y Bishop, he shall lay his hand upon yt head of every one severally, saying,

Nor, this thy Strant

The Lord be with you

Answer

And with thy Spirit. And (at Inteling down) y Bishop shall adde,

And this Collect.

O Almighty Lord, & crer-hasting God, voullaft, with bisicch there, to Direct sanchity, & govern both our hearts, & bodies m yt write of thy Lawes, & m yt works of thy bonz = mandments; that through thy most mighty protection, both here, & ever, was may be preserved both in body, & sould through our Lord, & Saviour, Josus Christ. Amen.

These Rubrics are omitted for 1: By thus corrected are soft after y & Catter him .

Confirmation.

files) we have laidour hands, to certilie them (by this fign) of thy fabour and gracious goodneffe toward them : Let thy Fatherly hand, we beleech thee, ever be over them : Let thy holy Spirit ever be with them, and so lead them in the knowledge and obedience of thy word, that in the end they may obtain the everiating life, through our Lord Jefus Chilf, who with thee and the holy Tholl liveth and reign= eth one God world without end. Amen.

> Then the Bilbop thall bleffe the obildren, laying thus,

#

The bleffing of God Almighty, the Father, the Sonne, and the holy Gholl, be upon you, and remain with you for ever. Amen.

- The Curate of every Parilh, or fome other at his appointment, shall diligently upon Sundayes and Holy-dayes, half on Hour before Evenlong openly in the Church, instruct and examine fo many children of his Parish fent unto him, as the time will ferve, and as he shall think convenient, in some part of this Catechilme.
- And all Fathers, Mothers, Masters, and Dames, shall cause their children, fervants & prentifes (which have not learned their Catechisme) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, untill such time that they have learned all that is here appointed for them to learn. And whenfoever, the Bishop shall give knowledge for children to be brought before him to any convenient place for their Construction, then shall the Curate of every Parish either bing or lending witting the names of all those children of his Parish which can lay the Articles of the Faith, the Lords prayer, and the ten Commandments, and also how many of them can answer to the other questions conteined in this <u>Gatechisms</u>. And by Y 21 they approve of them he that confirm y
- ¶ And there fhall none be admitted to the holy Communion untill
 fuch time as he can lay the Catechilme, and be confirmed, or be ready,
 86 desirous to be Confirmed.

¶ The



The form of folemnization

dayes in the time of Service, the people being prefent after the Marriage between M. of accultomed mener-

And if the perions that thousand be married, dwell in divers Parifies, why mese two persons thended not be journed the Banes mult be asked in both Parishes : and the Curate of the one Pa- together in holy matrimony, yr are to declor rith thall not folemnize Matrimony betwirt them, without a certificate "This is y" first [second, or third] time of rich (hall not folemnize Matrimony betwixt them, without a certificate asking. of the Banes being thrice asked, from the Curate of the other Parish.

At the day appoynted for folemnization of Matrimony, the perfons to bee married shall come into the body of the Church, with their friends and neighbours. And there the Priol thall fay thus, standing to: gether, yt man on yt right hand, by y woman on yt tot; yt prist shall sty,



Early beloved friends, we are gathered together here in the light of God, and in the face of bis tongregation, to forn together this man and this woman in holy Matrimo= ny, which is an honourable estate, instituted of God in parable, in the time of mans inno-

cency, lignifying unto us the myllicall union that is be ewirt Child and his Church: which holy effate Child adorned and beautified with his prefence, and first miracle that he wrought in Cana of Galilee, and is commended of S. thank to be honourable among all men, and therefore is not to be enterplied not taken in hand unabbiledly, lightly, or Wantonly, to facisfic mens carnallings and appetites, like brute bealts that have no understanding, but reverently, dif creetly, addifedly, loberly, and in the fear of God, only confi bering the canles for which matrimony was or dained. Due x First it was ordained for was the procreation of children to be brought up in the fear and nurture of the H.o.D, and platte of 500. Decoudly, it I hay Name. was ordained for a remedy against linne, and to aboid for nication, that fuch perfons as babe not the gift of continency.

10 4

mant

of Matrimony. First, the Baxns of all, that are to be married together, must be published in yt Church three several Sundaies, or tody daies in the time of Divine Service, inteliately before yt Sentencos in the time of Divine Service, inteliately before yt Sentencos for the Offertory; yt Curate saying, after yt sin the sime of Service the people being are the offertory; yt Curate saying, after yt 8 N. of

on know cause, st Impedim

Of Matrimony.

hit was ordained Chills body. Thirdly's for the mutuall fociety, help, and conifozt, that the one ought to have of the other, both in profperity and adberuty . affer the which holy eftate thele two perlons pulent come now to be foyned. Therefoze if any man can thew any full caule, why they may not lawfully be foyned together, let him now fpeak, oz elle hereafter foz eber hold his peace.

And alfo speaking unto the perfons that shall be married, he hall (ay,

Bequire and charge you as you will aniwer at the dieadfull day of judgement, when the fecrets of all hearts (hall be difclosed) that if either of you bo-know any impediment, why ye may not be famknowany impediment, why ye may not be laws fully foyned together inmatrimony, that pe confelle it. foz be ye well allured, that fomany as be coupled together other= wile then Gods word Dothallow, are not foyned together by God, neither is their matrimony lawfall.

- TAt which day of marriage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimony, by Gods Law, or the Lawes of this Realm, and will be bound, and fufficient surcties with him to the parties, or elle put in a caution to the full value of fuch charges as the perfons to be married do luffaine, to prove his allegation : then the folemnization must be deferred, unto fuch time as the trueth be tried. If no impediment be alledged, then shall the Curate say unto the man,
- N. The thou have this woman to the wedded wife, to live together after Gods ordinance, in the boly e fate of matrimony : wilt thou love her, comfort

ber, honour and keep ver in licknelle and in health : and for faking all other, keep thee only unto her, fo long as you both thall libe?

The man shall answer,

J wal.

Then shall the priest fay unto the woman,

N. Ditchou habe this man to thy wedded bulband, a to live together after Gods ordinance, in the yoly eltate of matrimony: walt thou obey bim, and lerbe him,

Of Matrimony.

him, lobe, honour and keep him in licknelle and in health : and forlaking all other, keep thee onely unto him, to longas you both (hall live : The woman shall answer,

Twul.

Then shall the minister fay,

19 ho giveth this woman to be married to this man : # And the Minister receiving, the woman at her fathers or friends hands, shall cause the man to take the woman by the right hand, and fo sither to give their troth to other, the man first laying, as for with.

J A.take thee A.tomy Wedded Wife, to habe and to hold, from this day forward, for better for worle, for richer for poop er, in lickneffe and in health, to love, and to cherich, till death usbepart, according to Gods holy ordinance, and thereto I plight thee my troth. with her right hand

Then shall they loose their hands , and the woman taking again the man by the right hand, thall fay likewise say after ye minister.

I A.take thee A.to my wedded halband, to habe and to bold from this day forward, for better for worle, for richer for poozer, in licknelle and in health, tolobe, therich and toobey, till death us depart, according to Gods boly ophinance, and thereto J give thee my troth.

Then shall they again loofe their hands, and the man shall give unto the woman a Ring, laying the fame upon the book with the accustomed duety to the Prieft and Clerk. And the Prieft taking the Ring, shall deliver it unto the map to put it upon the fourth finger of the womans left hand. And the man raught by the Priest, shall fay,

with this ring J thee wed, with my body J thee worthip, and with all my would ygoods I thee endow : In the Rame of the Father, and of the Sonne, and of the boly Ghoft. Amen.

Then the man leaving the ring upon the fourth finger of the womans left hand, the minister thall fay, they shall both kneet down, &y + minister shall say, C Letus Diay.



ternall God, creatour and preferber of all man a kinde, giver of all spirituall grace, the authour of eberlafting life, fend thy bleffing upon thefe thy lerbants this manand this woman, whom we bleffe

Hother shall they give their troth to each other in this manner.

*do part

* do part

OfMatrimony.

bleffein thy Rame, that as Flaac & Rebecca libed faithfully together, to thele perfons may furely perform and keep the bolb and cobenant betwirt them made (whereof this Ring giben and receibed is a token and pledge) and may eber remainin perfect lobe and peace together, andlibe according to thy laws, through Jefus Chifft our Lord. Amen.

Then shall the Priest joyn their right hands together, and fay,

Those whom God bath joyned together, let no man put alunder.

Then shall the Minister speak unto the people.

ther in holy wedlock, and habe witnelled the fame before Godand this company, and thereto habe aiben and pledaed their troth either to ~ have given and pledged their troth either to o ther, and have declared the lame by gibing and receibing of a ring, & by joyning of hands : I pronounce that they be man and wife together, In the Rame of the Father. and of the Don, and of the boly Tholt. Amen.

And the Minister Shall adde this bleffing.

Do the Kather, God the Sonne, God the holy Ghou, blelle, preferbe, and keep you; the Lord mercifully with his fabour look upon you, and fo fill you with all spirituall benediction and grace, that you may fo libetogether in this life, that in the wolld to come you may have life everlating. Amen.

Then the Minister or Clerks going to the Lords Table, shall fay or fing this Pfalme following.

Beati omnes. Píal 118,

Leffed areall they that fear the Lozd: and walk in his wayes.

For thon chalt eat the labour of thine bands: D well is thee, and happy thalt thou be.

Thy wife thall be as the fruitfull Aine : upon be wals of thy boule.

Thy children like the Olive branches : round about thy table.

Lo, thus thall the man be bleffed : that feareth the Lozo.

The

Of Matrimony.

The Low from out of Sion (hall fo bleffe thee : that thou chalt fee Jerufalem in prosperity all thy life long.

Bea, that thou chalt lee thy childrens children: and peace upon Firael.

Glory be to the Father, and to the Son : and to the holy Gholt.

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

Or this pfalm.

That thy way may be known upon the earth: thy fabing health among all nations.

Let the people praile thee, D God: yea, let all the people praile thee.

D let the nations rejoyce and be glad : for thou thalt judge the folk righteoully, and govern the nations upon the earth.

Let the people praile thee, D Goo', let all the people praile thee.

Then thall the earth bring forth her increase: and God, eben our own God hall give us his bleffing.

God hall bleffe us : and all the ends of the world thall fear bim.

Blory be to the Father, and to the Son; Eto the Holy Ghoit. As it was in the beginning, is now, Kever shall be world went end. Amen.

The plalm ended, and the man and the woman kneeling atom the Lords table, the priest standing at the table, and turning his face towards them, shall fay,

Lozo babe mercy upon us.

Anfwer.

Chall habe mercy upon us.

Minister.

Lozd habe mercy upon us.

C Dur Father which art in heaben, sc. And lesd us not into temptation.

Anfrace

But deliberus from ebill.Amen.

Minifter.

Of Matrimony.

Minister.

D Hoid fabe thy ferbant, and thy bandmaid. MRo Anfwer.

Minifter.

D Loid lend them belp from thy holy place.

Anfwer.

And ebermoze defend them. Minifter.

Be unto them a tower of ftrength.

Anfwer. From the face of their enemy. Minifter.

D Lozd hear our prayer.

Anfwer.

And let our cry come unto thee. Minifter.

Bod of Abiaham, God of Jlaac, God of Jacob, bleffe thefe thy fer bants, and fow the feed of eternall life in their minoes, that whatfoeber in thy holy word they thail profitably learn, they may indeed futfill the fame. Look, D Lord, mercifully upon them from heaben, and bleffe them. And as thou bloeff fend thy bleffing upon Abiaham and Darah, to their great comfort: fo bouchfafe to fend thy bleffing upon thefe thy fervants, that they obeying thy will, and alway being in fafety under thy potection, may abide in thy lobe unto their libes end, through Jefus Chrift our Lord. Amen.

This prayer next following shall be omitted, where the woman is past child birth fearing.

Dereifull Loid and heabenly father, by whole gracious gift mankinde is increaled : We beleech thee allil with thy blelling these two perions, that they may both be fruitfull in procreation of children, and allo live together folong in godly lobe and honefly, that they may lee their children schildren, unto the third and foneth generation, unto thy praile and honour, through Jeins Christour Lord. Amen.

D Ø Ø Ø

in doord

L'Christianly, & vertuously brought up

OfMatrimony.

God, which by thy mighty power hall made all things of nought which allo (after other things fetin ozder)olddelt appoint that out of man (rrea ted after thine own image and limitinde) we man thould take her beginning : and knitting

them together, didit teach that it chould never be lawfull to put alunder, thole whom thou by matrimony habit made one: D Gob, Which halt confectated the flate of matrimony to fuch an ertellent mysterie, that init is flanified and repres fented the spirituall marriage and unity betwirt Christand his Church : look mercifally upon these thy ferbants, that both this man may love his wife, according to thy woord (as Chuild bid love his spoule the Church, who gave bimfelf for it lobing & cherishing it even as his own flesh) and allothat this woman may be lobing and amiable to her buloand as a faithful & obtdient Rachel, wife as Reberca, fauhfull and obedient as Data, and in all quietnelle, fobriety and peace, be a follolber of holy and godly matrons. D Lozo, blelle them both, and grant them to inheric thy everlassing kingtom, through Telus Chillour Lozd. Amen.

Then thall the prieft fay,

SE mighty God, which at the beginning bid create and forn them together in marriage: pour up on you therithes of his grace, fanctifie and bleffe you, that ye may please him both in body and foul, and libe together inholylobe unto your libes end. Amen. Atter wek

Then thall begin the Communion. And after the Golpel thall be fait a Sermon, wherein ordinarily (to aftas there is any marriage) the office of a man and wife fhall be declared according to hely Scripture Brifthere be no Sermon; the Minister shall read this shar, followeth! i declaring yt duties of man, Brwife .

al Il ve which be married, or which intend to cake the holy enate of Matrimony upon you, hear in what boly Scripture both fay as touching the duty of hulbands towards their wives, and webes towards their halbands.

Saint

All these passages of Scripture are to be sett Sere after yo hast Translation

Saint paul in bis epifie to the Cybelians the fifth thap

Of Matrimony.

Sam paul in his commanoment to all married men, se ter, doth give this commanoment to all married men, se halbands, love your Wibes, even as Chill johed the Church, and hath given binnfelf for it, es faittethe it, purging it in the follitate of water, 'through the word, that he might make it unto himfelf a glorious congregation, not habing (pot or winkle, or any fuch thing, but that it thould be holy and blainstelle. So men are bound to love their own wibes, as their own bodies. He that loveth his own wibes, as their own bodies. He that loveth his own wife, loveth himfelf: for neber bloads man hate his own field, but nonrilleth and cherilleth it, eben as the Lord both the folligtes gattor: for we are members of his body, of his fleth, and of his bones. for this caufe thall amanleabe father and mother, and thall be joyned unto his wife, and they the thall be one fleth. This invitery is great: but I fpeak of Chuit, and of the folligtes of the to the to be the the to that be one of you, to love his own wife, even as himfelf.

Likewife the fame Sain Dani witting tothe Coloffians, fpeaketh thus to all men that be married, Hemen lobe your wives, and be not bitter unto them. who

hear allo what S. Peter the Apolle of Chill, which was himilelf a married man, faith unto them that are matried, De hulbands, dwell with your wibes according to know ledge, giving honour unto the wife as unto the weaker bellell, and as heirs together of the grace of life, fothat your prayers be not hindered.

Bitherto ye have heard the duty of the hulband toward the wife. Now likewile ye wives, hear and learn your du ties toward your hulbands, evenas it is plainly let forth in holy Scripture.

S. Paul in the aforenamed epifile to the Ephelians, teatheth you thus: De women, lubmit your felbes unto your oron bufbands, as unto the Lord. For the bufband is the wives brad, eben as Chrill is the head of the Church, and he is also the Sabiour of the Whole body.

Theretoze as the Church of congregation is subject unto Chili: so the wide salfo be in subjection anto their own hulbands in all things. And again he saith, Let the wife

Behels.

Colo0.z.

r.Pet.tt

Of Matrimony.

wife reberente ber hulband. And in bis Epiffe to the Colof lians, S. Paul gibeth you this thost lellon, me hibes, fabmit your felbes mito your own hufbands, asitis tonbenient in the Loid.

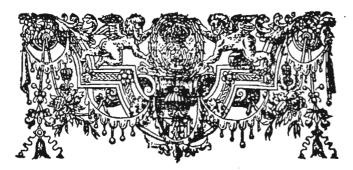
Saint Beter allo doth infirnet you bery, godiy, thus laye ing, Wie wibes be lubfert to their own bulbands, Mithatif any obey not the woord, they may be wonne without the 19010, by the convertation of the wives; while they behold your chalte conberlation coupled with fear. whole apparell let it not be outward, while braided bair, and trimming of plaining of hairs, about with gold, either in putting on of goigeous apparell, hillen m busterthe bibman which is in the beart be without all cos Ke, eren ge suption, fo that the fpirit be milde and quies, which is a pretion, ous thing in the light of God. I of after this maner in the old time of the holy women, which trulled in God, apparell themlel bes, being inbject to their own hulbands : As Sara obeyed Abraham, calling him lord; whole daughters ye are tildet

It is convenient, that The new married perfons the lame day of their marriage

SH yt she

chould uft rc-

ceive the holy Communion, at the time of their Marriage, or at the first opportunity after their Marriage



The



-

The order for the visitation

of the fick. Twhen any person is sick, notice that be given the dest to the minister of yet parich: who coming The price o tring into the lick perfons house, thall fay,

Tor Cace be to this houle, and to all that dwell in it.

When he cometh into the fick mans prefence, he shall fay, kneeling down,

member not, Lord, our miquities, nor the int auities of our fozefathers. Spare us, good Lozo, spare thy people whom thou hall redeem ed with thy moli pzecious blood, and be not an ed with thy molt prett Answer. Spare us, god Lord Then y' Minister shall soy, Let us pray. Lozo have mercy upon us. Chill habe mercy upon us. Lozo habe mercy upon us. Cour Father which art in beaben, et, Andlead us not into temptation. Anlwer. Bat beliber us from ebill. Amen. Minister. DLoid fabe thy ferbant. Anfwer. which putteth his truft in thee. Minister. Send him help from thy holy place. Anfwcr. And ebermoze mightily befend him. Minister. Let the enemy have no advantage of him. Anlwer. Rot the wiched approach to purt him.

Minifter.

Beunto him, D Lozd, a firoug tower.

Answer,

The visitation of the fick.

Anfwer.

From the face of his enemie. Minifter.

DLozdhear our players.

Anlwer. And let our cry come unto thee. Minifter.



Low look bown from heaven, behold, billt, and e relieve this thy lerbant. Look upon him with the eyes of thy mercy, gibe him comfort and fure confidence in thee, defend him from the danger of the enemie, and keep him in perpetual peace and lafety, through Felus Chult our Lozd. Amen.

Carus Almighty and mold mercifull God and Sablour, ertend thy accultomed goodneile to i Sandrify were besech thee, this thy fatherly this thy ferbant, ibbird is griebed with lickness: correction to him; that the sense of his weak billt him, D Hord, as thou diddel billt Deterg nes may adde strength to his faith Bienoufary billt him, D Hord, as thou diddel billt Deterg nes may adde strength to his faith Bienoufary billt and selloge to this lick perior bis former bealth, the the way be were to redore this to his former Health, he may lead ye redore to his former thealth, the may lead ye reduce of his life in thy e eby with ozelle give him grace to to take thy bilitation, that Frare, Kto the Glory; after this painfull life ended, be may bibell with thee in life es Derialling, Amen. through Jesus Christour Lord Amen.

Then shall the Minister exhort the sick person after this form, or other like.

Carly beloved, know this, that Almighty God is the Lord of life & death, and over all things to them pertaining, as youth, freugth, bealth. age, Weaknelle, and licknelle. moberetoze, what foeber your licknelle is, know you certainly, thatit is Gods bilitation. And for what caufe foeber this ficknelle is fent unto you, whether it be to try your patience for the example of other, and that your faith may befound in the day of the Low, ladbable, glopious, and bonourable, to the uncrease of glozy and endlelle felicitie, oz elle it be lent unto you, to correct and amend in you whatloeber boeth offend the eves of your headenly father : know you certainly that

A (as S. paul saith in y + twelfth Chapter to the Hebrews) All this after y + loss translation.

The visitation of the fick.

If you truely repent you of your lins, and bear your licknelle patiently, trulling in Gods mercy, for his dear Son Jelus Chrilt his fake, and render unto him humble thanks for his Fatherly bilitation, fubmitting your felf wholly unto his will, it thall turn to your profit, and help you forward in the right way that leadeth unto everlalling life.

If the perfon visited be very fick, then the curate may end his exhortation in this place: or the proceed.

Take ther fore in good woith the challilement of the Lord. For ibhom the Lord loveth, be chaftileth; yea, as 5, Baul faith, beltourgethebery fon Whith he receibeth. If ye en bure chaftifement, be offereth himlelf unto you as unto bis own childten. what fon is be that the father chaftileth not : Df ye be not under correction, whereof all true children are partakers, then are ye ballards, and not children. I bere foreleeing that when our carnall fathers bo correct us, we reberently obey them: thall we not now much rather be obe-Dient to our fpiritnall Father, and fo libe : And they for a few dayes bo challife us after their own pleafare : but be both thattle us for our profit, to the intent he may make us par= takers of his holinelle, Thele words (good brother) are Gong words, and written in boly leripture for our comfort and infiruction, that we flouid patiently and with thanklat bing bear our heavenly Fathers correction, when loever by any manner of advertity it thall pleafe bis gracious goodnes to bilit us. And there thould be no greater comfort to Chilo Atan perfons, then to be made like unto Chilt, by fuffering vatiently advertities, troubles, and ficknelles. Rothe bint felfwent not up to joy, but first he suffered pain, he entred not into his glozy before be was crucified. So truely our way to eternall joy is, to luffer here with Chailt, and our doos to enter into eternall life is, gladly to die with Chrift, that we may rile again from death, and dwell with him in everlals ing life. Now therefoze taking your licknelle, which is thus profitable for you, patiently, I erhort you in the Rame of God, to remember the profession which you made unto God in your baptilme. And foralmuch as after this life there is ar account

The visitation of the fick.

account to be given unto the righteous Judge, of whom all mult be judged without respect of persons : I require you to eramine pour felf and your flate both toward God and man, State to that acculing and condemning your felf for your own faults, you may finde mercy at our heabenly Fathers hand for Chills lake, and not be acculed and condemned in that fearfull judgemient. Therefore J thall thouty rebeatle the articles of our faith, that you may know whether you do beleeve asa Chillian man Qould, oz no.

• Here the Minister shall rehearse the articles of the faith, faying thus, Doefi thou beleebe in God the Father Almighty, fc.

Asit is in Baptifmer # repent him truly of his Sins, & Then shall the Minister examine whether he be in charity with all the world, exhoring him to forgive from the bottom of his heart all perfons that have offended him, and if he have offended other, to ask them forgiveneffe: and where hee hath done injury or wrong to any man, that he make amends to the uttermolt of his power. And if he have not affore dilpoled, his goods, let him then make his will, and allo have not aftore dipoled, his goods, set him the set of and lands, when they be in health.

These words before rehearsed, may bee faid before the Minister begin his prayer, as he shall see cause.

The Minister-may not forget nor omit to move the lick persons, as are of ability (and that molt carnefily) to liberality toward the poor.

The that molt carnelity to the ratio of the poor. of his Sine, \P Here thall the fick period make a special Confection, it here feel his confcience troubled with any weighty matter. After which Confellion, the Priest shall absolve him offerthis ford if be humbly, & Reartily desire it) after this sort.



will r Lozo Jefus Chill, who hathleft power to bis Church to abfolbe all linners, which truly f repent and beleebe in him, of his great merty forgive thee thine offences : and by his autho= The about rity committed to me , J abloibe thee from all eby linnes, In the Rame of the Father, and of the Son, and of the boly Ghoft. Amen.

D 2

🗲 And

to be inserted at large as m Baytism. + 1 The sid person shall answer, All this I steadfastly believe.

The visitation of the sick.

And then the Preft thail fay the collect following, **E Let us** play. who

Dolt mercifull God, which according to the multitude of thy mercies doet lo put away the ling of thole which fully repent, that thou remembre them no more, open thine eye of mercy upon this them no more, open thine eye of mercy upon this epy ierbant, who mole earnelly delireth parbon and forgivenelle. Renew in him (molt lobing father) whatloeber hath been decayed by the fraud and malice of the debill, or by his own carnall will and fraunefle, preferbe and continue this lick member in the unity of the Church, confider his contrition, accept his tears, allwage his pain, as thall be tean to thee molt expedient for him. And foralimph as he putter bis full truft onely in thymercy, impute not unto him his former lins, but take him unto thy fabour, through the merits of thy molt hearly beloved S on Jefus Chrift, Amen, ow/ord. Amen.

t strengthen him with thy Blessed Spirit; & when thou art pleased to take him hence,

In te, Do-

mine fe-

Palizzi

Then shall the Minister fay this pfalm,

A thee, D Lozd, habe J put my truth, let me neber be put to confusion: but ridme, and deliver me in thy righteousnelle, incline thine ear unto me, and sabe me.

Bethonmy arong hold, whereanto I may alway relost: thou hall promiled to help me, for thou art my houle of best fence and my callie.

Deliver me, D my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruell man.

for thou, D Lord God, art the thing that I long for thou art my hope eben from my youth.

Through thee habe I been holden up eber lince I was boin: thou art he that took me out of my mothers wombe, my praile thall alway be of thee.

I am become as it were a monfler unto many but my fure truft is in thee.

Dlet my month be filled with thy praile : that 3 may ling of thy glory and honour all the day long.

Call me not away in the time of age: follake me not when my lirength faileth me.

\$02

The visitation of the sick.

Formine enemies speakagains me, and they that say wate for my foul, take their counsell together, saying: God hath for saken him, perfecute him, and take him, for there is none to beliver him.

Go not far fom me, D God: my God, halle thee to belp me.

Let them be confounded and perifh, that are againfi my foul: let them be covered with thame and dithonour, that feek to bo me evill.

As for me, J will patiently abide alway : and will praife thee more and more.

Dy mouth thall bally fpeak of thy righteoulnelle and falbation : for I know no end thereof.

I will go forth in the firength of the Lord God : and will make mention of thyrighteoulnelle onely.

Thou (D God) had taught me from my youth up untill now : therefore will I tell of thy wondrous works.

Follakeme not, D God, in mine old age, when J am gray beaded : untill J have the wed thy firength unto this generation, and thy power to all them that are yet for to come.

Thy righteoulnes, D God, is bery high, and great things are they that thou hall done: D God, who is like unto thee:

D what great troubles and abberüttes halt thou the web me: and yet blott thou turn and refresh me : yea, and brought= eft me from the deep of the earth again.

Thon han brought me to great honour: and comforted me on every lide.

Therefore Will I praile thee and thy faithfulnelle, D God, playing upon an infirumeneof mulick : unto thee Will I fing upon the harp, D thou holy Dire of Ifrael.

By lips will be fain when I ling unto thee : and to will my foul whom thou hall delibered.

Dy tongueallo thall talk of thy righteoulnelle all the day long: to they are confounded and brought unto thank that feth to bo meebill.

Blozy be to the Father, and to the Son: Gto the Holy Choit. As it was in the beginning, is now, sever shall be: world ~ workout end . Anen.

A3

Adding

TheCommunion of the fick.

i Save us, and

Adding this. who and precious blood hall redeemed us, belp us, we de

Then shallthe minister fay. to all them that put their trulin him, to whom all thingsinheaben, inearth, and under the earth bo bow and obey, be now and evermore thy defence, and make thee know and feel, and there is none other name under beaben giben to man, in whom, and through whom thou matelt receibe health and falbation, but only the Rame of our Lozd Jefus Chailt. Amen. &

The Communion of the fick.

Orafmuch as all mortall men be fubjed to many fudden perils, difeafes and fickneffes, and ever uncertain what time they fhall difeafes and ficknettes, and ever uncertaint they may bee alcall them the Curates thall diligently from time to time but fpecially in the plague time, exhort their Parithioners to the off receiving (in the Church) of the holy Communion of the body and blood of our Savi-our Christ, Which if they do, they field have no cause in their sudden visitation to be unquite for lack of the same. But if the sick person be not able to come to the Church, and yet is defirous to receive the Communion in his houfe, then he must give knowledge over night, or elfo early in the morning, to the Curate, fignifying alfo how many beap pointed to communicate with him; and having a convenient place in the fick mans houle; where the Curate may reverently minister, and a good number to receive the Communion with the fick perfor, with all things necessary for the fame, he shall there minister the holy Communion, beginning with y' Collert, Epistic, a Gospel here following.



The collect.

Tmighty eberlibing God, maker of mankinde which Doelt correct thole whom thou Doelt love, and challifest every one whom thou doeft res celbe : we beleech thee to habe mercy upon this thy ferbant bilited with thine hand, and to graus

who

And after that shall say,

Unto God's gracious mercy , & protection were comit there. The Lord bless e the skeep there. The love make his fact to shine upon thee, and be gracions unto the The Lord life up his Counterance upon that, &, give the peace, both now, & ever = more. Amen.

& vid. Chart inscrt.

X when it shall be publicity administered in the Church: y so doing

* (we shak be three, or two at y louis;) " will things necessary so prepared, that

THE VISITATION OF THE SICK.

A prayer for a sick Child.

Almighty God, & merciful Father, to whom alone belong ye ishur of life, & death; Lok down from Heaven, we humbly biseech thee, whyt Eyes of Mercy, upon this Child, now lying upon y' Bed of Sickney. Visit him, ô Lord, with thy Salvation; deliver him thy gad appointed time from his bodily pain; Besave his Soul for thy Mercie's sake. That if it shak be thy yleanner to prolong his daies here no sake, he may live to kee, & be an Instrument of thy Glory, by serving the faithjuly, & doing god in his generation: Or else, receive him into thore a heavenly habitations, where the Souls of them, y sleep in y' I desug enjoy perpetual rest, & felicity. Grant this ô Lord, for thy Mercie's sake in y' same thy Son our Lord fessy Christ; Who liveth, & reigneth whether, by tholy Ghost ever One God, world yoth out end. Amen.

A prayer for a Sick person, where there appeareth small Hope of Recovery.

D trather of Mercies, & God of ak Comfort, our only help in " into of need, Wet flit unto thee for succour in behalf of this thy sevent, here lying under thy hand in great weakness of borlie. Lok graciously upon him, & Lord: & yt more y outward Man decaydk, strengthen him, we beseech thee, so much yt more continually withy grace, & holy Spirit in the inner Man. Give him unfeighed Repentive for ak yt Errowrs of his List past, & stedfast faith in thy Son Jesus: * Kat his Sins may be done away by thy Mercy, & his pardon sealed in n Heaven, before he go hence, & be no more seen. Wee know, & Lord, that here is no Word impossible wither; & that, if thou will, thou candt x even yet raise him up, & grant him a longer continuance amongs? us. Yet for as much as in all appearance ye time of his discolution Strawfly yt after his desperture hen, we beseech thee, against yt hour of Death yt after his desperture hence in peace, & m thy favo, his Soul may be received into thene ever-lasting Kingdom, through yt merit, & Mertiz ation of Jesus Christ thine only Son, our Lord, & Saviour. Amen.

A Commendatory Brayer for a Sick person at the point of departure

Almighty Got, when whom do live y' Spirits of just men made O perfect, after they are delivered from their earthly prisons: We humbly comend y' Soul of this thy Servant, our dear Brother, into thy a hands, as into y' hands of a faithfull Creatour, simost merciful Saviour; most humbly biseching thee, that it may be precious in the sight. Wath it, we pray thee, in y' blood of yt imaculate Lamb, y' was slain to a take away y' Sins of yt World: that whatsoever defilements it may have contracted in y' midst of this miserable, straughty Ivorel through y' lusts of yt Flesh, or the wills of Satan, being purged, skdone away, it may be presented pure, stwitcher spot before thee. And teach us, who survive, in this, st other like daily Spectacles of mortality, to see how a frail, st uncertain our own condition is, st so to number our daies, that we may seriously apply our hearts to that Holy, st Henvenly Wisdome, x whil's weekive here, with may in yt End bring us to Life ever-lasting, "Krough y' ments of Jesus Christ, thine only Son, our Lord. Amen.

A prayer

THE VISITATION OF THE SICK.

A prayer for persons, troubled in Mind, or m Conscience.

D Blossed Lovel, the Father of Merciss, & the God of al Comforts; We beseech thee, Look down m pity, & compassion upon this thy a afficient Servant. Thon writer bitter things agains? him, & makest, him to possesse his former inquities: Thy words hick hard upon him & his soul is full of trouble But, & merciful God, who hast written thy Holy Word for our learning, that we through patience & comfort of thy holy Scriptures might have Hope; Give him a right Understanz ding of himself, & of they threat, & promises, that he may neither cast away his Confidence in Thee, nor place it any where, but in Thee, Give his strength agains? alk his Temptations, & heat alk his distempers. Break not yt bruised Reed, nor quench y's moaking Flax. Shut not up thy tender Mercies in disfleasure; but make him to hear of joy, & gladnes, Kat yt Bones, withou hast broken, may rejoyee. Deliver him from fear of ye Enemy, & lift up yt hight of thy Connecnance upon him, & give him peace, through yt merits, & mediation of Jesus Christ & Lord. Amen.

THE COMMUNION OF THESICK.

The communion of the fick.

grant that he may take his licknelle patiently, and recober his bobily health (if it be thy gracious will) and whenfore ber his foul (hall bepart from the boby, it may be without foot prefented unto thee, through Jeins Christour Lord. Amen.



The could art rebuged of him. For whom the Hours of the Hours, and Hours of the Hours, and Hours of the Hours of the total of him. For whom the Hours of beeth, him he total of the Hours and Hours icourgeth every fon whom he receiveth.



Venity, The golpel Derely I lay anto you, he that heareth my word, jobs. 24. and beleebeth on him that lent me, hath ebetially inglife, and thall not come into Damnation; but is passed patteth from death anto life. # After well ye privil shall proceed ac-

- At the time of the diffribution of the holy factament, the prieft fhall holy Communion, before preseried for yt first receive the communion himfelf, and after minister unto them [yt, that dot truly, sto. p.] that be appointed to communicate with the fick, start of all to the But if a man either by reason of extremitie of ficknesse, or for want
- But if a man either by reafon of extremitie of fickneffe, or for want of warning in due time to the curate, or for lack of company to receive with him, or by any other juft impediment, do not receive the facrament of Chrifts body and blood: then the curate fhall inftruct him, that if he do truly repent him of his fins, and ftedfaftly beleeve that Jefus Chrift hath fuffered death upon the croffe for him, and fhed his blood for his redemption, carneftly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth cat and drink the body and blood of our Saviour Chrift profitably to his fouls health, although he do not receive the Sacrament with his mouth.
- (When the fick perfon is visited, and receiveth the holy communion all at one time, then the prieft for more expedition, shall cut off the form of the visitation at the plalm, Ju thee, D Lozo, babe J put my truft, and go straight to the communion,
- In the time of plague, iweat, or fuch other like contagious times of ficknessed, or diseases; when none of the parish or neighbours can be gotten to communicate with the fick in their houles, for fear of the infections upon special request of the diseased, the minister may onely communicate with him.

The

A Here is to be noted, That y' Office ensuing is not to be used for any, y' die unbapfied, or Excomunicate, or have loid violent hands upon themselves.

shall say, or sing.

heorder for the buriall of the dead.

X entrance of y' Church- yard, by going before # # it, tither into y' Church or toward yt grave, The Priest meeting the corps at the church file, thall fay, or effe the clocke thall fing, and fogo either into the Church, or to--prioft and

wardsthe gravey 5. John 11. 2 FRS Am the refurrection and the life (laith the Lord.) Be that beleebeth in me, yea, though be were dead, yet thall be libe. And wholoeber libeth, and belee-

Job 19-25,26,27. bots after y last Translation

veth in me, Chall not die fozeber. Bnow that my Redeemer libeth, and that I thall rife out of the earth in the last day, and thall be cober-2 ed again with my fain, and thall fee God in my fielly: yea, and I niy felf thall behold him, not with other, but with thele lame eyes.

be vead one, or both of these Issalmi following .

Dixi, Custodiam. 4.39. 3 bolk after yt > led be the plane of the LO2D. 10 Doming her agium. 4. 90. 3 bolk after yt > led be the plane of the LO2D. Doming her any to service book with Gloria Patri bie. at yt end of tack. When they come to the grave, we laid into the earth the priof the

Then shak follow y' Lesson taken out of of Then shall tolow y' Losson inner Episite of fifteenth Chapter of y' former Episite of S. Paul to y' Corinthians. V. 20. Be. Job 14. after the last Translation. we pig Jeg.

Tim.6. y. EFFE blought nothing into this Wolld, neither may Job 1.2. We carry any thing out of this Wolld. The Loid TAfter they are come into the County that the Loid give the Loid taketh away. Eben as it giveth, and the Lord taketh away. Eben as it pleafety the Lozo, fo comety things to paffe : 281ef

> When they come to the grave, while the corps is made ready to be laid into the earth, the prieft thall fay, or the prieft for clerks thall fing

> An that is born of a woman hath but a floot time to live, and is full of milery. He cometh g g up, and is cut Down like a flower , be fleeth as it Were a Chadow, and never continueth in one flay. In the mids of life we bein death; of whom may we feet for fuccour but of thee, DLord, which for our lins art fulls ly Difplealed : Det D Loib Gob molt boly , D Loid mol mighty, D holy and molt mercifull Sabiour, beliber as not into

At the buriall of the dead.

into the bitter vaius of eternall death. Thou knowell Lozo the fecrets of our hearts, that not sp thy merciful Loies to our ~ tarts mayers: but fpareus, Lozd moltholy, D God molt mighty, D holp and mercifull Sabiour, thou molt worthy Judge eternall, fuffer us not at our laft hour fozany pains of beath to fall from thee.

Then while the earth that be caft upon the body, by fome flanding by, the prieft fhall fay,

Dralmuch as it hath plealed Almighty God of his great mercy to take unto bimlelf the loul of our bear biother bere departed: we therefore commit his body to the ground, earth to earth, albes to albes, buil to buil, in fare and certain hope of refurrection to eternall life through our Lord Jeins Chill, who thall change our bile boby, that it may belike unto his alozious body, according to the mighty working, whereby he is able to fubbue all things to himfelf.

Then shall be faid or fung,

Beard a boyce from beaben, faying unto me, Ditte, Revel.14. from henceforth blelled are the dead, which die in 13. 2 from their labours.

Then thall follow this lefton taken out of the xy, chapter to the Co rinchians, the first episite.



Applift is rifen from the dead, and become the 1 Conts: -A first fruits of them that fleep. For by a man 20. Si came death, and by a man came the refurrefor as by Adamalldie, eben fo by Chall all all be made bealibe, butebery

man in his own order. The first is Child. then they that are Chills at his coming. Then cometh theend, when he hath delivered up the kingdom to God the Father, when he hath put down all rule, and all anchozity and power. For he mult reign till be babe put all bis enemies under his feet. The laft enemy that thall be beftrop edis death. For he hath put all things under his feet. But when This lesson is insert m a place more proper

Atthe buriall of the dead.

when he faith, All things are put under him, it is manifelt that beis excepted that hath put all things under him. when all things are fubdued unto bim, then thall the Son alfo himfelfbe fubject unto him that put all things under him. that God may be all in all. Elfe what do they which are baptized ober the dead, if the dead rife not at all : mby are they then baptized ober them : yea, and why fland We alway then in feopardy: 15 y our refoyring which I habe in Chall Jein our Lozo, Joie Dally. That J habe fought with bealts at Ephelus after the manner of men, what abbantageth it me. if the dead rife not again : Let us eat and drink, for to mozrow we challole. Be not ye beceibed , ebill words corrupe good manners. Awake truly out of fleep, and fin not. for fome have not the knowledge of God, J fpeak this to your chame. But fome man Will fap, Dowarile the Dead : math what body thall they come : Thou fool , that which thou fomeft is not quickned, ercept it Die. And mbat fomen thou? Thou well not that body that thall be, but bare com, as of wheat o; fome other : but God gibeth it abody at bis pleas fure, toebery feed his own body. All fieth is not one man= ner of fielh : but there is one manner of fielh of men, another manner offielt of bealts, another of filhes, another of birds. There are allo celefiall bodies, and there are bodies terre Ariall. But the glozy of the celeficall is one, and the glozy of the terreftriall is another. There is one manner glozy of the fun, and another glozy of the moon, and another glozy of the flars: for one flar differeth from another in alory. Sois the refurrection of the bead. It is folonin cop ruption, it rifeth again in incorruption. Je is fown in bilbo nour,it rifeth again in honour. It is fown in weaknelle, it rifeth again in power. It is fown a naturall body, it rifeth again a fpirituall body. There is a naturall body, and there is afpirituall body: As it is allo witten, The firliman As Dam was made a libing foul, and the latt Adam was made a quickning spirit. Howbelt, that is not first which is spi rituall, but that which is naturall, and then that which is fpirituall. The first man is of the earth, earthy. The fer cond man is the Lord from headen, headenly. As is the tariby,

At the buriall of the dead.

earthy, fuch are they that be earthy. And as is the heabenly. fuch are they that are beabenly. And as we have boin the image of the earthy, fo thall we bear the image of the beabenly. This lay J, brethren, that fleth and blood cannot inhe rit the kingdom of God, neither doth corruption inherit incorruption. Bebolo, J them you a myllery. De thall not all fleep : but we thall all be changed, and that in a moment . in the eminchling of an eye, by the laft trump. Hoz the trump Qall blow, and the dead Gall rife incorruptible, and we Gall be changed: for this corruptible mult put on incorruption. and this mostall mull put on immostality. Doben this corrus puble bath put on incorruption, and this mostall bath put on immostality, then thall be brought to palle the laying that is witten, Death is fwallowed up into bictory : Deaty, where is thy fing : hell where is thy bittory : The fing of beath is fin, & the firength of fin is the Law. But thanks be nuto God, which hath giben us bictory through our Lord Jelus Chill. Therefore my bear brethten, be ye fledfalt and uns mobeable, alwayes rich in the work of the Lord, for as much as ye know how that your labour is not in bain in the Lo20.

Theisffon ended, the prieft fhall fay, Lozd habe mercy upon us. Chill habe mercy upon us. Lozd habe mercy upon us. Cor Father which art in heaben, &c. And lead us not into temptation. Anfwer.

25at Deliber us fromebill. Amen. Thoprieft,

The faith of the field of the faith of the f

At the buriall of the dead.

linfull world, beleeching thee, that it may please thee of thy gracious goodnelle, thorily to accomplith the number of thine elect, and to halten thy kingdom, that we with this our biother, and all other beharted in the true faith of thy holy flame, may habe our perfect confummation and bliffe, both in body and foul, in thy eternall and everlafting glory flame, through first our Lord. Amen.

The collect.



Dertifull God, the Father of our Lozd Jelus Christ, who is the res furrection and the life, in whom whofoever beleeveth, shall live, though he die, and whofoever is beth and beleeveth in him a shall not dieeternally: who allo faught us (by his holy aposlic Paul) not to be forry, as men without hope, for them that sheep in him: we meekly beleech thee (D Father) to

The

raile us from the death of ün unto the life of righteoulnelle, that when we thall depart this life, we may reft in hum, as our hope is this our brother doth, and that at the generall refurrection in the last day we may be found acceptablein thy fight, & receive that blelling which thy welbelobed Son thall then pronounce to all that love and fear thee, laying, Come ye blested children of my father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beleech thee, Dmercifull Father, through Jelus Chilf our Pediatour and Redeemer. Amen.

The grass of our Lord Jerry Christ, & yt but of God, & the fel: burbur of yt Holy Ghost be with us all ever-more. Amen



The thank igiving of women after childe-birth, commonly called, The Churching of women.
at the wurdt time after her delivery

The woman shall come into the Church, and there is all kneel down in some convenient place nigh unto the place where the table stands is as hath been accustomed, or as y' Ordinary oth, and the prich standing nigh hos, thall by these words, or fuch the shall direct. And then y' pricst shall say actho cale shall require.

Dialmuch as it hath plealed Almighty God of his goodnelle to give you fafe deliverance, and hath pielerved you in the great danger of childebirth: ye thall therefore give hearty thanks unto God, and prop. say,

Then thall the prieft fay this platme #

Babe lifted up mine eyes unto the hils: from merry

beten cometh my help. Dy beip cometh eben from the Loup t which

be that keepeth thee will not liefer thy foot to be mobed : and be that keepeth thee will not liefer.

Behold, he that beepeth Firael : Chall neither fumber not fleep.

The Lozd hunfelf is thy keeper: the Lozd is thy defence upon thy right hand.

Lo that the lun thall out burn thee by day: not the moonby night.

The Loid thall preferbe thee from all ebil : yea, it is eben be that thall keep thy foul.

The Lord thall prefer be thy going out, and thy coming and from this time for the for ever more.

Glow be to the Father, and to the Don : 4.

As it was in the beginning, is now, #.

K 116. Dilexi quoniam.

V.127. Kin Dominus. both after ye translition in yesernic back with Gloria prise at ye and of ouch. Tothen ye prist shall say, Let w pray.

1.00

Churching of women.

Lozd Habe mercy upon us. Chill habe merry upon us.

Lozd have mercy upon us.

C. Dur Father which art in beaben, et. And lead us not into temptation. Antone

But beliber us from ebill. Auten. For Bine is ye Kingdom &c. Minister.

DLozd fabe this woman thy ferbant.

Answer. Arho hopieb putteth ber truft inthee.

Minifter.

Bethou to her a Groug tower.

Anfwer.

From the face of ber enemie. Minister.

Lozdhearour player.

And let our cry come unto thee.

Minifter. CLetus pray.

Anfwer.



Almighty Gon ; which half belt bered this woman the ferbant from the great pain and perill of childe-birth:grant we beleechther, most mercifull Father, that the through thy belp, may both faith fully libe, and walk in her bocatt on, according to thy will, in this life prefent, and allo may be parta ther of everlatting glozy in the life

to come, through Jelus dur Lord. Amen.

The woman that cometh to give her thanks, must offer accustomed offerings : and if there he a communion, it is convenient that the roceive the holy Communion.

A Com-

wet give the humble thanks, for that thon hast vouchsafed to

or Denouncing of God's Anger, & Judgements ommination_againit ners, with certain prayers to be used di-on

times in the year Lent, &at other times. the first day of vero rdinary shall appoint.

After morning prayer, the people being called cogether by the ring i yt Litanit the day according to y accustomed ing of a bell, and affembled in the Church, the English Letany thall manner, yt prist shall in yt reading pers, befaid after the accustomed manner. Which ended, the priest thall or poulpit, say, go into the pulpit, and fay these-



Rethreuin the Brimitibe Church, there was a godly discipline, that at the beginning of Lent, luch perlons as there notosious line , Stood convicted of notorions fin, nees, were put to open penance, and puniched in this world, that their fouls might be fabed in the day of the Loid: and that others admonified by their example, might be the more afraid to ob fend.

In the flead where of, untill the faid discipline may be relios red again (which thing is much to be thilbed) it is thought good, that at this time (in four prelente,) thould be read the generall fentences of Gods curling against impenitent finners, gathered out of the rrbil chapter of Deuteronomie, and other places of fcripture : and that ye thould anither to every fentence, Amen : to the intent that you being abmos nilbed of the areat indignation of God againft finners / may the rather be called to carneft and true repentance, and may walk moze warily in thele bangerous dayes, fleeing from luch bices, forthe which ye affirm with your own mouthes the curle of God to be due.

Curlen

A Commination.



The first is the man that maketh any carbed or molten image, an abomination to the Lorb, the Working the hands of the craftiman, and putters it in a fer a cret place to work if it.

And the people shall answer, and fay,

Amen.

Minister. Curled is he that curleth his father and mother. Answer.

Amen.

Minister. Curfed is he that remover b away the mark of his neighbours landmark.

Anfwer.

Amen.

Minister.

Curled is he that maketh the blinde to goout of his way. Anlwer.

Amen.

pervertet ye Minister. Curled is he that letteth in sudgement the right of the stranger, of them that be sather telle, and of whom were.

Amen.

Minister. Curley is he that imiteth his neighbour lerretty. Answer.

Amen.

Minister.

Curled is he that lieth with bis neighbours wife. Aniwer.

Amen.

Minister. Cursed is he that taketh reward to say the foul of innotent blood.

Anlwer,

Amen.

Minister

Minifter.

Curled is he that puttery his truit in man, and takety man for his defence, and in his heart goeth from the H.opo. Aniware.

Amen.

Minister. Curled are the bumerufull, the foundatours, and adulter rers, and the constous perions; the ibosh pers of imaging, Idelaters, landerers, dankards, and ertortioners. Answere.

Amen.



Minifter.

DW lexing that all they be accurled (as the Brophet Dauid beareth withelle) with which doe erre and goe altray from the Pol. 119.21. Commandements of God, let bs (re= membring the dreadfull Judgement hanging ouer our heads, and being al= wayes at hand returne but o our H.070Å ready to fall uponus,) God, with all contrition and nicekes neffe of heart, bewalling and lancens ting our linfull life % knowledging and

confelling our offences, and leeking to bling footh worthys truits of penance. For now is the are put buto the root of Matt. 3.10. the trees, to that every tree that bringetb not forth good fruit, to fall into the hands of the lining & DD: Bee thall powie Palar. 6. bowne raine bpon the finners, fnares, fire and bimftone, forme and tempel, this thall bee their portion to brinke. Hor Edy. 16.21. loe, the Lozd is come out of his place, to blute the wiched nelle of fuch as owell bpon the earth. 28nt who may abive Mala. 2. the day of his comming e 18ho thall be able to endure when e be appearethe Dis fanne is in his hand, and he will purge bis Man. 3. 12. A doze, and gather his wheat into the barne, but he will burne the chaffe with buquenchable fire. The bay of the Lord". Theff.s. commeth as a thiefe in the night: and when men thail fay, "". Beare, and all things are lafe, then thall fubben defruction come boon them, as forrow commetb boon a woman tras 12 ualling

Rom. 34/ ualling with childe, and they chall not elcape. Then thall an peare the weath of Godin the day of bengeance, which oblie nate finners, through the fubbornnelle of their heart, hane beaped buto themselves, which despiled the goodnelle, patis ence, and long fufferance of God, when he called them conte nually to repentance. Then thall they call boon mee (faith Prou. 1.29, the Lozo) but I will not beare, they thall leeke me early, but 4,30." they thall not finde nice, and that because they hated knome ledge, and received not the feare of the Lozd, but abhorred my connfell, and delpiled my correction. Then thall it be too late to knocke, when the doose thall be thut; and too late to trie for mercy, when it is the time of Jullice. D terrible boyce of molt fult Judgement which thall be pronounced bpon them, S.Man. 25. 10, 10 hen it ihall de faid buto them, Goe yee curfed into the fire everlalling, which is prepared for the deudl and his anaels. a. Cor. 6. 4. Therefore brethten, take wee heed betime, whue the day of Saluation lafteth : for the night commety when none can S. John 9.4,5 Wozke: but let us, while we have the light, beleene in the light, and walk as the child zen of the light, that we be not caft 5. Mart. 35. 30 litto the btter barkenelle, where is weeping and, gnathing of teeth. Let bs not abule the goodnelle of God, which calleth bs mercifully to amendment, and of his endlelle pitte promifeth bs forgivenelle of that which is pall, if (with a whole Egy 1. 18. minde and true heart) We returne buto him. Forthough our finnes bee as red as frarlet, they thall be as white, as fnow : and though they be like purple, yet they thall be the white as Ezek 18.30 Wooll. Turne you cleane (laith the Lozd) from all your with kednelle, and your linne chall not bee your destruction. Call away from you all your bugodlines that ye have done, make you new hearts, and a new spirit: we berefore will ye die, D ye boule of Ilraci, leeing that I have no pleasure in the death of him that Dieth, laith the Lozd God:turne you then, & ye Chall 1. S. John s. line. Although we haue linned, yet haue we an Aduorate with the Father, Jelus Chill the righteous, & he His that obtain Egys ; noth ante for our linnes. For he was wounded for our offen ces, and fmitten for our wickednelle. Let be therefore returne butohim, who is the mercifull receiver of all true penitent Unners, affuring our felues that her is ready to receive bs, and

xy propiliation

and mold willing to parton us, if we come unto him with faithfull repentance, if we will fubmit our felbes unto him, and from henceforth walk in his wayes, if we will take his bile. 11. 29,30. ealie yoke and light burben upon us, to follow him in 1000 lineffe, patience, and charity, and be ordered by the governance of his holy Spirit, feeking alwayes his glory, and ferbing him duely in our bocation, with thanking iting. This if we do, Chill will deliver us from the curle of the Law, and from the extream malediction which thall light upon Maras, 33,34. them that thall be fet on the left hand, and be will fet us on bis right hand, and give us the bieffet. Diffediction of his flar, Stations ther, commanding us to take polleffion of his glorious kingdom, unto the which he bouchlafe to bying us all, for his infinitemercy. Amen.

Then shall they all kneel upon their knees, and the Prick and Clerks kneeling (where they are accustomed to say the Letany) shall say this plaim, Miferere mei, Deus.



Abe mercy upon nue, D God, after Palsi. thy great goodueffe: according to the multitude of thy mercles do as way mine offences.

wickednelle: and cleanle me from my fin.

for Fachin Wledge my faults: and my fin is eber befoze me.

Against thee onely have I line ned, and done this evil in thy light:

that thou mightell be jultilied in thy laying, and clear when thou art judged.

Behold, I was chapen in wickednelle: and in in hath my mother conceibed me.

Butlo, thou requires truth in the inward parts: and that make me to understand wildow lecretly.

Thou thalt purge me with prope, and I thall be clean: thou that wath me, and I thall be whiter then know.

R 2

Thou

Thou thalt make me bear of foy and gladuetie: that the bones which thou hall broken, may refoyce. Turn thy face from my fins: and put out all my milbeeds.

Durn thy fact from my uns and put out all my milberds. Dake me a clean heart, D God : and renew a right spirit withinme.

Call me not away from thy prefence : and take not thy be

D give me the comfost of thy help again : and ftablith me with thy free Spirit.

Then thall I teach thy wayes unto the wicked : and fine mers thall be converted unto thee.

Deliber mefromblood-guiltinelle, D God, thou that art the God of my health : and my tongue thatting of thy righteoninelle.

Thou thalt open my lips (DLozd:), my mouth thall them thy praise.

Ro: thon belireft no facrifice, elle would I gibeit thee : but thou belighteft not in burnt offering.

The facrifice of God is a troubled fpirit : a bjoken and contrite beart (D God) (halt thou not befpife.

D be fabourable and gracious unto Slou: build thou the wals of Derufalem.

Then thalt thou be pleafed with the facrifice of righteous neffe, with the burnt offerings and oblations: then thall they offer young bullocks upon thine altar.

Clory be to the Father, and to the Son: and to the holy Buon. Answer.

As it was in the beginning, is now, and eber thall be: would without end. Amen.

Loid habe mercy upon us.

ANTEN

Chall habe mercy upon us.

Lozd habe mercy upon us.

C Dur Father which art in heaben, fr. And lead us not into temptation.

Aufwett

28ut beliber us fromebill. Amen. Minifter.

D Lozd labe thy ferbants.

Anfwer. Minifter. Minifter. Mend unto them help from abobe. Anfwer. Aud ebermoze mightüy befend them. Minifter. Help us, D God our Sabiour. Anfwer. Auf for the glozy of thy Pames lake beliber us, be mercifull unto us funers for thy Pames lake. Minifter.

D Lozd hear our vlayer.

Anfwer. And let our cry come unto thee.

Ano ter one er frome anto thee.

Minister.

Lozd we beteerh thee, mercifully hear our players, and spare all thole which confelle their lins unto thee, that they (whole confidences by lip-are acculed) by thy mercifull parbon may be absolved, through Chillour Lozd. Amen.

Dolt mighty God; and mercifull Father, who which halt compation of all men, and hateli nothing that then halt made, which wooldelt not the death of a linner, but that he thend rather turn from lin, and be labed : mercifully fougies us our trefnalles, receive and

fully forgive us our trespalles, receive and comfort us, which be grieved and wearied with the bursthen of our lins. Thy property is to have merry, to thee onely it appertaineth to forgive lins: Spare us therefore good Lord, spare thy people whom thou has redeemed: enter not into subgement with thy serbants, there bale earth, and milerable linnes but to turn think the from us, who which meeting hypotheoge our blienesse and fruety repent us of our faults for mate halle to help us in this world, R 3 that

that we may ever live with thee in the world to come. through Jelus Chailt our Lozd. Amen.

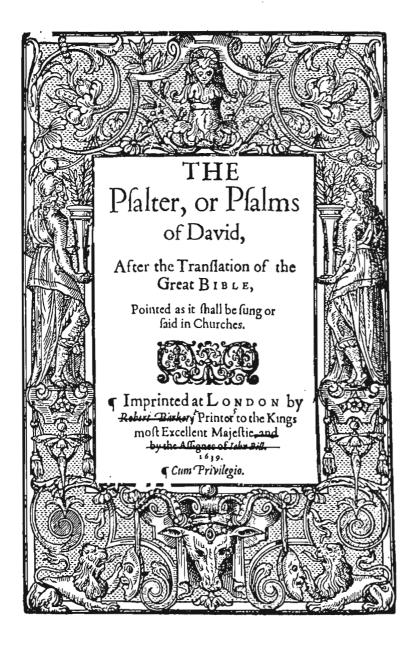
> Then thall the people fay this that followeth after the Minister.

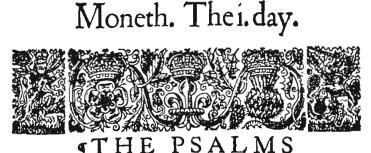
Urn thouns, Ogood Lozd, and to thall we be turned : be fapourable, D Lozo , be fabourable to thy people, mbieb turn to thee in Weeping, falting and praying: for thon art a mercifall God, full of compafiton, long fuffering, and of great pitte. Thou spares, when the deferbe punishment, and in thy weach thinkell upon mercy. Spare thy people, good Loid, fpare them, and let not thine beritage be brought to confution. Bear us, D Lozo, for thy mercy is great, and after the multitude of

the mercles look upon us; through y merits, & mediation of thy blessed son Jesus Christow Lond. Amen.

The Lord blesse us, & Actop us; y Lord lift up y' light of his Countenance upon us, & give us prence, now, & for ever mort. Amen.







OF DAVID.

Beatus vir qui nonabilt. Pfal 1.



Lefted is the man that bath not Morning walked in the counfell of the uns prayer. godly, not flood in the Way of fins ners: and hath not fate in the feat of the fcornfull.

2. But his delight is in the law of the Low : and in his law will be exercise hundelf day and night.

3 And he chalbe like a tree planted by the water lide: that wil bying forth his fruit in due leafon.

4. His leaf allo (hall not wither : and look what loever he both, it (hall profper.

5 As for the ungodly it is not to with them: but they are like the chaffe which the winde frattereth away from the face of the earth.

6 Therefore the ungodly (hall not be able to fland in the fudgement : neither the finners in the congregation of the righteous.

7 2But the Loid knoweth the way of the righteous : and the way of the ungodly thall perich.

Quare fremuerunt gentes. Pfal.2.

WW by bo the heathen to fur foully rage together: and why bo the people imagine a bain thing :

2 The kings of the earth fand up, and the rus lers take counfell together: against the Lozd, and against his Anointed.

. Ltt

3 Let us break their bonds alunder: and call albay their tozos fromus.

4 De that Dwelleth in beaben thall laugh them to fcoin : the Loid thall habe them in derilion.

5 Then thall be fpeak unto them in bis whath : and ber them in his fore difplealure.

6 Bet habe D let my king : upon my boly bill of Ston.

7 I will preach the law, whereof the Lorb bath falb untome : Thou art my fon, this day babe I begotten thee.

8 Defire of me and I thall give thee the heathen for thine inheritance : and the utterniof parts of the earth for thy polfellion.

9 Abon thalt brule them with a rod of iron : and break them in pieces like a potters bellell.

10 18e mile nom therefore, Dye kings : be learned ye that are fudges of the earth.

11 Serve the Loid in fear : and refoyce unto him with re-

12 Riffe the fon left he be angry, and fo ye perifh from the right way: if his wrath be kindled (yea but a little) blef fed are all they that put their truff in him.

Domine, quid? Pfal.3.

Did how are they increased that trouble me: many are they that rife against me.

2 Dany one there be that fay of my foul: There is no bely for him in his God.

3 But thou, D Loid, art my defender: thou art my Woy (hip, and the lifter up of my head.

4 Joio call upon the Lozd with my boyce: and he heard me out of his holy bill.

5 Flaid me down and llept, and role up again: for the Lordfultained me.

6 I will not be afraid for ten thoulands of people: that have fet them leibes again a me round about.

7 Up Lozd, and help me, D my God: for thou inited all mine enemies upon the cheek bone, thou halt broken the teeth of the migodly.

8 51

8 Salvation belongeth unto the Lozd: and thy blelling is upon the people.

Cum invocarem. Pfal. 4.

Hear me when J call, D God of my righteouineffe: for thon half fet me at liberty when J was in trouble, have mercy upon me, and hearken unto my prayer.

2. D ye lons of men, bow long will ye blatpheme mine bonour: and have fuch plealure in banitie, and feek after lealing:

3 Know this allo, that the Lozd bath cholen to himlelf the man that is godly : when I call upon the Lozd, he will bear me.

4 Standinalbe and finnot: commune with your own beart, and in your chamber and be full.

5 Difer chelacrifice of righteoulnelle: and put your trult in the Loid.

6 There be many that lay : who will frew us any good :

7 Lozd, lift thou up: the light of thy countenance upon us.

8 Thouhall put gladnelle in mine heart: Unte the time that their coan and wine and oyl increased.

9 I will lay me down in peace, and take my relt : for it is thou Lord onely that makelt me dwell in fafety.

Verbamea auribus. Pfal.5.

Dnder my Wolds, D Lold: confider my meditation.

2 D hearken thon unto the boyce of my calling, my Bing 7 my God : for unto thee will I make my prayer.

3 Dy boyte Chalt thou hear betimes, D Lozd: early in the mouning will I direct my prayer unto thee, and will look up.

4. Forthouart the God that hall no pleasure in wicked nelle: neither challany evillowell with thee.

5 Such as be foolich chall not fland in thy light : for thou hatelt all them that work banity.

6 Thou halt beltroy them that lpeak lealing: the Lozo will abhozee both the blood-thirfly and deceitfall man.

7 Wat as forme, I will come into thy houle, even upon the multitude of thy mercy : and in thy fear will I worthip toward thy poly Lemple.

8 孔由D

8 Lead me, DLozd, in thy righteoulitelle, betaule of mine enemies : make thy way plain befoze my face.

9 For there is no faithfuinelle in his mouth: their ins ward parts are very wickednelle.

10 Their throat is an open fepulcipe : they flatter with their tonque.

11 Defiroy thou them, D God, let them perilh through their own imaginations: call them out in the multitude of their ungodlinelle, for they have rebelled against thee.

12 And let all them that put their truft in thee refoyce : they thall eber be gibing of thanks, becaule thou defendelt them, they that lobe thy Rame thall be for full in thee.

13 For thou Lord wilt give thy bleffing unto the righteous : and with thy favourable kinonelle wilt thou defend bim as with a chield.

Domine, ne in furore. Plal.6.

Loid, rebuke me not in thine indiguation: net bet challen me in thy displeasarce.



Evening

prayar.

2. Habe mercy upon me, D Lord, for Jam weak: D Lord heal me, for my bones are bered.

3 Dy loui is allo fore troubled : but Lord, bow long wilt thou punish me.

4. Turn thee, D Loid, and deliber my foul: D fabe me foi thy merties lake.

f for indeath no man remembreth thee: and who will give thee thanks in the pit ?

6 Jam Weary of my groaning, ebery night Walh J my bed : and Water my couch with my tears.

7 Py beauty is gone for very trouble: and worn alway becaule of all mine enemies.

8 Away from me all ye that work banity: for the Low bath heard the boyce of my weeping.

9 The Loid hath heard my petition: the Loid will reaibe my player.

10 All mine enemies thall be confounded and fore bered: they thall be turned back, and put to thame fuddenly.

Domine,

Domine, Deus meus, Pfal.7.

O Low my God, in thee have I put my truit: labe me from all them that perfectute me, and deliber me.

2 Left he debour my foul like a lion, and tear it in pieces: while there is none to help.

3 D Loid my God, if I habe done any luch thing : oit there be any wickednelle in my hands.

4 If I habe rewarded ebill unto him that dealt friendly with me: yea, I habe delibered him that without any raule is mine enemy.

5 Thenlet mine enemy perfecute my foul and take mes yea, let him tread my life do wh upon the earth, and lay mine honour in the duff.

6 Stand up, D Lozd, in thy wrath, and lift up thy felfs becaufe of the indignation of mine enemies, arile up for me in the fudgement that thou halt commanded.

7 And to thall the congregation of the people come about thee : for their takes therefore lift up thy fell again.

8 The Lozo thall indge the people, give fentence with me, D Lozo : according to ny righteoulnelle, and according to the innocencie that is in me.

9 Diet the wickednelle of the ungodiy come to au end: but guide thou the juft.

10 For the righteous God: trieth the bery hearts & reins.

11 Dy help cometh of God: which pieler beth them that are true of heart.

12 God is a righteous judge, firong, and patient : and God is provoked every day.

13 Ifaman will not turn, be will whet his fwoid: be bath bent his bowe, and madeit ready.

14 he hath prepared for him the infiruments of death: be ordaineth his arrowes against the perfecutors.

15 Bebold, he trabelleth with milchief: he hath conteb bed forrow, and brought forthungodlinelle.

16 he hath graben and digged up a pit: and isfallen hintfelf into the bear ution that he made for other.

17 For his trabell thall come upon his own head ; and his witheonetle thau fall on his own pate.

- 18 🕉

18 I will give thanks unto the Lord, according to his righteoulucite: and I will praile the Rame of the Lord the most bigh.

Domine Dominus. Pial 8.

Lord our gobernour, how ercellent is thy Rame in all

2 Dut of the mouth of very babes and lacklings haft thou ozdained freugth, because of thine enemies : that thou mighten full the enemy and the abenger.

3 For I will confider the headens, even the works of thy fingers: the moon and the flars which thou hall op damed.

4. what is man that thou art mindfull of him: and the lou of man that thou bilited him :

S Thoumadelt him lower then the augels : to crown him with glozy and worthip.

6 Thou makelt him to have dominion of the works of thy hands: and thou hall put all things in lubicction under bisfeet.

7 All theep and oven : yea, and the beaus of the field.

8 The fowls of the air, and the filhes of the lea : and whatloeber walketh thorow the paths of the leas.

9 D Lozd our gobernour : how ercellent is thy Mame

Confitebortibi Pfal.9.

my whole heart : J will speak of all thy marbellous works.

2 D will be glad and refoyce in thee: yea, my fongs will I make of thy Mame. D ebou molt Highen.

3 19 bile mine enemies are briben back : they thall fall and perifb actip prefence.

4. Rot thou halt maintained my right and my caules thou art fetin the throne that indged right.

s Ehon hall rebuked the beathen, and beliroyed the une godly : thou hall put out their name for eber and eber.

6 D thou evenue, definitions are come to a perpetuall eud:

Morning prayer.



Moneth. Theij.day.

end : even as the cities which thou halt beltroyed, their mes moziall is perilhed with them.

7 But the Lozd Chall endure for euer : bee hach allo me= pared his leat for indgement.

8 For hee chall indge the world in righteousnesse: and mi-

9 The Lord allo will be a defence for the oppressed : euen a refuge in due time of trouble.

10 And they that know thy Pame, Will put their truft in thee: forthou Loid, balt neuer fafled them that leeke thee.

II D praile the Lord which owelleth in Sion : thew the people of his doings.

12 For when he maketh inquilition for blood, he rememo breth them : and forgetteth not the complaint of the poore.

13 Haue mercy bpon mee, D Lozo, confider the trouble which I fuffer of them that hate me : thou that lifelt me bp from the gates of death.

14. That I may thew all thy prailes within the ports of the daughter of Sion: I will recover in thy faluation.

15 The heathen are lunke do whe in the pit that they made: in the fame net which they hid printly, is their foot taken.

16 The Loid is knowen to execute indgement: the bugooly is trapped in the worke of his owne hands.

17 The wicked that be turned into hell : and all the people that fogget God.

18 For the poore thall not alway be forgotten: the patient abiding of the meeke thall not perith for ener.

19 Up Hord, and let not nian haue the opper hand: let the beathen be indged in thy light.

20 Put them in feare (DLoid:) that the Beathen may know them leives to be but men.

Vi quid Domine? Pfal. 10.

thy face in the needfull time of trouble:

2 The bugodly for his ownelult doth perfecute the poore: let them be taken in the crafty wilineffe that they have imagined.

3 For the bugodly hath made boalt of his owne hearts deure 1

Moneth. Theij.day.

belire : and speaketh good of the conetous whom God abborreth.

4 The bugodly is to proud, that he careth not for God: neither is God in all his thoughts.

5 His wayes are alway grieuous: thy Judgements are farre aboue out of his light, and therefore defieth he all his enemies.

6 For bee hath law in his heart, Luch, I chall neuer be talt dollone : there thall no harme happen onto me.

7 Dis month is full of curling, deteit, and fraud: buder bis tongue is bugodlineffe and banity.

8 De litteth lurking in the theeuilh tomers of the freets: and privily in his lurking dennes both hee murther the innotent, his eyes are let against the poore.

2 For he lieth waiting lecreily, even as a Lion lurketh he in his den : that he may rauch the pooze.

10 Her both rauch the pooze: when bee getteth bim into his net.

11 he falleth downe and humbleth himfelfe : that the congregation of the poore may fall into the hands of his captaines.

12 hee hath laid in his heart, Auch, God hath forgotten: he hideth away his face, and he will neuer fee it.

13 Arile (D Lozo God) and lift by thine hand: fozget not the pooze.

14. mberefoze thould the wicked blatpheme God: while he both fay in his heart, Luch, thou God careft not for it e

15 Surely thou halt leene it : for thou beholdelt bugodils nelle and wrong.

16 That thou mayelf take the matter into thine hand: the poose committeth himfelfe buto thee, for thouart the helper of the friendleffe.

17 Breake thou the power of the bugodly and malicious: take away his bugodline ffe, and thou thalt finde none.

18 The Lozd is King fozeuer and euer: and the heathen are periched out of the land.

19 Lozd, thou hall heard the delire of the pooze : thou preparelt their heart, and thine earchearkeneth thereto.

20 **A**B

Moneth. The ii day.

20 To help the fatherlelle and poor unto their right: that the man of the earth be no more exalted against them. In Domino confido. Pfal. 11.

In the Lozd put I my truit : how fay ye then to my foul, that the flouid fie as a bird unto the bill :

2 Foilo, the ungodly bend their bowe, and make ready their arrows within the quiver: that they may privily floot at them which are true of heart.

3 For the foundations will be call down : and what hath the righteous done <

4 The Lozd is in his holy temple : the Lozds feat is in headen.

5 Hiseyes confider the poop: and his eye-lids tryeth the children of men.

6 The Lozdalloweth the righteous : but the ungodly, and him that delighteth in wickednesse, both his foul abhoz.

7 Upon the ungodly he chall rain chares, fire and byimstone, floum and tempest: this chall be their portion to byink.

8 For the righteous Lord lobeth righteouluelle: his countenance will behold the thing that is just.

Salvummefac. Pfal. 12.



Elp me, Lozd, for there is not one gooly man Evening left : for the faithfull are minished from among prayer. the children of men.

and diffemble with their double heart.

3 The Lord thall root out all detriful lips: and the tongue that speaketh proud things.

4 which have faid, with our tongue we will prevail : we are they that ought to speak, who is Lord over us :

5 Row for the comfortlelle troubles lake of the needy: and because of the deep lighing of the poor.

6 J will up (faith the Low :) and will help every one from him that fwelleth against him, and will fet him at rest.

7 The words of the Low are pure words: even as the Giber

Mber which from the earth is tried, and purified feben times in the fire.

8 Thou thalt keep them, D Lozd: thou thalt preferbe him from this generation for ever.

9 The ungodly walk on every lide: when they are eralt ed, the children of men are put to rebuke.

Ulquequo, Domine? Plal. 13.

H Dw long wilt thou forget me (D Loid) for ever: how long wilt thou bide thy face from me :

2 How long thall I leek counfell in my foul, and be to bers ed in my heart : how long thall mine enemies triumph ober me :

3 Confider and hear me, D Lozdmy God: lighten mine eyes that I fleep not in beatb.

4. Left mine enemy fay, I habe prebailed againft bim: fog if I be call bown, they that crouble me will rejoyce atte.

5 Abut my truft is in thy mercy : and my beart is foyfall in thy falbation.

6 I will ling unto the Lozo, becaule he hath dealt lo lo bingly with me: yea, I will praile the Rame of the Lozo mou highed.

Dixitinfipiens. Plal. 14.

The fool bath faid in his beart : There is no God.

2 They are corrupt, and become abominable in their boings: there is none that both good, (no not one.)

3 The Lord looked down from heaven upon the children of men: to fee if there were any that would understand and keek after God.

4 But they are all gone out of the way, they are alt ogether become abominable: there is none that both good, no not one.

5/ Their throat is an open fepulchte, with their tongues have they deceived : the poilon of alps is under their lips.

6 Their mouth is full of curling and bitterne Ile: their feet are fwitt to thed bloop.

7 Dellruction and unbappinelle is in their wayes, and the way of peace have they not known : there is no fear of Bod before their eyes.

8 Have they no knowledge, that they are all fuch workers of

of milchief : eating up my people as it were bread :

9 And call not mon the Lozd, there were they brought in great fear (even where no fear was:) for God is in the ges neration of the righteous.

10 As for you, ye habe made a mock at the counfell of the poor: becaule he putteth his truft in the Lord.

II who thall give falbation unto Ifrael out of Sion : when the Lozd turneth the captibite of his people, then thall Jacobrejoyce, and Ifrael thall be glad.

Domine, quis habitabit? Plal. 15.



Did, who thall dwell in thy tabernacle: of Morning who thall reft upon thy holy hill :

2 Even he that leadeth an uncorrupt life: and doth the thing which is right, and speaketh the truth from his heart.

3 De that hath uled no deceit in his tongue, of done evill to his neighbour : and hath not inhour

Canvered his neighbour.

4 De that letteth not by himlelf, but is lowly in his own eyes: and maketh much of them that fear the Lozd.

5 he that imeareth unto his neighbour, and dilappointe eth him not : though it mereto his own hinderauce.

6 Be that bath not given his money upon alary : no? tak

7 whole both thele things : thall never fall.

Confervame. Pfal. 16.

DiRefer be me, D God: for in thee have I put my truff.

L 2 Dmy foul, thou halt laid unto the Lozo: Thouart my God, my goods are nothing unto thee.

3 All my delight is upon the faints that are in the earth: and upon such as excell in vertue.

4 15 ut they that run after another god: thall have great trouble.

5 Their dink offerings of blood will I not offer: wither make mention of their names within my lips.

5 2

6 AU

6 The Lozd himfelf is the postion of mine inheritance, and of my cup : thou halt maintain my lot.

7 Thelot is fallen to mein a fair ground : yea, I havea goodly heritage.

8 I will thank the Lozd for giving me warning : my reins allo chalten me in the night fealon.

9 I have let God alwayes before me: for he is on my righthand, therefore I chall not fall.

10 mberefozemy heart was glad, and my glozy refoyced: my fleth allo thall rell in hope.

11 For Why: thou thalt not leave my foul in hell: neither that not fuffer thine holy Dne to fee corruption.

12 Thou (halt them me the path of life, in thy prefence is the fulnelle of joy : and at thy right hand there is pleasure for ebermore.

Exaudi, Domine, justitiam. Pfal. 17.

H Car the right, D Lozd, consider my complaint: and hearken unto my prayer that goeth not out of fained lips.

2. Let my lentence come forth from thy prefence: and let thine eyes look upon the thing that is equall.

3 Thou hall plobed and bilited mine heart in the night fcafon, thou halt tried me, and thalt finde no Withednelle in me: for I am utterly purpoled that my mouth thall not offend.

4 Becaule of mens works that are done against the words of thy lips: I have kept me from the wayes of the des froyer.

5 D hold thon up my goings in thy paths : that my foot leps lip not.

6 J have called upon thee, D God, for thou thalt hear me: incline thine ear to me, and hear ken unto my words.

7 Shew thy marbellous loving kindnelle, thou that art the Sabiour of them which put their trult in thee: from fuch as relift thy right hand.

8 Reep meas the apple of an eye: hide me under the that bow of thy wings.

9 From the ungodly that trouble me : mine enemies compatte me round about, to take away my foul.

10 They

10 They are inclosed in their own fat: and their mouth speaketh proudthings.

11 They lie waiting in our way on every lide : turning their eyes down to the ground.

12 Likeasalion that is greedy of his prey : and as it were allons whelp lurking in fecret places.

13 Up Lozo, difappoint him, and tal him down: deliber my foul from the angodly which is a fword of thine.

14 from the men of thy hand D Lord, from the men, (F fay) and from the ebill world: which have their portion in this life, whole bellies thou fillelt with thy hid treasure.

15 They have children at their delire: and leave the reft of their fubftance for their babes.

16 Butas for me, J will behold thy prefence in righteoufneffe : and when Jawake up after thy likeneffe, J thall be fatilited with it.

Diligam te Pfal. 18.



will love thee (D Lozd) my frength, Evening the Lozd is my flony rock and my des prayer. fence: my Sablour, my God, and my might, in whom I will cruft, my bucks ler, the hoznallo of my falbation, and my refuge.

2 I will call upon the Low, which is worthy to be prailed: so thall I be safe from mine enemies.

3 The forrows of death compassed me: and the overflow/ ings of angodinesse made me afraid.

4 The pains of hell came about me: the mares of death obertook me.

5 In my trouble I will call upon the Lozd : and complain unto my God.

6 So (hall he hear my voice out of his holy temple: and my complaint (hall come befoze him, it (hall enter even into his ears.

7 The earth trembled and quaked: the very foundations also of the hils (hook and were removed, because he was wroth.

\$€ 3

8 There

8 There went a luncke out of his pielence : and a confuming fire out of his mouth, fo that coals were kindled at it.

9 he bowed the heabens allo and came bown : and it was bark under his feet.

10 He rode upon the Chernbins and didfile : he came flying upon the wings of the winde.

11 He made darknelle his fectet place : his pabilion round about him, with dark water and thick clouds to cover him.

12 At the brightnelle of his prelence his cloubs remobed: hailtones, and coals of fire.

13 The Low allo thundred out of heaben, and the highelt gabe his thunder : hailtones and coals of fire.

14 De fent out his arrows, and fcattered them : he calt forth lightnings and beltroyed them.

15 Thesprings of waters were seen, and the foundations of the round world were discovered at thy chiding, D Lord: at the blashing of the breath of thy displeasure.

16 he thall tend down from the high to fetth me : and thall take me out of many waters.

17 De chall deliber me from my ftrongelt enemie, and from them which hate me : for they are too mighty for me.

18 They prevented me in the day of my trouble : but the Lord was my upholder.

15 He brought me forth allo into a place of liberty : he brought me forth, eben because he had a fabour unto me.

20 The Lord thall reward me after my righteous deale ing: according to the cleannelle of my hands thall he recompence me.

21 Becaule I have kept the Wayes of the Lozo: and have notfollaken my God as the Wicked Doth.

22 For 3 have an executo all his laws : and will not call out his commandments from me.

33 I was allo uncorrupt before bim : ano elcherbed mine own wickedneffe.

24 Therefore that the Lord reward me after my rights ous dealing : and according unto the cleannelle of my hands in his eye-fight.

25 MB(t)

25 with the holy thou that be holy : and with a perfect man thou that be perfect.

26 with the clean thou chalt be clean : and with the froward thou chalt learn froward nelle.

27 For thou chalt fabe the people that are in advertity: and thalt bring down the high looks of the proud.

28 Thou alfo thalt light my candle : the Lozo my God thall make my darknelle to be light.

29 Forin thee I thall difcomut an holt of men : and with the help of my God I thall leap ober the wall.

30 The way of God is an undefiled way : the word of the Lozd allo is tried in the fire, he is the defender of all them that put their trulk in him.

31 For Whois God butthe Lord: or who hathany firength ercept our God:

32 It is God that girdeth me with arength of war : and maketh my way perfect.

33 Demaketh my feet like harts feet : and setteth me up on high.

34 De teacheth my hands to fight : and mine arms thall 'break even a bow of feel.

35 Thou hall given me the defence of thy faibation : thy right hand also thall hold me up, and thy loving correction thall make me great.

36 Thou Calt make room enough under me for to go: that my footfleps thall not flide.

37 J will follow upon nineenemies, and overtake them: neither will I turn again till I have deftroyed them.

38 I will finite them that they thall not be able to fand : but fall under my feet.

39 Thou had girded me with arength unto the battell : thou halt throw down mine enemies under me.

40 Thou hall made mine enemies allo to turn their backs upon me: and I chall deliroy them that hate me.

41 They thall cry, but there thall be none to help them: yea, even unto the Lozd thall they cry, but he thall not bear them. 42 I will beat them as imail as the buil before the winde:

I will call them out as the clay in the freets.

A 4

43 Aton

43 Thou falt deliber me from the firibings of the people : and thou thalt make me the head of the heathen.

44 A people whom I have not known: thall ferbeme. 45 As foon as they hear of me, they thall obey me : but the Grange children Qall diffemble with me.

46 The firange children thall fail : and be afraid out of their pillons.

47 The Lozd libeth, and bleffed be my ftrong helper: and plaifed be the God of my falbation.

48 Eben the God that feeth that I be abenged : and fubpueth the people unto me.

49 It is he that delibereth me from my (cruell) enemies. and fetteth me up abobe mine adberfartes : thou thalt rid me from the wicked man.

50 For this caule will I give thanks unto thee (D Lozo) among the Gentiles : and ling prailes unto thy Mame.

51 Great prosperity givet he unto his king : and the weth lobing kinonelle unto Dabio hisanointed, and unto his feed foz ebermoze.

Cœlienarrant. Plalm.19.



he heavens declare the glosy of God : and the firmament theweth his bandy work.

2 Dne day telleth another : and one night certifieth another.

3 There is neither speech noz language : but their voices are heard as mong them.

4 Their found is gone out into all lands : and their words into the ends of the world.

5 In them bath he let a tabernacle for the fun : which tometh forth as a broegroom out of his chamber, and refoyceth as a giant to run his course.

G It goeth forth from the uttermolt part of the heaben, and runnethabout unto the end of it again : and there is no thing hid from the beat thereof.

7 The law of the Loid is an undefiled law, converting the

Morning. prayer.

.

the foul : the tellimony of the Lord is fure, and giveth will dom unto the finiple.

8 The statutes of the Lozd are right, and resource the heart : the commandment of the Lozdis pure, and giveth light unto the eyes.

9 The fear of the Lozd is clean, and endureth for ever : the sudgements of the Lozd are true, and righteous altogether.

10 Poze to be defired are they then gold, yea, then much fine gold : (weeter allo then hony, and the hony comb.

11 Dozeober, by them is thy ferbanttaught : and in Reep-

12 who can tell how oft he offendeth : D cleanle thou me from my fectet faults.

13 Reep thy ferbant allo from prelumptuous lins, left they get the dominion ober me : fo thall I be undefiled, and innotent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy light.

15 DLozd: my arength and my redeemer.

Exaudiat te Dominus. Pfal.20.

The Lozo hear thee in the day of trouble : the Rame of the God of Jacob defend thee.

2 Send thee help from the lanctuary : aud frengthen thee out of Ston.

3 Remember all thy offerings : and accept thy burnt facultice.

4 Grant thee thy hearts delire : and failill all thy minde.

5 We will rejoyce in thy falbation, and triumph in the Plane of the Lozd our God : the Lozd perform all thy petitions.

6 Row know I that the Lozo helpeth his anointed, and will hear him from his holy heaven : even with the whok fom firength of his right hand.

7 Some put their trult in charlots, and some in holles: but we will remember the Rame of the Lozd our God.

8 They are blought down and fallen : but we are rifen, and fand uplight.

9 Sabt

9 Sabe Lord, and hear us, D king of headen : when we call upon thee.

Domine, in virtute. Pfal.21.

The king thall reforce in thy firength, D Lozd : exceeding glad thall be be of thy falbation.

2 Thou halt given hun his hearts delire : and halt not denied him the requelt of his lips.

3 For thou thalt prevent him with the bleffings of goodneffe : and thalt fet a crown of pure gold upon his head.

4 De alked life of thee, and thou gabelt him a long life : eben fozeber and eber.

5 His honour is great in thy falbation : glozy and great worthip that thou lay upon him.

6 Forthou thalt give him everlafting felicity : and make him glad with the foy of thy countenance.

7 And why : becaule the king putteth his truft in the Lozd: fin themercy of the mold highelt he chall not milcarry.

8 All thine enemies thall feel thine hand : thy right hand thall finde out them that hate thee.

9 Thou thalt make them like a fiery oben in time of thy weath : the Lozo thall deftroy them in his displeasure, and the fire thall confame them.

10 Their fruit thalt thou root out of the earth : and their fred from among the childen of men.

11 Foz they intended milchief against thee: and imagined fuch a debice as they are not able to perform.

12. Therefore that thou put thein to flight: and the frings of thy bow that thou make ready against the face of them.

13 25e thou eralted, Lozd, in thine own firength : fo will we fing, and praife thy power.

Deus, Deus meus. Pfal.22.



Evening

DIAKEN

follaken me : and art fo far from my health, and from the words of my complaint:

thou heared not: and in the night leason allog take no reft.

3 And thou continuel holy : D thou worthip of Ifrael.

4 Dur

4 Dur fathers hoped in thee : they truffed in thee, and thou didit deliver them.

5 They called upon thee, and were holpen : they put their truft in thee, and were not confounded.

6 2But as for me, Jama Worm, and no man : a bery fcom of men, and the outcalt of the people.

7 All they that fee me, laugh me to kom : they boot out their lips, and thake their heads, faying,

8 he trulled in God that he would deliber him : let him beliber him, if he will habe him.

9 But thonart he that took me out of my mothers womb: thou wall nig hope when I hanged yet upon my mothers breaks.

10 I have been left unto thee ever lince I was bom : thou art my God even from my mothers womb.

11 D go not from me, fo; trouble is hard at hand : and there is none to help me.

12 Pany oren are come about me : fat buls of Balan clole me in on every lide.

13 They gape upon me with their mouths: as it were a ramping and roaring lion.

14 Jam poured out like water, and all my bones are out of joynt : my heart allo in the midle of my body is even like melting war.

15 Dydrength is dried up like a potcherd, and my tongue cleabeth to my gums : and thou thalt bring me into the duk of death.

16 For (many) dogs are come about me : and the counfell of the wicked layeth liege against me.

17 They pierced niy hands and my feet, I may tell all my bones: they fland flaring and looking upon me.

18 They part my garments among them : and call lots upon my beliare.

19 But be not thou far fromme, D Lozd : thouart my faccour, balte thee to help me.

20 Deliver my foul from the fwoed: my darling from the power of the dog.

21 Saveme from the lions mouth : thou halt heard me allo

allo from among the homs of the unicoms.

22 I will declare thy name unto my brethren : in the midit of the congregation will I praife thee.

23 D praile the Lord ve that fear him : magnifie him all ye of the feed of Jacob, and fear him all ve feed of Ifrael.

24 For he hath not despiled nor abhorred the low estate of the poor, he bath not his his face from him: but when he called unto him, he heard him.

25 My praile is of thee in the great congregation : my bows will I perform in the light of them that fear him.

26 The poor thall eat and be fatilied : they that feek after the Lord thall praise him, your heart thall live for ever.

27 All the ends of the would shall remember themselves, and be turned unto the Lord : and all the kindleds of the nations shall worthly before him.

28 For the kingdom is the Lords: and he is the governour among the people.

29 All luch as be fat upon earth : habe eaten and worthip ped.

30 All they that go down into the dust thall kneel before him: and no man hath quickned his own foul.

31 Dy feed thall ferbehim: they thall be counted unto the Lozd fora generation.

32 They hall come, and the headens thall declare his righteoulnelle: unto a people that thall be boan, whom the Lozo hath made.

Dominus regit me. Pfal. 23.

DeLoid is my (hepherd: therefore can J lack nothing. 2 he (hall feed me in a green palture : and lead me forth belive the waters of comfort.

3 De thall convert my soul : and bring me forth in the paths of righteousnesses with the sames sake.

4 Dea, though I walk thosow the balley of the fhadow of death, I will fear none ebill: for thou art with me, thy rod and thy flaffe comfort me.

5 Thon thalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup thall be full.

6 25ut

6 But thy lobing kindnelle and mercie thall follow me all the dayes of my life: and I will dwell in the boule of the Lozd for ever.

Domini est terra. Plal. 24.



he earth is the Lozds, and all that Morning therein is: the compasse of the world, and they that owell therein.

2 For he hath founded it upon the leas: and prepared it upon the floops.

3 Who chall alcend into the hill of the Lozd: of who chall rile up in his holy place:

4. Even he that hath tlean hands, and a pure heart: and that hath not lift up his minde unto banity, not livoin to deceive his neighbour.

5 De chall receive the bleffing from the Lozo: and right teoninelle from the God of his failuation.

6 This is the generation of them that feek him : even of them that feek thy face, D Jacob.

7 Lift up your heads, D ye gates, and be ye lift up ye eberlacting doors: and the king of glory chall come in.

8 18 ho is the king of glozy : it is the Lozd arong and mightie, even the Lozd mightie in battell.

9 Uift up your heads, D ye gates, and be ye lift up ye everlading doors: and the king of glory thall come in.

10 who is the king of glozy: even the Lozo of holds, he is the king of glozy.

Ad te, Domine. Plal.25.

U Rto thee, D Lozd, will I lift up my foul, my God, J habe put my truft in thee : D let me not be confounded, metther let mine enemies triumph ober me.

2 For all they that hope in thee, thall not be athamed: but fuch as trangetle without a caule, thall be put to confution.

3 Shew me thy wayes, D Lozd: and teach me thy paths.

4 Lead me forth in thy truth, and learn me : for thouart the God of my falbation, in thee hath been my hope all the day long.

5 Cail

5 Call to remembrance, D Lozd, thy tender mercles : anu thy loving kinonelle which bath been ever of old.

6 Dhremember not the fins and offences of niy youth: but according to thy mercy think thou upon me, D Lord, for thy goodnelle.

7 Gracious and righteous is the Lord : therefore will be teach linners in the Way.

8 Them that bemeek thall he guide in fudgement : and fach as be gentie, them thall he learn his way.

9 All the paths of the Lozd are mercy and truth : unto fuch as keep bis covenant and bis tellimonies.

10 for thy Ramestake, D Lord : be meratul unto my lin, fozitis great.

11 19hat man is be that feareth the Lozd : him fall be teach in the way that he thall chule.

12 his foul thall owel at eafe: & bis feed thall inherit y land.

13 The fecret of the Lord is among them that fear him: and he will them them bis covenant.

14 Mine eyes are ever looking unto the Low for be fail pluck my feet out of the net.

15 Turnthee unto me, and habe mercle upon me: foz 9 am defolate and in milerie.

16 The forrows of my heart are inlarged : D bring theu me out of my troubles.

17 Look upon mine adberlitte and milerie : and forgibe meall my fin.

18 Confider mine enemies how many they are : and they bear a typannous hate againg me.

19 D keep mp loui, and deliver me: let me not be confound ed, foz I have put my truft in thee.

20 Let perfectnelle and righteous dealing wait upon me: for my hope hach been in thee.

21 Deliver Ifrael, O God: out of all his troubles.

Judicame, Domine, Pfal. 26.

Be thou my judge, D Lozd, for I habe walked innocent ly: my trut hath been allo in the Lozo, therefore Chall J not fall.

2 Examine me, D Lord, and probeme : try out my reins and my heart. 3 **f**ø

3 For thy lobing kindnelle is ever before mine eyes: and I will walk in thy truth.

4 I habe not dweit with bain persons : neither will 3 habe fellow thip with the deceitfall.

5 D have hated the congregation of the withed : and will not fit among the ungodly.

6 J wall wath minehands in innocency, D Lordt and fo will I go to thinealtar.

7 That I may them the boice of thanklyibing : and tell of all thy wondyous works.

8 Lord, I have loved the habitation of thy houle: and the place where thine honour dwelleth .

9 D that not up my loal with the finners: not my life with the blood-thirdy.

10 In whole hands is wickednelle: and their tight handsare full of gifts.

11 Butas for me, I will walk innotently : D Lozo, des liber me, and be mertifull anto me.

12. Dy foot flandeth right: I will praile the Lord in the congregations.

Dominus illuminatio. Plal. 27.



be Lozd is my light and my falbation, Brentre whom then thall I fear: the Lozd is the firength of my life, of whom then thall I be afraid :

2. Doben the Wicked (eben mine enemies and my foes) came upon me to eat up my fielh: they flumbled and fell.

3 Though an hold of men were law against me, yet thall not my heart be

afraid : and though there role up war againli me, yet will J patmy trult in him.

4 Dnething habe I delired of the Lozo, which I will require: even that I may dwell in the houle of the Lozd all the dayes of my life, to behold the fair beauty of the Lozd, and to bilit his temple.

f for in the time of trouble he chall hide me in his tabernacles

nacle : yea, in the lectet place of his owelling thall be bide me. and let me up upon a rock of ftone.

6 And now that he lift up mine head : abobe mine ene mies round aboutme.

7 Therefore will Joffer in his dwelling an oblation with great gladneffe: I will ling and fpeak praifes unto the Loro.

8 Hearken unto my voice, D Lozd, when I cry unto thee: have mercy upon me, and hear me.

9 Dy heart hath talked of thee, feek ye my face: thy face Lozo wul I leek.

10 D hide not thou thy face from me: no? call thy fere bant away in dilpleafure.

11 Thou halt been my factour : leabe me not, neither for fake me, D God of my falbation.

12 when my father and my mother forlake me : the Lord taketh me up.

13 Teach methy way, DLop: and leadme in the right way, becaule of mine enemies.

14 Deltber me not over into the Will of mine adberlartes: for there are falle witnelles rifen up againly me, and fuch as speak wiong.

15 J Chould utterly have fainted : but that I beleebe bert ly to fee the goodnelle of the Lozdin the land of the libing.

16 D tarry thou the Lords lecture : be frong and he thall comfost thine heart, and put thou thy trut in the Lozd.

Adte, Domine. Pfal. 28.

Ato thee will I cry, D Lozo my arength : think no from of me, left if thou make as though thou hearest not, I become like them that go down into the pit.

2. Hear the bolce of my humble petitions when T cryan to thee : when I hold up my hands toward the mercy-feat of thy boly temple.

3 D pluck me not away (neither defroy me) with the ungodly and wicked doers: which speak friendly to their neighvours, but imagine milthief in their hearts.

4. Reward themaccording to their deeds: and according to the wickednelle of their own inbentions.

s Recompence themaster the work of their hands : pay them

them that they have delerbed.

6 for they regard not in their minde the works of the Lord, nor the operation of his hands: therefore that he break them bown, and not build them up.

7 Platfed bethe Lozo: for be bath heard the boice of my humble petitions.

8 The Lord is my firength and my thield, my heart bath trufted in him, and I am belped: therefore my heart danteth for for, and in my long will I praile him.

9 The Lord is my arength : and he is the whollome defence of his Anointed.

10 D fabe thy people, and give thy bleffing unto thine inberitance : feed them, and fet them up for ever.

Afferte Domino. Plal. 29.

Bunto the Lozd (D ye mighty) bring young rams frength.

2. Sive the Lord the honour due unto his Rame : Wor this the Lord with holy worthip.

3 It is the Loid that commandeth the waters : it is the glozious God that maketh the thunder.

4 It is the Lozd that ruleth the Sea, the voice of the Lozd is mighty in operation : the voice of the Lozd is a gloz rious voice.

5 The voice of the Loid breaketh the Cedar trees: yea, the Loid breaketh the Cedars of Libanus.

6 he made them allo to fkip like acalf: Libanus allo and Syzion like a young Unicoin.

7 The voice of the Loid divideth the flames of fire, the voice of the Loid thaketh the wildernelle: yea, the Loid thaketh the wildernelle of Cades.

8 The voice of the Lord makety the hindes to bring forth young, and bilcobereth the thick bulkes : in his Lemple both every man speak of his honour.

9 The Loid liteth above the water-flood: and the Loid remainstha Kingfozeber.

10 The Lord (hall give frength unto his people: the Lord fhall give his people ive bleffing of yease.

L

Exaltabo

Exaltabole, Domine Pfal. 30.

will magnifie thee, DLozd, for thou halt let me up : and not made my foes to triumph ober me.

2 D Lozd my God, Jeried unto thee : and thou hall healed me.

3 Thou Loid halt brought my foulout of hell : thou halt kept my life from them that go down to the pit.

4 Sing plailes unto the Lozd (D ye Saints of his :) and give thanks to

bin foz a remembrance of his holinelle.

5 For his wrath endureth but the twinkling of an eye, and in his pleature is life: headinelle may endure for a night, but for cometh in the morning.

6 Andinmy prosperity J laid, J thall neber be remobed: thou Lord of thy goodnelle hadd made my bill fo ftrong.

7 Thou didit turn thy face (from me:)+ I was troubled.

8 Then cried J unto thee, DLozd: and gat me unto my Lozd right humbly.

9 what profit is there in my blood : when J go down to the pit ?

10 Shall the dull give thanks unto thee: 02 (hall it declare thy truth:

11 Hear, DLoid, and habe mercy upon me: Loid, be thoumy helper.

12 Thou halt turned my heabinelle into joy: thou halt put off my lackcloth, and girded me with gladnelle.

13 Therefoze fiall every good man fing of thy praile with out cealing: D my God, J wil give thanks unto thee for ever In te, Domine, speravi. Pfal. 31.

In thee, D Low, habe I put my trult : let me neber be put to confution, deliber me in thy righteoulneffe.

2 20 W bown thine ear to me: make halte to beliber me.

3 And be thoumy frong rock, and the house of defence: that thoumayelt fabe me.

4 For thou art my frong rock, and my calle : be thou allo my guide, and lead me for thy Mannes lake.

5 Diaw





5 Draw me out of the net that they have law privily for me : for thou art my firength.

6 Into thy hand I commend my fpirit : for thou halt redeemed me, D Lozd, thou God of trueth.

7 I have hated them that hold of superflitious banities: and my truth hath been in the Lozd.

8 J will be glad & reforce in thymercy: for thou hall conudered my trouble, and hall known my foul in advertities.

9 Thou hall not that me up into the hand of the enemy : but hall let my feet in a large room.

10 Have mercy upon me, D Lozd, for I am in troublet and mine eye is conlumed for very headinelle, yea, my foul and my body.

11 For my life is waren old with headiness: and my yeers with mourning.

12 Dy arength faileth me, becaule of mine iniquitie: and my bones are confumed.

is I became a reproof amongall mine enemies, but specially among my neighbours : and they of mine acquaintance were afraid of me, and they that did see me without, conveyeb themselves from me.

14 Jam clean fozgotten as a dead man out of minde : J ambecome like a bzoken bellell.

15 for I have beard the blasphenny of the multitude: and fear is on every lide, while they conspire together against me, and take their counsell to take away my life.

16 But my hope hath been in thee, D Low : I have laid, Thou art my God.

17 Dy time is in thy hand, deliber me from the hand of mine enemies : and from them that perfecute me.

18 Shew thy lerbant the light of thy countenance : and fabe me for thy mercies lake.

19 Let menot be confounded, D Low, for I have called upon thee : let the ungodly be put to confusion, and be put to filence in the grave.

20 Let the lying lips be put to ülence: which cruelly, dib dainfully, and delpitefully speak against the righteous.

21 D how plentifullis thy goodnesse, which thou hall law T 2 up

up for them that fear thee: and that thou hall prepared for them that put their trult in thee, even before the fons of men. 22. Thou that hive them privily by thine own prefence

from the provoking of all men: thou thalt keep them lecrets ly in thy Labernacie from the artife of tongues.

23 Thanks be to the Lord : for he hath thewed me mars bellous great kindnelle in a frong citie.

24 And when I made halte, I faid : Jam call out of the fight of thine eyes.

25 Reverthelelle, thou heardelt the volte of my player: when I cried unto thee.

26 Dlove the Lozo, all ye his faints: for the Lozo preferbeth them that are faithfull, and plenteoully rewardeth the proud doer.

27 Beftrong, and he thall stablish your heart : all ye that put your trust in the Lozo.

Beati quorum. Pfal. 32.

Lelled is he whole unrighteoulnelle is forgi-

2 Bleffed is the man unto whom the Loid imputety no finne : and in whole spirit there is no guile.

3 For while I held my tongue: my bones confirmed away through my dayly camplaining.

4 For thy hand is heavy upon me day and night: and mymollure is like the wought in lummer.

5 I wal knowledge my anne unto thee: and mine unrighteousnellehabe I not hid.

6 I law, I will confelle my linnes unto the Lozd : and lo thou fozgabelt the wicked nelle of my linne.

7 Forthis chall every one that is godly make his prayer unto thee in a time when thou mayed be found : but in the great water-floods they chall not come nigh him.

8 Thouart a place to hide me in, thou thalt prefer be me from trouble: thou thalt compatie me about with longs of beliverance.

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

10 250

Evening prayer.

Moneth. The vi.day.

10 Be ye not like to hole and mule which have no underfanding: whole mouthes mult be holden with bit and blidle, left they fall upon thee.

II Great plaques remain for the ungodly: but wholo put teth his truft in § Lord, mercy embraceth him on every fide.

12 23e glad, D ye righteous, and rejoyte in the Loid: and be joyfull all ye that are true of heart.

Exultate, justi. Pfal.33.

Reforce in the Lozd. D ve righteous : fozit becometh Well the full to be thankfull.

2. Praile the Lord with harp: ling plaims unto him with the lute and infrument of tenstrings.

3 Sing unto the Lozd a new long: ling prailes lulily (unto him) with a good courage.

4 For the word of the Lord is true : and all his works are faithfull.

5 He lobeth righteoulnelle and judgement : the earth is full of the goodnelle of the Lozd.

6 By the word of the Lord were the headens made: and all the holds of them by the breath of his mouth.

7 he gathereth the waters of the lea together as it were upon an beap : and layeth up the deep as in a treasure house.

8 Let all the earth fear the Lozo: fland in aw of hun, all ye that owell in the world.

9 Fo; he spake, and it was done : he commanded, and it food fall.

10 The Lozd bringeth the counfell of the heathen to nought: and maketh the devices of the people to be of none effect, and calleth out the counfels of Brinces.

11 The countell of the Lozd thall endure for ever : and the thoughts of his heart from generation to generation.

12 28 leffed are the people whole God is the Lozd Jehos bah: and bleffed are the folk that he hath cholen to him to be his inheritance.

13 The Lord looked down from headen, and beheld all the children of men: from the habitation of his dwelling he confidereth all them that dwellin the earth.

14 he fachioneth all the hearts of them : and under: I 3 fandeth

Moneth. The vi.day.

flandethall their works.

15 There is no king that can be labed by the multitude of an boll:neither is any mighty man belibered by much frength.

16 Aborleis counted but a bain thing to labe a man : net ther thall be deliber any man by his great frength.

17 Behold, theeye of the Low is upon them that fear him : and upon them that put their trult in his mercy.

18 To deliber their fonis from death: and to feed them in the time of dearth.

19 Dur foul hath patiently tarried for the Lord : for beis our helpand our thield.

20 For our heart chall reforce in him : because we babe hoped in his boly Mame.

21 Let thy mercifull kindneffe(D Lozd)be upon us : like as we do put our trult in thee.

Benedicam Domino. Pfal.34.

Twill alway give thanks unto the Lord: his praile thall eber be in my mouth.

By foul thall make her boalt of the Lozo: the humble 2 thall bear thereof, and be glad.

3 D maile the Lozd with me: and let us magnifie bis Rame together.

4 I fought the Loid, and he heard me: yea, he delibered me out of all my fear.

They had an eye unto him, and were lightened: and their faces were not alhamed.

6 Lo, the poolaryeth, and the Loid beareth him : yea, and labeth him out of all bis troubles.

The Angel of the Lozd tarrieth round about them that lear him : and belivereth them.

D talke and lee how gracious the Lord is : bleffed is 8 theman that traffeth in him.

9 D fear the Lozd ye that be his faints: for they that fear bim lack nothing.

10 Thelions do lack, and luffer hunger : but they which feek the Loid, thall want no manner of thing that is good.

11 Come pe childten, and hearken unto me: I will teach you the fear of the Lozd.

12 vobat

Moneth. Thevii.day.

12 what man is he that lufteth to live, and would fain fee good dayes: keep thy tongue from ebill, and thy lips that they fpeak no guile.

13 Efthew ebill, and do good : feek peace, and enfue it.

14. The eyes of the Lozd are ober the righteous : and his ears are open unto their mayers.

15 The countenance of the Lozd is against them that bo ebill : to root out the remembrance of them from the earth.

16 The righteous trie, and the Lord heareth them : and belivereth them out of all their troubles.

17 The Low is nigh unto them that are of a contrite beart : and will lave luch as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord delibereth him out of all.

19 He keepeth all his bones: lo that not one of them is broken.

20 Butmilfortune thall flay the ungodly : and they that have the righteous thall be defolate.

21 The Lord delibereth the fouls of his ferbants: and all they that put their truft in him thall not be defitute.

Judica me, Domine. Pfal. 35.



Lead thou my caule, D Lozd, with Morning them that firibe with me: and fight prayer. thou against them that fight against me.

2 Lay hand upon the chield and buckler : and fand up to help me. 3 13 sing fosth the spear, and fop the

way against them that perfecute me : lay unto my foul, Jam thy falbation. 4 Let them be confounded and out

to thame that feek after my foul: let them be turned back, and brought to confution that imagine milchief for me.

5 Let them be as the duft befoze the winde: and the Anget of the Lozd fcattering them.

6 Let their way be dark and lippery : and let the Angel of the Lozd perfecute them.

T4

7 F02

Moneth. The vii.day.

7 Forthey have privily law their net to definoy me with out a caule yea, even without a caule have they made a pie formy foul.

8 Let a ludden destruction come upon him unaldares, and his net that he hath lato publy, ratch himself: that he may fall into his own milehief.

9 Andrig foul, be joyfull in the Lozd : it thall rejoyce in his faibation.

10 All my bones thall lay, Lozd, who is like unto thee, which belivered the poor from him that is too drong for him: yea, the poor, and him that is in milery, from him that poileth him.

II Falle witnelle bid rife up : they laid to my tharge things that I knew not.

12 They rewarded me ebill for good: to the great bilcom: fort of my foul.

13 Revertheleffe, when they were lick, J put on lack doth, and humbled my foul with falling: and my prayer thall turn into mine own bolom.

14 I behaved my felfas though it had been my friend, or my brother : I went heabily, as one that mourneth for his mother.

15 25ut in mine adberüty they rejoyced, and gathered them together : yea, the bery abjects came together against me unawares, making mowes at me, and cealed not.

16 with the flatterers were bulle mockers: which gnally eb upon me with their teeth.

17 Lord how long wit thou look upon this: D beliver my lout from the calamities which they bring on me, and my darling from the lions.

18 So will I gibe thee thanks in the great Congregati. on : I will maile thee among much people.

19 D let not them that are mine enemies triumph ober me ungodly : neither let them wink with their eyes that hate me without a caule.

20 And why: their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They

Moneth. The vii.day.

21 They gaped on me with their mouthes, and faid: fie on thee, we law it with our eyes.

22 This thou hall leen, D Low : hold not thy tongue then, go not farre from me, D Loyd.

23 Awake, and fand up to judge my quarrell: abenge shoumy caule, my God and my Lozd.

24. Judge me, D Lord my God, according to thy righteous let them not triumph ober me.

25 Let them not fay in their hearts, There, there, fo would we have it : neither let them fay, we have deboured him.

26 Let them be put to confusion and thame together that reforce at my trouble: let them be clothed with rebuke and dithonour that boalt themselves against me.

27 Let them be glad and resource that fabour my righteous dealing : yea, let them say alway, Blessed be the Lozd, which hath pleasure in the prosperity of his serbant.

28 And as formy tongue, it thall be talking of thy rightes outnette : and of thy praile all the day long.

Dixit injustus. Plal. 36.

M beart theweeth me the withednelle of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own light : untill his abominable linne be found out.

3 The words of his mouth are unrighteous, and full of deceit : he hathleft off to behave himfelf wilely, & to do good.

4. He imaginethmilchief upon his bed, and hath let hims leif in no good way : neither doth he abhorre any thing that is evil.

5 Thy mercy, D Lozd, reacheth unto the heabens : and the faithfuinelle unto the douds.

6 Thy righteoulnes handeth like the firong mountains: thy judgements are like the great deep.

Thon Lozd that take both man and bealt, how ercels lent is thy mercy. D God: and the childzen of men thall put their trult under the thadow of thy wings.

8 They that be latified with the plenteoulnelle of thy houle : and thou that give them brink of thy pleatures, as out of the River.

9 **F**02

Moneth. The vii. day.

9 For with ther is the well of life : and in thy light than we fee light.

10 D continue forth thy lobing kindnelle unto them that know thee: and thy righteousnelle unto them that are true of heart.

n D let not the foot of pide come against me : and let not the hand of the angody can me down.

12 There are they fallen (all) that work withednesse: they are call down, and thall not be able to frand.

Nolizmulari. Pfal. 37.

ther be thou envious against the evil doers. 2 Jos they thall foon be cut down like the

graffe : and be withered even as the green berb.

be boing good: divell in the Lozd, and rily thou chalt be fed.

4. Delightebouinthe Lozo: and he thall gibe thee thy pearts belire.

S Commit thy way unto the Lozd, and put thy trult in him : and he (hall bring it to palle.

6 De thall make thy righteoulnelle as clear as the light : and thy full dealing as the noon bay.

7 Pold thee full in the Low, and abide patiently upon bin : bur griebe not thy leif at him whole way both prosper, against the man that both after ebill counsels.

8 Leabe off from wath, and let go Difplealure : fret not thy felf, elle chait thou be mobed to do ebili.

9 wicked doers thall be rooted out : and they that patie ently abide the Lozd, those thall inderite the land.

10 Per a little while, and the ungobly fhall be clean gone : thou thall look after bis place, and be fhallbe away.

11 28 ut the meek fpirited (hall poffeffe the earth: and thall be refreched in the multitude of peace.

12 The ungodiy feeketh counfell against the just: and gnatheth upon him with his teeth.

B Th

Evening prayer.

Moneth. The vii.day.

13 The Lord thall laugh him to fcom: for he hath feen thathis day is coming.

14 The ungodly habedrawn out the fword, and habe bent their bowe: to call down the poor and needy, and to flay fuch as be of a right conversation.

15 Their Word Chall go thorow their own heart: and their bowe chall be broken.

16 A fmail thing that the righteous hath: is better then areat riches of the ungodly.

17 For the arms of the ungodly thall be broken: and the Lord upholdeth the righteous.

18 The Lordknoweth the dayes of the godly 1 and their inheritance (1) all endure for ever.

19 They hall not be confounded in the perillous time: and in the dayes of dearth they hall have enough.

20 As for the ungodly, they chall perich, and the enemies of the Lord chall confume as the fat of lambs: yea, even as the moat chall they confume away.

21 The ungodly borroweth, and payeth not again: but the righteous is merciful and liberall.

22 Suchas be bleffed of God Chall posselle the land : and they that be cursed of him chall be rooted out.

23 The Lord ordereth a good mans going: and makety bis way acceptable to himfelf.

24 Though be fall be chail not be call away: for the Lord up boldeth him with his hand.

25 J have been young, anowam oldiand yet faw J neber the righteous forlaken, nor his feed begging their bread.

26 The righteous is eber mercifull, and lendeth: and his feed is bleffed.

27 Flee from evill, and do the thing that is good: and owned for everyone.

28 For the Lord labeth the thing that is right: he for a keth not his that be godly, but they are preferbed for ever.

29 The righteous thall be punithed : as for the feed of the ungodly, it thall be rooted out.

30 The righteous thall inherit the land : and dwell theres in for ever.

31 Abs

Moneth. Theviii.day.

31 The mouth of the righteous is crettled in wildom: and histongue will be talking of judgement.

32 The law of his God is in his heart: and his goings thail not flide.

33 The ungodly feeth the righteous : and feeketh occalion to flay him.

34 The Lord wal not leave him in his hand : nor condemn him when heis fudged.

35 hope thou in the Lozd, and keep his way, and he that promote thee, that thou that poffelle the land : when the uns godly thall perith, thou that fee it.

36 Imy felf habe feen the ungodly in great polber : and flourithinglike a green bay-tree.

37 And I went by, and lo, he was gone: I lought hins, but his place could no where be found.

38 Reepinnocency, and take heed unto the thing that is right : for that thall bling a man peace at the laft.

39 As for the tranfgreffors, they thall perify together: and the end of the ungodly is, they thall be rooted out at the laft.

40 But the falvation of the righteous cometh of the Lond: which is also their firength in the time of trouble.

41 And the Low thall fland by them, and fabe them : he thail deliver them from the ungodly, and thall fabe them, be caufe they put their truft in him.

Morning prayer.



Domine.ne in furore. Pfal.38.

At me not to rebuke (DL020) in thine anger:neither chalten me in thy heavy displeasure.

2 For thine arrows flick fakt inme: Ethy hand pressed in me fore. 3 There is no health in my fleth because of thy displeasure: weither is there any rest in my bones by reason of my sinne.

4 For my wickednesses are gone over mine head: and are like

a lose burden too heaby for me to bear.

5 PY

Moneth. The viii.day.

5 spy wounds fink, and are corrupt: through my fool

6 Jam brought into lo great trouble and milery: that I go mourning all the day long.

7 For my loyns are filled with a loze dileale: and there is now hole part in my body.

8 Jam feeble and loze limitten : I habe roared foz the bery bilquietnelle of my heart.

9 Lozo, thou knowell all my deure: and my groaning is not his from thee.

10 Dy heart panteth, my arength hath failed me: and the fight of mine eyes is gone from me.

11 Apy lobers and my neighbours did fiand looking upon my trouble: and my kinimen flood afar off.

12. They allo that lought after my life, laid mares forme: and they that went about to dome ebill, talked of wickeds neffe, and imagined deceit all the day long.

13 As forme, I was like a deafman, and heard not: and as one that is dumb, which doth not open his mouth.

14. I became even as a man that heareth not: and in whole mouth are no reproofs.

15 For in thee, DLord, have J put my trult: thou chalt andwer for me, DLord my God.

16 **I** habe required that they, even mine enemies, thould not triumph over me : for when my foot lipt they rejoyced greatly against me.

17 And I truely am let in the plague: and my heabinelle iseber in my light.

18 For 3 Wil confelle my Wickednes: @ be lorry for my lin.

19 But mine enemies libe, and are mighty : and they that hate me wrongfully, are many in number.

20 They also that reward evil for good, are againline: because I follow the thing that good is.

21 Foxake me not, D Loro my God: be not thou far fro me. 22 Halle thee to help me : D Lord God of my falbation.

Dixi, custodiam. Pfal. 39.

I saw, I will take beed to my wayes : that I offend not immy tongue.

2 🕉

Moneth. The viii.day.

2 I walkeep my mouth as it were with a bridle : while the ungodly is in my light.

3 I heldmy tongue, andlpake nothing : I kept ülente, yea,eben from good wozds, but it was pain and grief to me.

4 Pp heart was hot within me, and while I was thus muling, the fire kindled; and at the laft I fpake with my tongue.

5 Lord, let me know mine end, and the number of my bayes : that I may be certified how long I have to live.

6 Behold, thou halt made my dayes as it were a spanne long: and mine age is even as nothing in respect of thee, and berily every man libing is altogether banity.

7 For man walkethin a bain hadow, and diquieteth bimleit in bain: he heapeth up riches, and cannot tell who thall gatherthem.

8 And now Lozd, what is my hope: trnely my hope is eben in thee.

9 Deliber me from all mine offences : and make me not a rebuke unto the foolich.

to 3 became dumb, and opened not my mouth : for it was thy doing.

is Takethy plagueaway from me: Jameben confumed by the means of thy heaby hand.

12. 19hen thou with rebukes doell challen man for linne, thou makell his beauty to confume away like as it werea moth fretting a garment:every man therefore is but vanity.

13 hear my player, D Loid, and with thine cars confider my calling : hold not thy peace at my tears.

14 Fol J am a franger with thee, and a fojourner : as all my kathers were.

15 D lpare mea little, that J may recover my frength: befoze J go hence, and be no moze feen.

Expectans expectavi. Pfal. 40.

I mailed patiently for the Lord: and he enclined unto ne. and heard my calling.

2 He brought me allo out of the horrible pit, out of the mireand tlay : and let my feet upon therork, and ordered my goings.

3 And

Moneth. The viii. day.

3 And he hath put a new long in my mouth: eben a thanklyibing unto our God.

4 Bany thall lee it, and fear : and thall put their trut in the Lozo.

5 Bleffed is the manthat hath fet his hope in the Lozo: and turned not unto the plond, and to fuch as go about with lyes.

6 D Low my God, great are thy Wondrous works which thou hall done: like as be also thy thoughts which are to us-ward, and yet there is no man that ordereth them unto thee.

7 If I would declare them, and speak of them: they thould be moe then Jam able to expresse.

8 Sacrifice and meat offering thou woulded not habe : but mine ears hall thou opened.

9 Burnt offerings and factifice for finne halt thou not res onired : then faid J, Lo, J come.

10 In the bolume of the book it is written of me, that J chould falfill thy will, D my God: J am content to boit, yea, thy Lawis within my heart.

il I have declared thy righteoulnelle in the great Cons gregation: lo, I will not refrain my lips, DLord, and that thou knowell.

12 I have nothid thy righteonines within my beart: my talking hath been of thy truth, and of thy falbation.

13 Thave not kept back thy lobing mercle and trutty: from the great Congregation.

14 withdrawnot thou thy mercy from me, D Low: let thy lobing kindnelle and thy truth alway prefer be me.

15 Fozinnumerable troubles are come about me, my lins habetaken such hold upon me, that Jam not able to look up: yea, they are moe in number then the hairs of mine head, and my heart hath failed me.

16 D Lozd, let it be thy pleasure to deliber me: make halte (D Lozd) to help me.

17 Let them be allanied and confounded together that feek after my foul to deftroy it : let them be driben backward and put to rebuke that with me ebill.

18 34

Moneth. The viii. day.

18 Let them be defolate and rewarded with thame, that fay unto me : fie upon thee, fie upon thee.

19 Letall thole that leek thee, be joyfull and glad in thee: and let futh as love thy falbation, fayalway, The Lord be pratfed.

20 As for me, Jam poor and needy : but the Lord careth fozme.

21 Thou art my helper and Reveemer : make no long tarrying, D my God.

Evening prayer,



ILeffed is he that confidereth the poos (and needy :) the Lozo thall deliver him in the time of trouble. 2 The Lozo prefer be hun and keep him alive, g be may be bleffed

upon earth : and deliber not thou him into the will of his enemies. 3 The Lozd comfort him when

be lieth lick upon bis bed : make thou all his bed in his licknelle.

4 I laid, Loid, be mercifull mi to me : heal my foul, for I have linned against thee.

5 Dine enemies speak ebill of me : When shall be die, and bis name perith :

And if he come to fee me, he fpeaketh banifie: and his beart concerbeth fallhood within hunfelf, and when he com eth forth be telleth it.

7 All mine enemies whilper together against me : eben against me bo they imagine this eval.

8 Let the fentence of guiltineffe proceed againft him:and now that he lieth, let him rile up no moze.

9 Pea,even mine own familiar friend whom I traffed: which bid alfo eat of my bread, bath laid great wait for me.

10 But be thou mercifull unto me, D Loid : raile thou meupagain, and I chall reward them.

11 By this I know thou faboured me : that mine eneug doth not triumph against me.

12 And

Moneth. The viii. day.

12 And when Jam in my health, thou upholdell me : and that fet me before thy face for ever.

13 28 leffed be the Lozd God of Ilrael: world without end. Amen.

Quemadmodum. Plal 4.2.

L The as the bart defireth the water brooks : to longeth my foul after thee, D God.

2. Dy soul is a thirlt for God, yea, even for the living God: when thall I come to appear before the prefence of God:

3 My tears have been my meat day and night: while they daily fay unto me, where is now thy God :

4 Now when I think thereupon, I pour out my heart by my fell: foz I went with the multitude, and brought them forth into the houle of God.

5 In the voice of plaile and thankfgiving : among luch as keep holy day.

6 ishy art thou fo full of heavinelle (D my foul :) and why art thou fo disquieted within me :

7 put thy truft in God: for I will yet gibe him thanks for the help of his countenance.

8 Dy God, my foul is bered within me: therefore will J remember thee concerning the land of Jozdan, and the little hill of hermon.

9 Dne deep calleth another, becaule of the noise of the water pipes: all thy wades and some are gone over me.

10 The Lord hath granted his loving kindnes on the day time: and in the night leason did I ling of him, and made my prayer unto the God of my life.

11 J will fay unto the God of my firength, why halt thou forgotten me : why go J thus heavily, whue the enemy op preffeth me :

12 My bones are imitten alunder as with a fwoid : while mine enemies (that trouble me) calt me in the teeth.

13 Ramely, while they fay daily unto me : where is now thy God :

14 why art thou to bered, D my foul : and why art thou lodifquieted within me :

15 D put thy trult in God: for J will yet thank him U which

Moneth. Theix.day.

which is the help of my countenance, and my God. Judica me, Deus. Pfal. 43

GIbe fentence with me, D God, and defend my caule against the ungodly people: D deliber me from the decettfull and wicked man.

2 Forthouart the God of my frength, why halt thou put me from thee : and why go J fo heavily, while the enemicoppueffethme :

3 D fend out thy light and thy truth, that they may lead me : and bying me unto thy boly bul, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my foy and gladneffe : and upon the harp will J give thanks unto thee, D God my God.

5 mhy art thou to heavy, D my foul: and why art thou fo biliquieted within me :

6 D put thy truft in God: for J Wil yet gibe him thanks, which is the belp of my countenance, and my God.

Morning prayer.



Deus, auribus. Plal. 44.

Ce have heard with our ears, D Dod, our fathers have told us: What thou had done in their time ofold.

2 How thon halt driven out the heathen with thy hand, and planted them in: how thou hall destroyed the nations, and call them out.

3 For they gat not the land in pollellion through their own

Moid: neither was it their own arm that helped them. 4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadd a fabour unto them.

Thouartmy king (D God:) lend help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Rame will we tread them under that rile up against us. 7 For I will not trulk in my bowe: it is not my fword that thall help me.

8 2But

Moneth. Theix.day.

But it is thou that fabelius from our enemies : and \$ puttelt them to confulion that bate us.

me make our boalt of God all day long: and will praife 9 thy Rame fozeber.

10 2But now thou art far off, and puttell us to confusion : and goelt not forth with our armies.

II Thou makel us to turn our backs uponour enemtes : fo that they which hate us fooil our goods.

12 Thou lettelt us to be eaten up like theep : and halt frattered us among the heathen.

13 Thou felleft thy people for nought: and takeft no mos ney for then.

14 Thou makelt us to be rebuked of our neighbours: to be laughed to fcoin, and had in derifion of them that are round about us.

15 Thou makeft us to bea by-word among the beathen: and that the people fhake their heads at us.

16 Dy confusion is daily befozeme : and the chame of my face hath covered nie.

17 For the voice of the flanderer and blafohemer: for the enemie and abenger.

18 And though all this be come upon us, yet do we not for get thee : not behave our felves frowardly in thy cobenant.

19 Dur heart is not turned back : neither our fleps gone out of thy way.

20 Ronot when thou half fmitten us into the place of diagons : and covered us with the hadow of death.

21 The have forgotten the Ranie of our God, and holds en up our hands to any arange god : wall not God learch it out . for he knoweth the bery fecrets of the beart.

22 For thy fake also are we kuled all the day long : and are counted as Geep appointed to be flain.

23 No. Lord, why fleeped thou: awake, and benot ablent fromus fozever.

24 wherefore bloeft thouthy face: and forgettell our mi lery and trouble?

25 Fozour foul is brought low, even unto the dult : our belly cleabeth unto the ground.

C1 2

26 Artile

Moneth. Theix. day.

26 Arile and help us: and deliber us for thy mercies lake. Eructavit cor meum. Píal. 45.

Mp heart is inditing of a good matter : I speak of the things which I have made unto the king.

Dy tongue is the pen: of a ready Wilter. 2

Thou art fairer then the childzen of men : full of grace are thy lips, becaufe God bath bleffed thee for ever.

Strothee with thy Word upon thy thigh, D thou molt mighty : according to thy worthip and renown.

5 Good luck habe thon with thine honour : ride on, be saule of the word of truth, of meeknelle and righteoulnelle, and thy right hand thall teach thee terrible things.

Thy arrows are bery tharp , and the people thall be 6 fuboned unto thee :eben in the midit among the kings enes mies.

Thy leat (D God)endureth foreber : the fcepter of thy kingdom is a right liepter.

Thou had lobed righteousnelle. and hated iniquitie: 8 wherefore God (even thy God) hath anointed thee with the oil of glaone ffe abobe thy fellows.

Allthy garments inell of Dyrbe, Aloes and Callia: out of the Joory palaces, whereby they have made thee glad.

10 Bings Daughters were among thy honourable wo men : upon thy right hand did fland the Queene in a befure of gold (wrought about with divers colours.)

II Hearken (D daughter) and confider, encline thine ear: forget allo thine own people, and thy fathers houle.

12. So thall the king have pleasure in thy beauty : for he is thy Lord (God) and worth (pthoubim.

13 And the daughter of Type (ball be there with a gift: like as the rich allo among the people thall make their lup pluation befoze thee.

14. The kings daughter is all glozious within : ber clos thing is of wrought gold.

15 she chall be brought unto the king in raiment of new dle-work: the birgins that be her fellows thall bear her company, and thall be brought unto thee.

16 1946 foy and gladnelle Galltbey be brought : and thall enter

Moneth. Theix day.

enter into the Kings palace.

17 In flead of thy fathers thou halt have children: whom thou mayell make princes in all lands.

18 J will remember thy Mame from one generation to another : therefore thall the people give thanks unto thee world without end.

Deus nosterrefugium. Plai. 46.

Do is our hope and lirength: a very prefent help in I crouble.

Therefore will we not fear though the earth be mos 2 bed : and though the hills be carried into the mids of the fea.

3 Though the waters thereof rage and fwell: and though the mountains thate at the tempelt of the fame.

The rivers of the flood thereof thall make glad the Citie of God : the holy place of the tabernacle of the molt Highelt.

5 God is in the miolt of her, therefore thall the not be removed : God Chall bely ber, and that right early.

6 The beathen make much abo, and the kingdoms are moved : but God hath thewed his boice, and the earth fiall meltaway.

The Lord of holds is with us: the God of Jacob is 7 our refuge.

D come hither, and behold the works of the Lord: 8 what defiruction he hath brought upon the earth.

9 he maketh warres to cease in all the world : he breaketh the bowe, and knappeth the spear infunder, and burneth the charlots in the fire.

10 Be Milthen, and know that Jam God : J Wilbeers alted among the heathen, and J will be exalted in the earth.

11 The Lord of holes is with us : the God of Jacob is our retuge.

Omnes gentes plaudite. Pfal 47.



Chap your hands together (all ye people:) D fing Hvening B unto God with the voice of melody. prayer. For the Lord is high and to be feared : be is 2 the great King upon all the earth.

UI 3

3 Ht

Moneth. Theix. day.

3 he thall subdue the people under us : and the nations moter our feet.

4. He chall chule out an heritage for us: even the worthip of Jacob whom he loved.

5 God is gone up with a merry noile: and the Loid with the found of the trump.

6 D ling prattes, ling prailes unto (our) God: Dling prattes, ling pratles unto our Ring.

7 For God is the King of all theearth: ling ye plaifes with understanding.

8 God reigneth over the heathen: God litteth upon his holy leat.

9 The princes of the people are found unto the people of the God of Abraham: for (God which is bery high eralted) doth defend the earth as it were with a lhield.

Magnus Dominus. Pfal. 48.

GReat is the Lozo, and highly to be platted: in the citie of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the foy of the whole earth: upon the Routh five lieth the citie of the great King, God is well known in her palaces as a fare refuge.

3 Follo, the kings of the earth: are gathered and gone by together.

4 They marbelled to fee fuch things: they were allonied, and fuddenly call down.

5 Fear came there upon them, and loprow: as upona woman in her traball.

6 Thou that break the thips of the least hrough the east winde.

7 Like as we have heard, to have we keen in the citie of the Lord of holds, in the city of our God: God upholdeth the lame for ever.

8 We wait forthy lobing kindnetle(D God:) in the mids of thy temple.

9 D God, according to thy Rame, to is thy praile unto the worlds end: thy right hand is full of right confuelle.

10 Let the mount Sion rejoyce, and the daughters of Judabe glad : becaule of thy Judgements.

II walk

Moneth. Theix day.

11 walk about Ston, and go round about her : and tell the towers thereof.

12 Dark well her bulwarks, let up her houles: that ye may tell them that come after.

13 For this God is our God for ever and ever : he thall be our guide unto death.

Audite hæc, omnes. Píal. 49.

O hear ye this, all ye people : ponder it with your ears, all ye that dwell in the world.

2 Digh and low, rich and poor: one with another.

3 Dy mouth thall speak of wildom: and my heart thall mule of understanding.

4 I will encline mine ear to the parable : and there my park speech upon the harp.

5 wherefore fould I fear in the dates of wickednes: and when the withednes of my peels topallety me round about s

6 There be some that put their truft in their goods : and boalt themselves in the multitude of their riches.

7 But no man may deliber his brother : normake agrees ment unto God forhim.

8 Forit coll more to redcem their fouls: so that he mult let that alone for ever.

9 Dea, though he live long: and fee not the grave.

10 For heleeth that Wilemen allo Die, & perifh together : as wel as the ignorant & foolifh, and leave their riches for other.

II And yet they think that their houles chall continue for ever: and that their divelling places chall endure from one generation to another, and call the lands after their own names.

12 Reverthelelle, man will not abide in honour : lexing he may be compared unto the bealts that perilh, this is the way of them.

13 This is their foolithnelle : and their polierity praile their faying.

14 They lie in the hell like theep, death gnaweth upon them, and the righteous thall have domination over them in the morning: their beautie thall confume in the fepuichte out of their dwelling.

U 4

15 XSut

Moneth. Thex.day.

15 But Godhath delibered my four from the place of hell: foz he chall receiveme.

16 2Be not thou afraid though one be made rich : 02 if the glozy of his houle be increased.

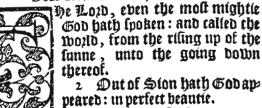
17 For he chall carry nothing away with him when he Dieth : neither fall his pomp follow him.

18 Foz while he libed, be counted himfelf an happy man: and to long as thou boelt well unto thy felf, men will fpeak good of thee.

19 De thall follow the generation of his fathers : and thall never see light.

20 Man being in honour, hath no understanding : but is compared unto the bealts that perich.

Deus deorum. Píal. 50.



2 Dut of Sion hath God av peared : in perfect beautie.

3 Dur God Chall come, and thall not keep filence: there thall go befoze him a confuming fire, and a mightie tempelt chall be

Moning prayer.



firred up round about him.

4 Be thall call the heaven from abo be: and the earth that pe may judge his people.

5 Gather my Saints together unto me: those that have made a covenant with me with factifice.

And the beabens thall declare his righteonlineffe: for 6 Godis Indge himlelf.

hear, D my people, and J Will speak : J my felf Will tellife against thee, D Ilrael, for J am God, even thy God.

J will not reprove thee, becaule of thy factifices, or for 8 thy burnt offerings: because they were not alway before me.

I will take no bullock out of thine house : not hee 9 Boats out of thy folds.

10 F01

Moneth. Thex.day.

10 For all the bealts of the forreff are mine : and to are the cattels upon a thouland buils.

II I show all the fowls upon the mountains : and the wilde beatis of the field are in my light.

12 If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.

13 Thinkelt thou that I will eat bulls fielh: and drink the blood of goats:

14 Offer unto God thanklgibing : and pay thy bows un= to the molt highelt.

15 And call upon me in the time of trouble : lo will I hear thee, and thou thalt praile me.

16 But unto the ungodly faid God: Whydoell thou preach my laws, and takeli my cobenant in thy mouth ?

17 whereas thou hatelt to be reformed : and hall call my words behinde thee.

18 19 hen thou fawelt a thief, thou confentedit unto him : and balt been partaker with the adulterers.

19 Thon hall let thy mouth speak wickednes: and with thy tongue thou hall let forth deceit.

20 Thon latelt and lpakell againli thy brother: yea, and ball landered thine own mothers lonne.

21 These things hall thou done, and I held my tongue, and thou thoughtelt wickedly, that I am even such a one as thy self: but I will reprove thee, and set before thee the things that thou hall done.

22 D confider this, ye that forget God: left I pluck you away, and there be none to deliver you.

23 Wholo offereth me thanks and praile, he honoureth me : and to him that ordereth his conversation right, will J thew the falbation of God.

Misereremei, Deus. Psal. 51.

Habemercy upon me, D God, after thy great goodnelle: according to the multitude of thy mercies do awaymine offences.

2 Walh me thozowly from my withednelle : and cleanle me from my linne.

3 F02

Moneth. The x.day.

3 for J knowledge my faults: Emy lin iseber befoze me.

4 Against thee onely habe I finned, and done this ebill in thy light : that thou mighten be justified in thy laying, and

clear when thouart judged. 5 Behold, I was thapen in witheoneffe : and in finne bath my mother conceived me.

6 But lo, thou required truth in theinward parts : and that make me to understand wildom ferretly.

7 Thou halt purgeme with bylope, and I hall be clean: thou halt wachme, and I hall be whiter then fnow.

8 Thon thalt make me hear of joy and gladnelle : that the bones which thon hall broken, may rejoyce.

9 Turnthy face from my lins: & put out all mymildeeds. 10 Dake me a clean heart, D God : and renew a right fpis rit within me.

11 Caffme not away from thy prefence : and take not thy boly Spirit from me.

12 D gibe me the comfort of thy help again : and fablich me with thy free Spirit.

13 Then thall I teach thy wayes unto the withed : and linners thall be converted unto thee.

14. Deliver me from blood guiltinelle, D God, thou that art the God of my health : and my tongue thall ling of thy righteoufnelle.

15 Thon thalt open my lips (DLozd:) and my mouth thail them thy pratte.

16 for thou delightelt no factifice, elle would J gibe it thee: but thou delightelt not in burnt offerings.

17 The facility of God is a troubled spirit : a broken and contrite heart (D God) shalt thounot despile.

18 D be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then that thou be pleased with the factifice of rights outnetle, with the burnt offerings and oblations: then thall they offer young bullocks upon this altar.

Quid gloriaris? Píal. 52.

Why boalleft thon thy felf, thou typant : that thou canft do milchief.

2 mhere

Moneth. Thex.day.

2 mhereas the goodnelle of God : endureth yet dayly.

3 Thy tongue imagineth wickednelle : and with lies thou cuttell like a charp ralour.

4 Thou halt lobed unrighteousnesse moze then good nelle : and to talk of lies moze then righteousnesse.

5 Thou halt lobed to speak all words that may bo burt : D thou falle tongue.

6 Therefore thall God deliroy thee for ever : he thall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous allo thall lee this, and fear: and thall laugh him to fcom.

3 Lo, this is the man that took not God for his firength: but trufted unto the multitude of his riches, and firengthened himfelf in his wickedneffe.

9 As for me, Jam like a green olibe tree in the houle of God:my truft is in the tender mercy of God for eber and eber.

10 I will alwaies gibe thanks unto thee for that thou half bone: and I wil hope in thy Rame, for thy Saints like it wel.

Dixit insipiens. Pfal. 53.



he foolial body hath laid in his evening heart: There is no God.

2 Corrupt are they, and become abominable in their Wickednelle: there is none that both good.

3 God looked down from heaven upon the childzen of men: to fee if there were any that would understand, and feek after God.

4 But they are all gone out of the way, they are altogether become

abominable: there is allo none that both good no not one. 5 Are not they without understanding that work with

kednelle: eating up my people as if they would eat bread: they have not called upon God.

6 They were alraid where no fear was: for God hath broken the bones of them that belieged thee, thou half put them to confusion, because God hath despiled them.

7 DH

Moneth. Thex.day.

7 Dh that the falbation were given unto Ilrael out of Sion: Dh that the Lozd would deliver his people out of captibity.

8 Then thould Jacob reforce : and Ifrael thould be right glad.

Deus, in nomine. Pfal. 54.

Sabe me, D God, for thy Rames lake : and abenge me in thy firength.

2 hear my player, D God : and hearken unto the words of my mouth.

3 For arangers are rifen up against me : and trants (which have not God before their eyes) feek after my foul.

4 Behold, God is my helper : the Loid is with them that upholding foul.

5. He (hall reward ebil unto mine enemies : deftroy thou them in thy truth.

6 An offering of a free heart will J gibe thee, and paile thy Rame, D L ozd: becau fe it is fo comfoztable.

7 For he hath delibered me out of all mytrouble: and mine eye hath feen his delive upon mine enemies.

Exaudi, Deus. Plal. 55.

HEar my prayer, D God: and hide not thy felf from my petition.

2 Take heed unto me, and hear me : how I mourn in my prayer, and am bered.

3 The enemie criethlo, and the ungodly cometh on lo fall: for they are minded to do me some milthief, so malucioully are they let against me.

4 Dy heart is disquieted within me : and the fcar of beach is fallen upon me.

5 Fearfulnelle and trembling are come upon me : and an horrible dreadhath overwhelmed me.

6 And I faid, Dh that I had wings like a dobe : for then would I flee away and be at reft.

7 Lo, then would I get me away farre off: and remain in the wildernelle.

8 I would make halle to escape : because of the Gozmy winde and tempest.

9 Destroy

Moneth. The x.day.

9 Deftroy their tongues, D Lozd, and dibide them : for I have spied unrighteoulnelle and strife in the citie.

10 Day and night they go about within the walls there of : mitchief allo and lorrow are in the mids of it.

11 valchednelle is therein : deceit and guile go not out of their fireets.

12. For it is not an open enemy that hach bone me this dif bonour : for then I could have bom it.

13 Reither Wasit mine adberlary that dio magnifie himfeif againsime: for then (peradbenture) I would have hid my felf from him.

14. But it was even thou, my companion : my guid, and mine own familiar friend.

15 we took Weet counfell together : and walked in the boule of God as friends.

16 Let death come ballily upon them, and let them go down quick into hell: for wickeduelle is in their dwellings and among them.

17 As forme, J will call upon God : and the Lord that labeme.

18 In the evening and morning, and at noon day wall J pray and that initantly : and he thall hear my boice.

19 It is he that hath delibered my foul in peace, from the battell that was againli me: for there were many with me.

20 Dea, eben God that endureth for eber thall hear me, and bring them down : for they will not turn, nor fear God.

21 He laid his hands upon luch as be at peace with him : and he brake his covenant.

22 The words of his mouth were loster then butter, has bing warre in his heart : his words were imoother then oil, and yet be they bery iwords.

23 D calithy burden upon the Lord, and he chall nourith thee: and thall not fuffer the righteous to fail for ever.

24 And as for them: thou, D God, that bring them into the pitof destruction.

25 The blood-thirly and deceitfull men chall not libe out ball their dayes; neverthelelle, my trutchall be in thec, D Lozd.

Milcrere

Moneth. Thexi.day.

Miferere mei, Deus. Pfal. 56.

Enercifull unto me, D Bod, for man goeth

troubling me. 2. Dine enemies are daily in hand to swallow me up : for they be many that fight against me, D thou most Highest.

about to bebour meibe is dally fighting and

sime alraw : yet put 3 mp trut in thee.

I wall praile God becaule of his word: I have put inv truft in God, and will not fear what fiell) can bo unto me.

They daily millake my Words : all that they imagine. 5 is to do meebill.

6 They hold all together, and keep themselves close: and mark my fleps when they lay walt for my foul.

7 Shall they elcape to; their withednes: thou, D God. inthy dilpleasure thalt call them down.

Thou tellest myflittings, put my tears into thy bok 8 tell : are not these things noted in thy book <

9 Whenloever I call upon thee, then thall mine enemies be put to flight : this J know for Godison my fide.

10 In Gods word will I reforce: In the Lords word wil T comfozt me.

11 Pea, in God have 3 put my trult : I will not be afrach What man can do unto me.

12 Unto thee, DGod, will J pay my bows: unto thee Will J gibe thanks.

13 For thou hall delibered my fout from death, and my feet from falling: that I may walk before God in the light of the libing.

Miscrere mei, Deus. Psal. 57.

Emercifull unto me, D God, bemerciful unto me, for Bemy foul trufteth in thee: and under the chabow of thy wings thall be my refuge, until this typannie be os verpaff.

I will call unto the molt high God:eben unto the God 2 that thall perform the caule which I bave in band.

3 990



Morning prayer.

Moneth. The xi day.

3 De thall fend from heaben : and fabe me from theres

4 God thall fend forth his mercy and trueth : my foul is among lions.

5 And I lie even among the children of men (that are let on fire:) whole teeth are spears and arrows, and their tonguea tharp (word.

6 Set up thy felf, D God, abobe the heabens : and thy glozy abobe all the earth.

They have laid a net for my feet, and prefled down my foul: they have digged a pit before me, and are fallen into the midt of it themlelves.

8 Dy heart is fired, D God, my heart is fired: I will ling and gibe praile.

9 Awake up my glory, awake lute and harp : I my left will awake right early.

10 J will gibe thanks unto thee, D Loid, among the people: and J will ling unto thee among the nations.

11 For the greatnelle of thy mercy reacheth unto the beas bens : and thy trueth unto the clouds.

12 Set up thy left, D God, abobe the headens: and thy glozy abobe all the earth.

Si vere utique. Pfal. 58.

A Re your mindes let upon righteonsnelle, D ye congregation: and do ye subge the thing that is right, D ye sounes of men -

2 Dea, ye imagine milchiefin your heart upon the earth : and your hands deal with witheonelle.

3 The ungodly are froward even from their mothers womd : alloon as they be boyn, they go alray and speak lies.

4 They are as benenious as the poilon of a lerpent: evenike the deal Adder that Roppeth her ears.

5 which refulety to hear the voice of the charmer: charm be never to wifely.

6 Break their teeth(D God)in their mouthes, imite the faw-bones of the lions, D Lozd: let them fall away like water that runneth apace, and when they thoot their arrows, let them be rooted out.

7 Ltt

Moneth. Thexi. day.

Let them confume away like a fnail, and be like the untimely fruit of a woman : and let them not fee the funne. Drever your pots be made hot with thoms : fo let in-

8 dignation ber him, even as a thing that is raw. The righteous Gall rejoyce when he feeth the benges

9 ance : he thall wath his footficps in the blood of the ungodip. 10 Sothat a man Challfay, dereip there is a reward for

the righteous: doubileffe there is a God that judgeth the earth. Eripeme de inimicis. Plal. 59.

Cliver me from mine enemies (D God:) defend nie from them that rife up against me. 2 D deliver me from the Wicked doers: and fahe me from the blood chiefe S labe me from the blood thirfty men.

3 Hoy lo, they lie waiting for my foul: the THE STORE mighty men are gathered againft me, Without any offence oz fault of me, D Lozo.

4 They run and prepare them felbes without my fault: arile thou therefore to help me, and behold me

Stand up (D Lozo God of holts) thou God of Tirael. to blit all the heathen : and be not mercifull unto them that offend of malicious wickednelle.

6 Theygo to and fro in the evening: they grinne like a dog, and run about tho 2010 the citie.

7 Behold, they fpeak with their mouth, and fwords are in their lips: for who both hear :

8 Butthou, D Lozd, Chalt habe them in derilion : and thon thalt laugh all the heathen to fcorn.

9 Dy ftrength will Jafcribe unto thee : for thou art the Godofiny refuge.

10 God theweth me his goodnelle plenteoully : and God chall let me fee my belite upon mine enemies.

11 Slay them not, left my people fogget it: but fcatter them abroad among the people, and put them bown, D Lord our Defence.

12 For the linne of their mouth, and for the words of their lips, they thall be taken in their plide: and why: their pleachs ingisofcurüngand lies.

13 COIV

Evening prayer.

Moneth. The xi.day.

13 Confume them in thy wrath, confume them, that they may perify: and know that it is God that rulethin Jacob, and unto the ends of the world.

14. And in the ebening they Will return: grin like a dog, and Will go about the citie.

15 They will run here and there for meat: and grudge if they be not fatilited.

16 As for me, J will ling of thy power, and will praife thy mercie betimes in the morning: for thou halt been my defence and refuge in the day of my trouble.

17 Unto thee (D my ftrength) will I fing : forthou, D God, artmy refuge, and my mercifull God.

Deus, repulisti nos. Pfal. 60.

O God, thou halt calt us out, and scattered us abroad: thou halt allo been displeased, D turn thee unto us again.

2. Thou had moved the land, and divided it: healthe sozes thereof. for it chaketh.

3 Thou hall the wed thy people heabie things : thou hall given us a drink of deadly wine.

4 Thou hall given a token for luch as fear thee: that they may triumph becaule of the truth.

5 Therefore were thy beloved delibered : help me with thy right hand, and hear me.

6 God hath lpoken in his holinelle, J will rejoyce and die bice Sichein : and mete out the balley of Succeth.

7 Gilcadis mine, and Danalles is mine: Ephraim allo is the arength of my head, Juda is my law-giber.

8 Poab is my wathpot, over Edom will I call out my thoe: Phillifia be thou glad of me.

9 Who will lead me into the ftrong citie: 10ho will bring me into Edom ?

Io Pall thou not call us out, D God: wilt not thou, D God, go out with our holds?

I D be thou our help in trouble : for bain is the help of man.

12 Through God will we bo great acts: for it is he that thall tread down our enemies.

X

Exaudi

Moneth. Thexii.day.

Exaudi, Deus. Psal. 61.

Ear my crying, D God : gibe ear unto my prayer.

1 2 from the ends of the earth will I rall upon thee: when my heart is in headineffe.

3 D let me up upon the rock that is higher then J: for thou halt been my hope, and a ftrong to wer for me against the enemy.

4 I will dwell in thy tabernacle for eber : and my truft thall be under the covering of thy wings.

5 For thou, D Lord, hall heard my belires : and hall ge benan heritage unto thole that fear thy Rame.

6 Thou halt grant the king a longlife : that his yeers may endure thozowout all generations.

7 De chall dwell befoze God foz eber : D prepare thy lobing mercy and faithfulnelle, that they may prefer be him.

8 So will Jalwayes ling pratte unto thy Rame: that J may daily perform my bows.

Nonne Deo. Plal 62.

Bool truly walleth still upon God: fo2 of him cometh my falbastion.

2. Heberily is my firength, and my falbation: he is my defence, fo that J (hall not greatly fall.

3 How long will ye imagine milchief against every man : ye shall be flain all the fort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their debice is only how to put him out whom God will eralt: their delight is in lies, they give good words with their mouth, but curle with their heart.

5 Reverthelelle, my fout, wait thou all upon God : fo? my hope is in him.

6 he truly is my ftrength and my falbation: he is my be fence, fo that I thall not fall.

7 In God is my health and my glozy: the rock of my might, and in God is my truft.

8

Morning praver.



Moneth. Thexii.day.

8 D put your trull in him alway (ye people :) pour out your hearts befoze him, for God is our hope.

9 As for the children of men, they are but banity: the children of men are deteitfull upon the weights, they are altogether lighter then banity it felf.

10 D truft not in Woong and robbery, gibe not your felbes unto banity : if riches increale, fet not your heart upon them. 11 God spake once and twice : I have also heard the

fame, that power belongeth unto Goo.

12 And that thou Lord art mertifull: lorthou rewardent every man according to his work.

Deus, Deus mens. Plal.63.

Jood, thouart my God : early Will I feek thee.

2 Dy foul thirlieth for thee, my field also longeth af ter thee : in a barren and dypland where no water is.

3 Thus have I looked for thee in holinelle: that I might behold thy power and glory.

4 For thy lobing kindnelleis better then the life it felf: my lips thall praile thee.

s Aslong as Jitbe will I magnifie thee on this manner : and lift up my hands in thy Rame.

6 Dy foul thall be latified even as it were with marrow and fatneffe: when my mouth pratiety thee with foyfull lips.

7 have I not remembred thee in my bed: and thought upon thee when I was waking :

8 Beraule thou halt been my helper : therefoze under the chadow of thy wings will J rejoyce.

9 Dy foul hangeth upon thee: thy right hand bath upo bolden me.

10 These also that seek the hurt of my soul: they shall go under the earth.

11 Let them fall upon the edge of the fword : that they may be a portion for fores.

12 But the king that reforce in God; all they also that swear by him, that be commended: for the mouth of them that speak lies that be sopped.

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Exandi

Moneth. Thexii.day.

Exaudi, Deus. Pfal.64.

Earmy boyce, Dood, inmy prayer : preferbe my life fromfear of the enemy.

2 Pibe me from the gathering together of the froibard' and from the infurrettion of wicked boers.

3 which have whet their tongue like a fword : and thoot outtheir arrows, eben bitter words.

That they may privily thoot at him that is perfect: fuodenly do they hit him, and tear not.

5 They courage themfelbes in milchief: and commune among themlelbeshow they may lay marcs, and fay that no man (hall fee them.

They imagine withednelle, and prattile it : that they 6 keep ferret among themfelbes,eberyman in the beep ofbis heart.

But God thall fuddenly thoot at them with a Wift an row : that they thall be wounded.

8 pea, their own tongues thall make them fall: in fo much that who to feeth them thall laugh them to fcorn.

9 And all men that lee it, chall lay, This hath God bone : for they that perceive that it is his work.

10 The righteous chall rejoyce in the Lozd, and put his trult in him : and all they that are true of heart, thall be alad.

Te decet bymnus. Pfal. 65.

ihall the bow be performed in Jerufalem.

183 Thouthat heared the prayer: unto thee 2 thall all flech come.

3 Dy mildeeds prebail against me: oh be thou mercifull unto our ling.

4. Bleffed is the man whom thou chulest and received unto thee: he shall dwell in thy court, and chall be fatilited with the pleafures of thy houle, even of thy boly temple.

Thou walt hew us wonderfull things in thy right 5 tconincile, D God of our falbation : thou that art the hope of all the ends of the earth, and of them that remain in the bloadlea.

mahith

Evening prayer.

Moneth. The xii day.

& which in his firength letterh falt the mountains: and is girbed about with power.

7 19 hich alleth the raging of the lea: and the note of his waves, and the maduelle of his people.

8 They allo that owell in the attermolt parts of the earth, thall be afraid at thy tokens: thou that makeft the out-goings of the morning and evening to praile thre.

9 Thou vilitelt the earth, and bleffelt it: thou makelt it bery plenteous.

10 The river of God is full of water : thou preparelt their tou, for to thou provide for the earth.

11 Thou waterell her furrows, thou fendelt rain into the little valleys thereof: thou makell it fost with the drops of rain, and vielled the increase of it.

12 Thou wo would the yeer with thy goodnelle: and thy clouds drop famelle.

13 They thall dropupon the dwellings of the wavernette: and the little bils thall rejoyce on every fide.

14 The folds thall be full of theep: the valleys also that thand to thick with corn, that they thall laugh and ling.

Jubilate Deo. Plal. 66.

O Be foyfull in God, all ye lands: ling prailes unto the hosnour of his Pame, make his praile to be glorious.

2 Say unto God, D how wonderfull art thou in thy works: through the greatnelle of thy power thall thine enemies befound llars unto thee.

3 For all the world thall worthip thee: fing of thee, and pratter thy Rame.

4 D come hither, and behold the works of God: how wonderfull he is in his doing toward the children of men.

5 Beturned the lea into diy land : io that they went thos row the water on foot, there did we reforce thereof.

6 Heruleth with his power for ever, his eyes behold the people: and fuch as will not beleeve, thall not be able to eralt themfelves.

7 D praile our God (repeople :) and make the voice of his praile to be heard.

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s which

Moneth. The xii. day.

8 mblich boldett our foul in life : and fuffereth not our feet to flip.

9 Forthou (D God) half proved us : thou allo half tried us, likeas Alber is tried.

10 Lbou broughtelt us into the inare : and laiebit trouble upon our loyns.

11 Thou suffereds men to ride ober our heads : we went thozow fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine houle with burnt offerings : and will pay thee my bows which I promifed with my lips, and spake with my mouth when I was in trouble.

13 I will offer unto thee fat burnt fatrifices, with the in-

cente of rammes : I will offer bullocks and goats. 14 D come bither, and hearken, all ye that fear God : and I will tell you what he hath bone for my foul.

15 I called unto him with my mouth: and gabe him playles with my tongue.

16 If I indine unto wickednelle with my heart : the Lozd will not hear me.

17 But God hath heard me: and conudered the boyce of my player.

18 platted be God, which hath not call out my player : not turned his mercy fromme.

Deus misereatur. Psal. 67.

God bemercifull unto us, and bleffe us: and thew us the light of his conutenance, and bemercifull unto us.

2. That thy way may be known upon earth : thy labing bealth among all nations.

3 Let the people praile thee, D God: yea, let all the people praile thee.

4 D let the nations resource and be glad: for thou shall sudge the folk righteously, and govern the nations upon earth.

J Let the people praile thee, D God: let all the people praile thee.

6 Then thall the earth bying fouth her increase : and God even our own God thall give us his blessing.

7 500

Moneth. The xiii. day.

7 God thall bleffe us : and all the ends of the world thall fear hun. Exurgat Deus. Pfal. 68.

Et God arile, and let bis enemies be fratter: Moming ed: let them alfo that hate him, flee befoge prayer, him.

2 Like as the fmoak banifieth, fo that thou brive them away: and like as war melt= eth at the fire, fo let the ungooly perify at the prefence of God.

3 2But let the righteous be glad and rejoyce befoze God : let them allo be merry and joyfull.

4 D ling unto God, and ling prailes unto his Rame : magnifie hun that rideth upon the headens as it were upon an hosle, praile hun in his Rame, yea, and rejoyce before him.

he is a father of the fatherlelle, and defendeth the caule of the widows : even God in his holy habitation.

6 he is the God that maketh men to be of one minde in an houle, and bringeth the priloners out of capitoitie : but let= teth the runnagates continue in frarceneffe.

7 D God, when thou wentelt forth before the people: when thou wentelt thorow the wilderneffe.

8 The earth thook, and the heabens dropped at the prefence of God: eben as Sinai allo was mobed at the prefence of God, which is the God of Firael.

9 Thou, D God, fentell a gracious rain upon thine inhe= ritauce : and refrecheolt it when it was weary.

10 Thy congregation thall owell therein: for thon, D Goo, balt of thy goodnelle prepared for the poor.

11 The Loid gabe the word: great was the company of the preachers.

12 Rings with their armies did fiee, and were difcomfited : and they of the houlhold divided the spoil.

13 Though ye have lien among the pots, yet thall ye be as the wings of a bobe : that is covered with liber wings, and her feathers like gold.

14 when the Almightie scattered kings for their sake: then were they as white as know in Salmon.

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15 745

Moneth. The xiii.day.

15 As the bill of Balan, lo is Gods bill : eben an bigh bill, as the bill of Balan.

16 may hop yelo, ye high hils: this is Gods bill, in the which it plealeth him to dwell : yea the Lozd will abide in it for ever.

17 The charets of God are twenty thouland, even thoulands of angels: and the Lozd is among them as in the boly place of Sinal.

18 Thou art gone up on bigb, thou half led captibitie captibe, and receibed gitts for men: yea, eben for thine enemies, that the Lord God might dwell among them.

19 Prailed be the Lord Daily: eben the God which beipett ns, and poureth bis benefits upon us.

20 he is our God, even the God of whom comety falbation : God is the Lozd by whom we elcape death.

21 God thall wound the head of his enemies: and the hairie scalp of such a one as goeth on still in his wickednesse.

22 The Lord hathlaid, J will bring my people again as J did from Balan: mine own will J bring again as J did fonuetime from the deep of the lea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the fame.

24 It is well leen, DGod, how thou goeli: how thou my God and king goelt in the fanctuary.

25 The fingers go before, the minilreis follow after: in the midit are the damlels playing with the timbreis.

26 Sibe thanks, D Plrael, unto God the Loid in the congregations : from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Indah their counfell : the princes of Zabulon, and the printes of Rephthali.

28 Thy God hath lent forth lirength for thee : ftablift the thing, D God, that thou halt wrought in us.

29 For thy temples lake at Jerulalem: lo thall kings bring prefents unto thee.

30 pohen the company of the spear-men, and multitude of

of the mightle are leattered abroad among the beafs of the people (to that they humbly bring pieces of liber:) and when he hat b feattered the people that belight in war.

31 Then thall the princes come out of Egypt : the Dorts ans land thall foon firetch out her hands unto God.

32 Sing unto God, Dye kingdoms of the earth : D ang prailes unto the Lozo.

33 mehich litteth in the headens over all from the beginning: 10, he doth lend out his voice, yea, and that a mightle poice.

34 Alcribe ye the power to God, over Ifrael : his worthip and trength is in the clouds.

35 D God, wonderfall art thou in thy holy places : even the God of Firael, he will give arength and power unto his people, bleffed be God.

Salvum me fac. Pfal. 69,

2 Dalch falt in the deep myte where no ground

2 D flick talt in the deep myze where no ground his: I am come into deep waters, fo that the floods run ober me.

3 Jam weary of crying, my theoatis big : my light faileth me for waiting fo long upon my God.

4 They that hate me without a caule, are more then the hairs of my head: they that are mine enemies, and would befroy me guiltleffe, are mightie.

5 J paid them the things that J never took : God thou knowell my fimplenelle, and my faults are not hid from thee.

6 Let not them that truf in thes, D Loid God of holls, beathamed for my caule: let not thole that leek thee, be confounded through me, D Loid God of Flrael.

7 And why : for thy lake have I luffered reproof : thank bath covered my face.

8 Jam become a franger unto my brethen : eben an alla ant unto my mothers children.

9 Forthe zeal of thine house hatheben eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

10 3

10 I wept and challened my leff with falling: and that was turned to myrepicof.

II I puton lackdoth allo : and they felled upon me.

12. They that lit in the gate speak against me: and the drunkards make longs upon me.

13 But Lozd, I makemy prayer unto thee: in an acceptable time.

14. Dear me, D God, in the multitude of thy mercie : eben in the truth of thy falbation.

15 Take me out of the myte that J link not : D let me be beltbered from them that hate me, and out of the deep was ters.

16 Let not the water-flood drown me, neither let the veep fwallow me up : and let not the pit that her mouth up on me.

17 Hear me, D Lozd, for thy lobing kindnesse is comfortavle: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy lerbant, for Jamin trouble : D halte thee, and hear me.

19 Drawnigh unto my foul, and fabe it: D deliver me betaufe of mine enemies.

20 Thou hallknownmy reploof, my thame, and my dis bonour: mine adderfaries are allin thy light.

2.1 Thy rebuke hath bloken my heart, J am full of heabt nelle : J looked for some to have pitte on me, but there was no man, neither found Jany to comfort me.

22 They gabe me gall to eat : and when J was thirlit, they gabe me bineger to blink.

23 Let their table be made a luare to take themselbes with all: and let the things (that thous babe been for their wealth) be unto them an occasion of falling.

24 Let their eyes be blinded that they fee not: and ever bow down their backs.

25 Pour out thine indignation upon them: and let the wathful displeasure take hold of them.

26 Let their habitation be boid: and no man to owell in their tents.

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27 For they perfecute him whom thou hall smitten: and they talk how they may ber them whom thou hall wounded.

28 Let them fall from one wickednelle to another: and not come into thy righteoulnelle.

29 Let them be wiped out of the book of the libing : and not be written among the righteous.

30 As forme, when Jam poor and in heabineffe : thy help D God, thall lift me up.

31 J will platte the Rame of God With a long : and magnifie it with thanklyibing.

32. This allo thall pleafe the Loid: better then a bullock that hath hoins and hoofs.

33 The humble chall confider this, and be glad : feek ye afs ter Bob, and your foul thall live.

34 For the Lord heareth the poor: and despileth not his prisoners.

35 Let heaven and earth praile him: the fea and all that moveth therein.

36 Fot God Will fabe Sion, and build the titles of Juda: that men may dwell there, and habeit in possellion.

27 The pollerity also of his fer bants thall inherit it : and they that love his pame, thall owell therein.

Deus in adjutorium. Plal. 70.

Halte thee, D God, to deliber me: make halte to help me, D Lozd.

2. Let them be alhamed and confounded that feek after my foul : let them be turned backward and put to confusion that with me evill.

3 Let them for their reward be foon brought to thame : that cry ober me, There, there.

4 But let all those that leek thee, be joyfull and glad in thee: and let all such as delight in thy falbation, say alway, The Lozd be praised.

5 As for me, 3 am poor and in milery : halle thee unto me, D God.

6 Thon art my helper and my Redeemer: D Lop, make no long tarrying

In

In te, Domine, speravi. Plal. 71.



A thee, D Lozd, habe I put my trult, let me never be put to confusion : but rid me and deliver me in thy righteous neffe, encline thine ear unto me, and fabe me.

2 Bethoumy firong hold, where unto I may alway refort: thou halt promited to belp me, for thou art my house of defence, and my callie.

3 Deliber me, D my God, out of the hand of the ungooly: out of the hand of the unrighteous and cruell man.

4 For thou, D Lord God, art the thing that J long tor: thou art my hope eben from my youth.

5 Through thee have I been holden up eber lince I was boin: thou art he that cook me out of my mothers womb, my praise thall be alwayes of thee.

6 Jambecome as it were a monfter unto many : but my fure truft is in thee.

7 Dy let my mouth be filled with thy praile : that I may fing of thy glory and bonour all the day long.

8 Caft me not away in the time of age : foilabe me not when my firength faileth me.

9 For mineenemies speak against me, and they that lay wait for my soul take their counsell together, saying : God hath forlaken him, persecute him, and take him, for there is none to beliver him.

10 Bo not farre fromme, D God: my God, halle thee to beip me.

11 Let them be confounded and peruh, that are againli my foul: let them be covered with thame and diffonour, that feek to do me evill.

12. As for me, J will patiently abide alway : and will praile the more and more.

13 Dy month thall bally fpeak of thy righteonineffe, and falbation : for 3 know no end thereof.

14 And Will go forth in the litength of the Lord God: and Will make mention of thy righteoninelle onely.

15 Thou

Morning prayer.

1, Thon, D God, halt taught me frommy youth up until now: therefore will I tell of thy wondrous works.

16 Follake menot, D God, in mine old age, when J am gray headed: untill I habe thewed thy firength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteoulnelle, D God, is bery high: and great things are they that thou hall done, D God, who is like unto thee ?

18 D what great troubles and adberüties halt thou themsed mc, and yet didt thou turn and refrech me : yea, and broughtelt me from the deep of the earth again.

19 Thou halt brought nie to great honour: and comforted me on every fibe.

20 Therefoze Will I praile thee and thy faithfulnelle (D God)playing upon an inframent of mulick : unto thee will I fing upon the harp, D thou holy Dne of Ilraci.

21 Dylips will be fain when I ling unto thee: and fo will my foul whom thou had delibered.

22 Dy tongue allo thall talk of thy righteouinelle all the Daylong : for they arc confounded and brought unto thame that leek to bo me coill.

Deus, judicium. Pfal. 72. G Jve the king thy judgements, (D God:) and thy rightes oulnelle unto the kings son.

2. Then thall he judge the people according unto right: and befend the pooz.

3 The mountains allo hall bring peace: and the little mis righteoulnelle unto the people.

4 he chall keep the cimple folk by their right : defend the children of the pooz, and punich the wrong boer.

5 They chall fear thee as long as the fun and moon end bureth: from one generation to another.

6 Be thall come down like the rain into a ficece of wooll: eben as the drops that water the earth.

7 Inhis time thall the righteous flourith: yea, and abund bance of peace. to long as the moon endureth.

8 His dominion thall be also from the one lea to the other: and from the flood unto the woldsend.

Lhey

9 They that dwell in the wildernelfe thall kneel befoge him : his chemics thall lick the duft.

10 The kings of Tharlis and of the Iles thall gibe prefents : the kings of Arabia and Saba thall bring gifts.

11 All kings thall fall down befoze him : all nations that bo him ferbice.

12 for he chall deliver the poor when herrieth: the needy allo and him that hath no helper.

13 he hall be fabourable to the limple and needy: and thail prefer be the fouls of the poor.

14. De chall deliber their fouls from falchood and Wrong: and dear chall their blood be in his fight.

15 De chail libe, and unto him chall be giben of the gold of Arabia: prayer chall be made eber unto him, and daily chall he be prailed.

16 There chall be an heap of coin in the earth, high upon the hils: his fruit chall chake like Libanus, and chall be green in the cuy, like gracte upon the earth.

17 His Rame chall endure for ever, his Rame chall res main under the fun among the pollerities: which chall be bleffed through him, and all the heathen chall praise him.

18 Bleffed be the Lord God, even the God of Ilrael: which only both wondrous things.

is And bleffed be the Maine of his Pafeltie for eber: and all the earth thall be filled with his Pafeltie. Amen. Amen.

Quam bonus Ifrael! Pfal.73.

Baiy Godislobing unto Ilrael:eben unto luch as are of a clean heart.

2 Rebertheielle, my feet were almolt gone: my treadings had well nigh flipt.

To allo fee the ungodly in fuch prospectity.

4 For they are in no pertil of death: but are fully and frong. 5 They come in no milliostune like other folk: neither are they plaqued like other men.

6 And this is the caulc that they be fo holden with pidet and overwhelmed with cruelty.

7 That

Evening prayer.



7 Their eyes Well with fatnelle : and they do eben what they luft.

8 They corrupt other, and speak of wicked blasphemie: their talking is against the most highest.

9 For they areth forth their mouth anto the heaben : and their tongue goeth thorow the world.

10 Theretoze fall the people anto them : and thereout lack they no finall adbantage.

11 Talh (lay they) how thould God perceive it: is there knowledge in the molt Highen :

12 Lo, thele are the ungodiy, thele prosper in the world, and thele have riches in possellion : and I faid, Then have I clensed my heart in bain, & walked mine hands in innocentie.

13 All the day long habe 3 been punified : and chaffened every morning.

14. Bea, and J had almolt faid even as they : but lo, then T thould have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for me.

16 Untill I went into the lanctuarie of God : then under: flood I the end of thele men.

17 Mainely, how thou doen let them in flippery places ; and caffel them down, and defroyed them.

18 Dh how fuddenly do they confume : perify, and come to a fearfull end :

19 Pea, even like as a dream when one awaketh: to that thou make their image to banich out of the ritie.

20 Thus my heart was grieded : and it wenteben tholow my reins.

21 So foolich was J and ignorant: even as it were a bealt before thee.

22 Reverthelesse, J am alway by the: for thou had holden me by my right hand.

23 Thou thait guide me with thy counfell : and after that receive me with glozy.

24 whom have I in headen but thee: and there is none upon earth that I defire in comparison of thee.

25 Dy flethand my heart faileth : but God is the frength of my heart, and my poption for ever. 26 For

26 Forlo, they that forlake thee, thall perich : thou half de froyed all them that commit fornication against thee.

27 Wit it is good for me to holdme fall by God, to put my trult in the Lord God: and to lpeak of all thy Works (in the gates of the daughter of Sion.)

Vt quid, Deus? Plal. 74.

O God, wherefore art thou ablent from us fo long: why is thy wrath to hot against the theep of thy passare r

2 D think upon thy congregation : whom thou haff pur-

3 Think upon the cribe of thine inheritance: and mount Sion wherein thou hall dwelt.

4 Lift up thy feet, that thou mayel utterly beltroy ebe: ry enemy: which hath done ebil in thy fanctuary.

5 Thine adderlaries roar in the mids of thy congregate ons : and fetup their banners for tokens.

6 Be that helbed timber afore out of the thick trees : was known to bring it to an ercellent work.

7 But now they break down all the carbed work there of: with ares and hammers.

8 They have fet fire upon thy holy places: and have defiled the owelling place of thy Rame, even unto the ground.

9 Pea, they faid in their hearts, Let us make habock of them altogether : thus have they burnt up all the houses of God in the land.

10 welee not our tokens, there is not one prophet more: no not one is there among us that underflandeth any more.

11 D God, how long thall the adderfary do this diffonour: how long thall the enemy blatpheme thy Panie, for ever 1

12 why withdrawell thou thy hand: why pluckell not thou thy right hand out of thy bosome to consume the enenties

13 Foz God is my king of old : the help that is done upon earth, he doth it himself.

14 Thou didid divide the lea, through thy power: thou braken the beads of the dragons in the waters.

15 Thou imotell the heads of Leviathan in pieces: and gavel him to be meat for the people in the wildernelle.

16 Thou

16 Thou broughtelf out fountains and waters out of the bard rocks: thou drieds up mighty waters.

17 The day is thine, and the night is thine : thou hall prepared the light and the lunne.

18 Thou balt let all the borders of the earth : thou halt made lummer and winter.

19 Remember this, D Lord, bow the enemie hath rebus

20 D beliver not the foul of thy turtle dobe unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the Cobenant: fo; all the earth is full of Darknelle, and cruell habitations.

22. D let not the limple go albay alhanned : but let the poor and needy give praile unto thy Name.

23 Artle, D God, maintain thine own caule: remember how the foolich man blafphemeth thee daily.

2.4 Forget not the voice of thine enemies : the prefumptis on of them that hate thee increaleth ever more and more.

Confitebimur tibi, Pfal. 75.

Ato thee, D God, do we give thanks: yea, unto thee Morning prayer.

2 Lby Mame allo is to migh: and that do thy wondyous works declare.

3 when I receive the Congregation : I thall judge accopping unto right.

4 The earth is weak, and all the inhabiters thereof: J bear up the pulars of it.

5 I faid unto the fools, Deal not fo madly: and to the ungodly, Set not up your boin.

6 Set not up your hom on high: and fpeak not with a faffe netk.

7 For promotion comety neither from the east, nor from the well : nor yet from the fourty.

8 And why : God is the judge : he putterly down one, and letterly up another.

B

9 **A**V

9 For in the hand of the Lord there is a cup, and the wine is red : it is full mirt, and he poureth out of the lame.

10 As for the dregs thereof : all the ungodly of the earth thall drinke them, and luck them out.

11 But J will talk of the God of Jacob: and pratle him foreber.

12 All the horns of the ungodly allo will I break : and the horns of the righteous thall be eralted.

Notus in Judea. Píal. 76.

TA Jury is God known: his Rame is great in Ilrael.

At Salem is bis tabernacle: f his d Welling in Sion.
 There brake he the arrows of the bowe: the chield,
 the fword, and the battail.

4 Thou art of moze honour and might : then the huls of the robbers.

5 The proud are robbed, they have lept their leep: and all the men whole hands are mighty, have found nothing.

6 At thy rebuke, D God of Jacob: both the charet and boule are fallen.

7 Thon, even thou art to be feared : and who may fland in thy light when thou art angry.

8 Thou didit caule thy judgement to be heard from heas ben : the earth trembled and was full.

9 When God arole to judgement: and to help all the meek upon earth.

10 The hercenelle of man thall turn to thy praile : and the hercenelle of them thalt thou refrain.

11 Promile unto the Lord your God, and keep it, all ye that be round about him: bring prefents unto him that ought to be feared.

12. He chall refrain the spirit of princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Pfal. 77.

I wall cryunto God with my boice : eben unto God will J cry with my boice, and be chall bearken unto me.

2 In the time of my trouble I lought the Lozd : my foze ran, and realed not, in the night lealon my foul refuled tomfozt.

3 mihen

3 when I am in heabinelle, I will think upon God: when my heart is bered, I will complain.

4 Thou holdelt mine eyes waking: I am to feeble that I cannot fpeak.

5 I have confidered the dayes of old : and the yeers that are pall.

6 I call to remembrance my long : and in the night I commane with mine own heart, and learth out my loirits.

7 wall the Lozd ablent himfelf for ever: and will he be nomore intreated :

8 Is his mercy clean gone for ever : and is his promile

9 hath God forgotten to be gracious: and wal be thut up bis lobing kindnelle in dilplealure :

10 And J faid, It is mine own infirmity : but J will remember the yeers of the right hand of the molt higheft.

II I will remember the works of the Lord : and call to minde the wonders of old time.

12 I will think allo of all thy works : and my talking that beof thy boings.

13 Thy way, D God, is holy : who is to great a God (as our God :)

14 Thou art the God that both wonderst and halt bedas red thy power among the people.

15 Thou halt mightly delibered thy people : even the founes of Jacob and Joleph.

16 The waters law thee, D God, the waters law thee, and were afraid : the depths allo were troubled.

17 The clouds poured out water, the air thundled : and this arrows went abload.

18 The voice of thy thunder was heard round about: the lightnings (hone upon the ground, the earth was moved, and (hook withall.

19 Thy way is in the lea, and thy paths in the great was ters: and thy footlleps are not known.

20 Thou ledded thy people like deep: by the hand of 900les and Aaron.

12

Attendite

Attendite, popule. Plal.78.

Car my law, D my people : incline your ears unto the Words of my mouth.



2 I will open my mouth in a parable : I will beclare hard fentences of old.

3 which we have heard and known: and fuch as our fathers have told us.

the children of the generations to come : but to them from nour of the Lord, his mighty and wonderfull works that he hath bone.

5 he made a covenant with Jacob, and gabe Ilrael a law : which he commanded our fozefathers to teach their children.

6 That their pollerity might knowit: and the childzen which were pet unbozn.

7 Lo the intent that when they came up: they might them their children the lame.

8 A hat they might put their truft in God: and not to fop ort the works of God, but to keep his commandments.

9 And not to be as their lovelathers, a faithleffe and fubbom generation : a generation that let not their heart aright, and whole spirit deabeth not sedfashy unto God.

10. Like as the children of Sphraim: Which being harneb led, and carrying bowes, turned themselves back in the day of battell.

11 They kept not the covenant of God: and would not walk in his law.

12 But forgat what he had done: and the wonderfull work that he had the wed for them.

13 Darvellous things did he in the light of our forefathers in the land of Egypt : even in the field of Zoan.

14. Se divided the lea, and let them go thorow : he made the waters to fland on an heap.

15 In the day time allo be led them with a cloud : and all the night thosow with a light of fire.

16 De clave the hard rocks in the wildernelle : and gabe them dunk thereof, as it had been out of the great depth.

17 30

Prayer.

Evening

17 He blought waters out of the flony rock : lo that it gusted out like the rivers.

18- pet for allthis they linned more against him: and proboked the most highest in the wildernesse.

19 They tempted God in their hearts : and required meat for their luft.

20 They spake against God allo, faying: Shall God prepare a table in the wildernesse:

21 He fmote the flony rock indeed, that the water gulhed out, and the freams flowed withall: but can be give blead also, of provide field for his people :

22 when the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel.

23 Because they beleeved not in God: and put not their truthin his help.

24. So he commanded the clouds above : and opened the doors of heaven.

25 he rained bolt m Danna allo upon them for to eat : and gabe them food from heaben.

26 So man did eat angels food : for he fent them meat enough.

27 He cauled the call winde to blow under heaven: and through his power be brought in the fourthwell winde.

28 Be rained field upon them as thick as duck : and feathered fowls like as the land of the lea.

29 Helet it fall among their tents : even round about their habitation.

30 So they did eat and were well filled, for he gabe them their own defire: they were not dilappointed of their luft.

31 But while the meat was yet in their monthes, the heaby wrath of God came upon them, filew the wealthield of them: yea, and imote down the cholen men that were in Frael.

32 But for all this they finned yet more : and beleeved not his wondrous works.

33 Therefore their dayes did he confume in banity: and their yeers in trouble.

34 when he flew them, they fought him: and turned them 33 tarly

early, and enquired after God.

35 And they remembred that God was their firength : and that the high Gob was their Rebeemer.

36 Reverthelelle, they bid but flatter bin with their mouth : and diffembled with him in their tongue.

37 For their heart was not whole with him: neither continued they dedfalt in his covenant.

38 But be was fo mercifull that he forgabe their mildeeds: and deftroyed them not.

39 Pea, many a time turned he his whath away : and would not fuffer his whole dilpleafure to arile.

40 For he confidered that they were but field : and that they were even a winde that palleth away, and cometh not agaín.

4.1 Pany a time did thep proboke him in the Wilderneffer and griebed him in the delert.

42 They turned back, and tempted God : and moved the holy Dnein Ifrael.

43 They thought not of his hand: and of the day when be delibered them from the hand of the enemy.

44 Bow he had wrought his mirades in Egypt : and his wonders in the held of Zoan.

45 He turned their waters into blood : fo that they might not dink of the ribers.

46 He fent lice among them, and deboured them up: and trogs to defiroy them.

47 He gave their fruit unto the catervillar : and their labour unto the grathopper.

4.8 He defroyed their bines with hailflones : and their mulberry trees with the frou.

49 De smote their cattell also with balliones: and their flocks with bot thunderbolts

30 he call upon them the furiou fnelle of his wrath, anger, dipleasure, and trouble : and fent ebill angels among them.

si he made a way to his indignation, and spared not their foul from death: but gave their life over to the peffilence.

s2 And fmote all the first-boan in Egypt : the most plints pall and mightielt in the dwellings of Dam.

53 25 W

53 But as for his own people, he led them forth like theep : and carried them in the wildernelle like a flock.

54- he brought them out lafely that they thould not fear: and overwhelmed their enemies with the lea.

55 And brought them within the borders of his fanctuaty: even to his mountain which he purchaled with his right hand.

56 he call out the heathen allo before them: cauled their land to be divided among them for an heritage, and made the tribes of Pfrael to dwell in their tents.

57 So they tempted and displeased the most high God and kept not his teltimonies.

58 But turned their backs and fell away like their fozefathers: flarting alloe like a bjoken bowe.

59 For they grieved him with their hill altars : and proboked him to displealure with their images.

60 when God heard this, he was wroth: and took fore displeasure at Israel.

61 So that he forlook the tabernacle in Silo: even the tent that he had pitched among them.

62 De delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over allo unto the fword: and was wroth with his invertance.

64 Thefire confirmed their young men: and their maidens were not given to marriage.

65 Their priefis were flain with the fword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of fleep: and like a giant refreshed with wine.

67 he imote his enemies in the hinder parts: and put them to a perpetuall chame.

68 He refuled the tabernacle of Joleph: and chole not the tribe of Ephraim.

69 15ut chole the tribe of Judah: even the hill of sion which he loved.

70 And there he builded his temple on high: and laid the foundation of it like the ground which he hath made continually. 94. 71 He

71 he chole Dabid allo his lerbant : and took him away from the theep folds.

72 As he was following the ews great with yong ones, he took him: that he might feed Jacob his people, and I fraed his inheritance.

73 So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. Pfal. 79.



God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Derulalem an heap of fiones.

2 The dead bodies of thy ferbants have they given to be meat unto the fowls of the air : and the fleth of thy faints unto the deals of the land.

Bater on every fide of Jerulalem : and there was no man to bury them.

4 we are become an open thame to our enemies : a bery . Icom and berilion unto them that are round about us.

Lozo, how long wilt thou be angry : thall thy featonlie burn like fire fozeber :

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Pame.

7 For they have deboured Jacob: and law walte his owelling place.

8 D remember not our old lins, but have mercy upon us, and that loon : for the are come to great milery.

9 Help us, D God of our falbation, for the glory of the Rame : D deliber us, and be mercifull unto our fins for the Rames lake.

10 wherefox do the heathen lay : where is now their God :

II D let the bengeance of thy ferbants blood that is thed : be openly the wed upon the heathen in our light.

12 D kt the forrowfull lighing of the priloners come before the:

Morning prayer.

thee : according to the greatnelle of thy power preferbe thou thole that are appointed to bie.

13 And for the blafphemy wher with our neighbours habe blafphemed thee: reward thou them, D IL 020, leben fold into their bolome.

14 Some that be thy people, and theep of thy palture, thall gibe thee thanks for eber : and will alway be thewing forth thy plaile from generation to generation.

Qui regis Ifrael. Pfal. 80.

car, D thou thepherd of Ilrael, thou that leaded Ios feph like a theep : thew thy felf allo thou that littelt upon the cherubims.

2 Befoze Ephraim, Benjamin, and Manalles: fir up thy arength, and come and help us.

3 Turn us again, D God : thew the light of thy countes nance, and we thall be whole.

4 D Lord God of holls: how long wat thoube angry with thy people that prayeth :

5 Thou feedlt them with the bread of tears : and gibelt them plenteoninelle oftears to daink.

6 Thou halt made us a bery ftrife unto our neighbours : and our enemies laugh us to fom.

Turnus again, thou God of holls : thew the light of 7 thy countenance, and we thall be whole.

8 Thou half brought a bine out of Egypt: thou hall call out the heathen, and planted it.

9 Thou madelt room for it : and when it had taken root, it filled the land.

10 The bils were covered with the hadow of it : and the boughs therof were like the goodly cedar trees.

11 She firetched out ber branches unto the fea : and her boughs unto the river.

12 19hy half thou then broken bown her hebge: that all they that goby, pluck off her grapes :

13 The wide boze out of the wood doth root it up: and me wilde beafts of the field debour it.

14 Turn thee again, thou God of holls, look down from beaben: behold and billt this bine.

15 And

15 And the place of the bineyard, that thy right hand bath planted: Ethe branch that thou madelt fo frong for thy felf.

16 It is burnt with fire, and cut down : and they thall perith at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand : and upon the fonne of man whom thou madel fo frong for thine own feif.

18 And to will not we go back from thee: Dlet us libe, and we thall call upon thy Bame.

19 Turn us again, D Lozd God of holts : thew the light of thy countenance, and we that be whole.

Exultate Deo. Pfal. 81.

SJug we merrily unto Godour frength : make a cheerfull noile unto the God of Jacob.

2 Take the plaim, bring hither the tabret: the merry harp, with the lute.

3 Blow up the trumpet in the new modon: even in the time appointed, and upon our folemn feall-day.

4 For this was made a flatute for Ilrael: and a law of the God of Jacob.

5 This he ordained in Joleph for a tellimony: when he came out of the land of Egypt, and had heard a frange language.

6 Jealed his thoulder from the burden : and his hands were delibered from making the pots.

7 Thou called lapon me in troubles, and J delibered thee: and heard thee what time as the florm fell upon thee.

8 J probed thee allo: at the waters of firife.

9 Hear, D my people, and J Will allare thee, D Jirael: if thou wilt hearken unto me.

10 There chall no firange God be in thee: neither chalt thou worthip any other god.

II Jam the Lozd thy God, which brought thee ont of the land of Egypt: open thy month whee, and J thall fill it.

12 But my people would not bear my boice : and Ifrael would not obey me.

13 So D gave them up unto their own hearts lufts : and let them follow their own imaginations.

14 D

14. D that my people would habe hearkned unto me : foz # Dirael had walked in my wayes.

15 I thould foon have put down their enemies : and turn every hand against their adversaries.

16 The haters of the Lozd (hould habe been found liars: but their time (hould habe endured for ever.

17 He should have fed them allo with the finest wheat sour : and with honey out of the slony rock should I have fatissed thee.

Deusstetit, Plal. 82.

Do liandeth in the congregation of princes: he Evening prayer, is a judge among gods.



2. How long will ye gibe wrong fudgement:

and accept the perious of the ungodiy?

fuch as be in need and necellitie, habe right.

4 Deliver the outcalt and pool: labe them from the hand of the ungodly.

5 They will not be learned not understand, but walk on sul in darknesse: all the foundations of the earth be out of course.

6 J have laid, Peare gods : and ye all are children of the molt higheft.

7 But ye shall die like men : and fall like one of the princes.

8 Arile, D God, and fudge thou the earth : for thou thalt take all heathen to thine inheritance.

Deus, quis fimilis? Píal. 83.

HDld not thy tongue, D God, keep not fill alence : refrain not thy fell, D God.

2 For lo, thine enemies make a murmuring : and they that have thee, have lift up their head.

3 They have imagined craftily against thy people: and taken counfell against thy fecret ones.

4 They have laid, come, and let us root them out, that they be no more a people : and that the name of I rael may be no more in remembrance.

5 变动

5 For they have call their heads together with one confent : and are confederate against thee.

6 The tabernacles of the Edomites and the Ilmaelites: the Poabites and Pagarenes.

7 Gebal, and Ammon, and Amalech: the 19 buildines, with them that divellat Type.

8 Affar allo is joyned anto them : and habe holpen the chadzen of Lot.

9 But do thou to them as unto the Dadianites : unto Sufera and unto Jabin, at the brook of Billon.

10 19hich perilhed at Endoz : and became as the dung of the earth.

11 Dake them and their punces like Dieb and Zeb: yea, make all their punces like as Zeba and Salmana.

12 mbich lay, Let us take to our felbes : the houses of God in possellion.

13 D my God, make them like unto a wheel : and as the fubble befoze the winde.

14. Like as the fire that burneth up the wood : and as the flame that confameth the mountains.

15 Berlecute them even to with thy tempelt : and make them afraid with thy flozm.

16 Pake their faces achamed, D Loid : that they may leek thy Rame.

17 Let them be confounded and vered ever moze and more : let them be put to chance and perich.

18 And they thall know that thou, whole Rame is Je hobah : art onely the molt higher ober all the earth.

Quam dilecta 1 Pfal. 84.

how amiable are thy dwellings: thou Lozd of holts:

2 By foul hath a delire and longing to enter into the courts of the Lord: my heart and my field rejoyce in the libing God.

3 Dea, the sparrow bath found her an houle, and the stallow a nest where the may lay her young : even thy altars, D Lozd of hous, my King and my God.

4 Bleffed are they that dwell in thy boule : they will be alway prailing thee.

5 2Blelled

Bleffed is the man whole arength is in thee : in whole heart are thy wayes.

6 which going thorow the bale of milery, ale it for a well : and the pools are filled with water.

They will go from Arength to Arength : and unto the God of gods appeareth every one of them in Ston.

8 DILozd Godof holts, bear my prayer : hearken, D God of Jacob.

9 Behold, D God our defender: and look upon the face of thine anointed.

10 forone Day in thy courts: is better then a thouland.

11 I had rather be a door keeper in the houle of my God : then to dwell in the tents of ungodlinelle.

12 For the Lord God is a light and defence: the Lord will give grace and worthip, and no good thing that he withhold from them that live a godly life.

13 DLozd God of holds: bleffed is the man that putteth bis traff in thee.

Benedixisti, Domine. Plal. 85.

L Did, thou art become gracious unto thy land : thou halt turned away the captibity of Jacob.

2 Thou hall forgiven the offence of thy people: and cobered all their finnes.

3 Thou hall taken away all thy displeasure : and turned thy self from thy weathfull indignation.

4 Anrn us then, D God our Sabiour : and let thine anger ceale from us.

5 wilt thou be displealed at us for ever : and wilt thou fretch out the Wrath from one generation to another :

6 wilt thou not turn again and quicken us:that thy peos plemay reforce in thee :

7 Shew us thy mercy, D Low: and grant us thy falbation.

8 I will hearken what the Lord God will fay concerns ing me: for he thall speak peace unto his people, and to his faints that they turn not again.

9 For his falbation is nigh them that fear him : that glory may buell in our land.

10 SPERCY

10 Dercy and truth are met together : righteoulnelle and peace habe killed each other.

II Aruth thall flourilh out of the earth: and righteoul neffe hath looked down from heaben.

12 Bea, the Loid thall theib lobing kindnelle: and our land thail gibe ber increase.

13 Righteoulnelle chall go before him: and he chall direct bis going in the Way.

Inclina, Domine. Pfal. 86.

Dw down thine ear, D Lozd, and hear me: foz Jam pooz, and in milery.



2 Pzelerbe thou my foul, for J am boly : my God, fabe thy ferbant that putteth his truft in thee.

3 Be mercifuli unto me, DLow: for J will call daily upon thee.

4 Comfort the loul of thy lerbant : tor unto thee, D Lord, doe I lift up my loul.

5 For thou Lord art good and gratious : and of great mercy unto all them that call upon thee.

6 Gibeear, Loid, unto my player : and ponder the boite of my humble delires.

7 In the time of my trouble I will call upon thee : for thou beareft me.

8 Among the gods there is none like unto thee, D Low: there is not one that can do as thou doeld.

9 All nations whom thou hall made, Chall come and wore this ther, D Lord: and Chall glorifie thy Rame.

10 Roz thou art great and doel wondzous things : thou art God alone.

11 Teachme thy way, DLozd, and I will walk in thy truth : D knit my heart unto thee, that I may fear thy Rame.

12 3 will thank thee, D Loid my God, with all my heart: and will prate thy Rame for evermore.

13 For great is thy mercy toward me: and thou half dely bered my foul from the nethermolt hell.

14 D. God, the proud are rilenagainlime: and the cons gregations.

Morning prayer.

gregations of naughty men habe lought after my loul, and babe not let thee befoze their eyes.

15 2But thou (D Lozd God) art full of compassion and mercy: long suffering, plenteous in goodnesse and truth.

16 D turn thee then unto me, and habe mercy upon me: gibe thy firength unto thy ferbant, and help the fonne of chine handmaid.

17 Shew some good token upon me for good, that they which hate me, may see it, and be alhamed : because thou, Lozd, halt holpen me, and comforted me.

Fundamenta ejus. Píal. 87.

Her foundations are upon the boly hils : the Lord lobeth the gates of Sion, more then all the dwellings of Jacob.

2 Aery excellent things are spoken of thee: thou sitie of God.

3 I will think upon Rahab and Babylon : with them that know me.

4 Behold ve the Philifines alfo: and they of Tyte, with the Poplans, lo, there was he boin.

5 And of Sion it Chall be reported, that he was born in her: and the moch high Chall eltablich her.

6 The Lozd chall rehearle it when he writeth up the people: that he was born there.

7 The fingers also and trumpeters thall be rehearle : all my frech fprings thall be in thee.

Domine Deus. Pfal. 88.

O Lord God of my falbation, I habe cried day and night before thee : D let my prayer enter into thy prefence, endine thine ear unto my calling.

2 For my foul is fall of trouble : and my life draweth migh unto hell.

3 Jam counted as one of them that go down into the pit: and J have been even as a man that hath no frength.

4 Free among the dead, like unto them that be wounded and lie in the grave: which be out of remembrance, and are cut away from thy hand.

5 Thou hasilaid me in the lowesi pit: in a place of darts welle, and in the deep.

6 Thine

6 Thine indignation lieth hard upon me : and thou half bered me with all thy flormes.

7 Thoubalt put aibay mine acquaintance farre from me: and made me to be abhorred of them.

8 Jam fo fall in prilon : that J cannot get forth.

9 Dplight falleth foz bery trouble: 1.010, J habe called

Dany upon thee, I habe freetched out mine hands unto thee. 10 Doeftt hou them wonders among the dead: of thail the

bead rife up again, and pratte thee: 11 Shall thy lobing kindnelle be thewed in the grave : or thy faithfulnelle in defiruction :

12 Shall thy wondrous works be known in the dark: and thy righteousnesse in the land where all things are for notten:

13 Unto thee habe I cried, DLord: and early Gallmy prayer come before thee.

14 Lozd, why abhorrest thou my foul : and hidest thou thy face from me :

15 Jam in milery, and like unto him that is at the point to bie: (eben from my youth up) the terrours habe J luffer ed with a troubled minde.

16 Eby wathfull duplealare goeth over me: and the fear of thee bath undone me.

17 They came round about me dayly like Water: and conv palled me together on every lide.

18 Dy lovers and friends half thou put away from me: and his mine acquaintance out of my light.

Misericordias Domini. Plal. 89.



» long thall be alway of the lobing kindnelle of the Lozd : with my mouth will J ever be the wing thy truth, from one generation to another.

2 For I have faid, Percy that be let m for ever: thy truth that thou flabith in the beavens.

3 I have made a Covenant with my cholen : I have woom unto Dabid my ferbant.

4 Thy feed will J stablish for ever : and fet up thy mount

Evening prayer.

thione from one generation to another.

D IL 020, the bery heabens thall praile thy wondrous morks : and thy truth in the congregation of the laints.

6 For who is he among the clouds : that that be compared unto the Lord :

7 And what is he among the gods: that thall be like un to the Lord:

8 God is bery greatly to be feared in the counfell of the faints: and to be had in reberence of all them f are about bim.

9 D Lozd God of holts, who is like unto thee : thy truth (moll mighty Lozd) is on every lide.

10 Thou ruleft the raging of the lea: thou fulleft the wabes thereof when they artle.

11 Thou halt fubdued Egypt, and deftroyedit: thou halt frattered thine enemies abroad with thy mighty arm.

12 The headens are thine, the earth allo is thine: thou hall laid the foundation of the round world, & all that therein is. 13 Thou hall made the north and the fouth : Tabor and

Bermon (hall rejoyce in thy Mame.

14 Thou halt a mighty arm: ftrong is thy hand, and high is thy right hand.

15 Righteoulnelle and equity is the habitation of thy leat: mercy and truth (hall go before thy face.

16 Bleffed is the people (D Lozd) that can rejoyce in thee : they thall walk in the light of thy countenance.

17 Their delight thall be daily in thy Rame: and in thy righteoulnelle thall they make their boalt.

18 For thouart the glory of their arength: and in thy los bing kindnesse thou chalt lift up our homs.

19 For the Lord is our defence : the holy Dne of Jirael is our king.

20 Thou lpakes lomtime in vilions unto thy faints, and laidest: I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found Dabid nig lerbant: with my boly oyl have I anointed bim.

22 Dy hand that how hin fait : and my arm that fringe then bim.

Z

23 AU

23 The enemy chall not be able to Do him biolence : the foune of wickeonelle (hall not burt him.

24. I chall fmite bown his foes before his face: and plague them that hate him.

25 Dy truth allo and my mercy thall be with him: and in my Rame thall his born be eralted.

26 J will let his dominion allo in the fea: and his right hand in the floods.

27 De thall call me, Thou art my Father: my God, and my firongfalbation.

28 And J will make bim my firlt bozn : higher then eye bings of the earth.

29 Dy mercy will I keep for him torebermore : and my cobenant thall fland fail with him.

30 His feed allo will I make to endure for eber: and his throne as the dayes of heaben.

31 28 ut if his childzen fozfake my law: and walk not in my judgements.

32 If they break my flatutes, and keep not my command, ments: I will bill their offences with the rod, and their fin with fcourges.

33 Revertheielle, my lobing kindnelle Will J not utterly take from him: nog fuffer my truth to fall.

34 Dy cobenant will I not break, noralter the thing that is gone out of my lips : I have fwom once by my holinelle, that I will not fail David.

35 Dis feed thall endure for eber t and his feat is like as the fun before me.

36 he chall land fait for ever more as the moon : and as the faithfull witnelle in heaven.

37 But thou hall abhorred and forlaken thine Anointed: and art displeased at him.

38 Thou halt broken the cobenant of thy lerbant: and tak his crown to the ground.

39 Thou half overthrown all his peoges : and broken down his ftrong holds.

40 All they that go by, fpoll him: and heis become are buse to his neighbours.

4.1 Thom

41 Thou halt let up the right hand of his enemies: and made an his adverlaries to rejoyce.

42 Thou haft taken alway the edge of his fword : and gibei him not bictory in the battell.

43 Thou halt put out his glozy: and talt his throue down to the ground.

44 The dayes of his youth hall thou thortned: and cobered him with dichonour.

45 Lord, how long wilt thou bloe thy felf, foreber: and thail thy wrath burn like fire ?

46 Dh remember how flort my time is : wherefore halt thou made all men, for nought :

47 what man is he that libeth, and thall not fee death : and thall he deliber his foul from the hand of hell :

48 Lord, where are thy old lobing kindnelles: which thou iwares unto Dabid in thy truth :

49 Remember, Lozd, the rebuke that thy ferbants have : and how I do bear in my bolome the rebukes of many people.

50 mherewith thine enemies have blasphemed thee, and flandered the foot-fleps of this anointed: prailed be the Lord for everyone. Amen. Amen.

Domine, refugium. Plal. 90.



Did, thou hall been our refuge: from one ges Morning neration to another. prayer.

2 Befoze the mountains were brought forth, or ever the earth and the world were made: thou art Godfrom everlaiting, and world without end.

3 Thou furnell man to deliruction: again thou layelt, Come again, ye child zen of nen.

4 For a thouland peers in the light are but as yeller day: feeing that is vali as a watch in the night.

5 Alloon as thou feattereft them, they are even as a fleep: and fade away fuddenly like the graffe.

6 In the morning it is green and groweth up: but in Z 2 the

the evening it is cut down, dried up, and withered.

7 Ros we confame away in thy duplealure: and are afraid stiby wathfull indignation.

s Thou halt let our mildeeds befoze thee : and our lecret tinnes in the light of thy countenance.

9 For when thou art angry, all our dayes are gone : We bying our yeers to an end as it were a tale that is told.

10 The Dayes of our age are threefcon yeers and ten, and though men be fo firong that they tome to fourfcore yeers: yet is their firength then but labour and forrow, fo foon palfethitaway, and we are gone.

II But who regardeth the power of thy wath : for even thereafter as a man feareth, to is thy dilpleafure.

12 D teach us to number our dayes: that we may apply our bearts unto Wildom.

13 Turn thee again (D Lozd) at the laft: and be gracious unto thy ferbants.

14. D fatifie us with thy mercy, and that foon: to than we rejoyce and be glad all the dayes of our life.

15 Comfort us again now after the time that thou has plagued us : and for the years wherein we have inffered ab berlitie.

16 Shew thy ferbants thy work: Etheir children thy glory.

17 And the glozious Dalette of the Lord our God be upon ns: profver thou the work of our hands upon us; D profver thou our handy work.

Qui habitat. Plal. 91.

W holo bibelleth under the defence of the molt high: (ball abide under the chadow of the Almightie.

2. I will fay unto the Lord, Ebou art my hope and my frong hold : my God, in bin will I truft.

3 For he thall delider thee from the mare of the hunter: and from the notiome pestilence.

4. De chall de feno thee under his wings, and thou chalt be fale under his feathers: his falibfulnelle and much thall be thy thield and buckler.

s Thou chalt not be afraid for any terrour by night : nor for the arcold that fieth by day.

6 **f**tt

6 For the peltilence that walketh in darknelle: nor for the ficknelle that deliroyeth in the noon day.

7 A thouland thail fall belide thee, and ten thouland at thy right hand : but it thall not come nigh thee.

g pea, with thine eyes thalt thou behold : and fee there ward of the ungodly.

9 For thou Lord art my hope: thou halt let thine houle of vefence very high.

10 There thall no ebill happen unto thee: neither thall any plague come nigh thy dwelling.

II For he chall give his angels charge ober thee : to keep thee in all thy wayes.

12 They thall bear thee in their hands: that thouhurt not thy foot against a frome.

13 A thou chalt go upon the lion and adder : the young tion and the dragon chalt thou tread under thy feet.

14 Becaule he hath let bis lobe upon me, therefore thall J Deliver hun: I thall let hun up, becaule he hath known my Bame.

15 he chall call upon mt, & J Will hear bim: yea, J am with him in trouble, J Will beliver bim, and bring bim to bonour.

16 with long life will J latilite him : and thew him my lal-

Bonum est confiteri. Plal. 92.

It is a good thing to give thanks unto the Lozo: and to ling prailes unto thy Rame, D molt Highell

2. To tell of thy lobing kindnelle early in the morning : and of thy truth in the night leason.

3 Apon an infrument of ten frings, and uponthe lute: upon a lond infrument, and upon the barp.

4 For thou Lord half made me glad through thy works: and I wal rejoyce in giving praile for the operations of thy hands.

5 D Lozd, how glozious are thy works: E thy thoughts are very veep.

6 An unwile man doch not well confider this : and a fool doch not under thand it.

7 When the ungodly are green as the graffe, and when all Z 3 the

the workers of wickeducte do flourith: then thall they be defiroyed for ever, but thou Lord art the most Highest for chermone.

8 For 10, thine enemies (DLow) 10, thine enemies that perith: and all the workers of withednelle thall be detroved.

9 But mine hom thall be eralted uttethe hom of an Unicom: top J am anointed with freth oyl.

10 Dine eye alfo thall lee his luft of mine enemies: and mine ear thall hear his delive of the withed that arile up aosinft me.

11 The righteous thall flourith like a Palm tree: and thau fpread abroad like a Cedar in Libanus.

12 Such as be planted in the houle of the Low: thall flous with in the Courts (of the houle) of our God.

13 They allo thall bringforth more truit in their age: and thall be fat and well liking.

14. That they may them bow true the Lord my firength is : and that there is no unrighteoulnelle in him.

Dominus regnavit. Píal. 93.



Evening prayer. The Lord is King, and hath put on glorious apparell: the Lord hath put on his apparell, and girded hunfelf with firength.

2 He hath made the round world to fure: that it cannot be moved.

3 Ever lince the world began hath thy leat been prepared : thou art from ever lafting.

4 The floods are rilen (D Lozo) the floods habe lift up their boite : the floods lift up their wabes.

5 The waves of the lea are mighty, and rage horribly: but pet the Low that dwelleth on high is mightler.

6 Thy teltimontes, D Lozd, are very fure: holimelle becometh thine houle for ever.

Deus ultionum. Pfal. 94.

• Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, they teif.

2 Arile thou Judge of the world : and reward the proud after their beferbing.

3 I.07D

Lozo, how long thall the ungodly : how long thall the ungodly triumph :

Bow long (hall all wicked boers fpeak to diffainfully : and make fuch prond boalling:

They finite down thy people, D Lord : and trouble thine heritage.

They murder the widow and the firanger : and put the fatherleffe to beath.

And yet they fay, Inth, the Loro thall not fee : neither thall the God of Jacob regard it.

Take beed ye unwile among the people : D ye fools. 8 when will ye underfland :

9 he that planted the ear, thall he not hear : or be that made the eye, thau henot fee :

10 D: De that nurtureth the beathen : it is be that teach eth man knowledge, thall not be punith :

11 The Lozd knoweth the thoughts of man : that they are but bain.

12 Bleffed is the man whom thou chaltenell (D Lozo:) and teacheft hun in thy law.

13 Abat thou mayelt give bim patience in time of adberlitie : untill the pit be digged up for the ungodly.

14 For the Lord Will not fail his people : neither will be fozlake his inheritance.

15 Untill righteoulnelle turn again unto judgement : all fuch as be true in heart thall follow it.

16 who will rile up with me against the wicked : 0, who will take my part against the ebil doers :

17 If the Loto had not belped me: it had not falled but my foul had been put to lilence.

18 But when J laid, Dy foot hath dipped: thy mercy (D Lozo)held me up.

19 In the multitude of the forrowes that I had in my yeart: thy comforts have refreched my coul.

20 wilt thon have any thing to do with the fool of with Rednelle : which imagineth muchief as a law e

21 They gather them together against the foul of the righteons : and condemn the innocent blood.

Z 4

22 But

22. But the Lozd is my refuge : & my God is the firength of my confidence.

23 De Chall recompense them their wickednesse, and deliroy them in their own malice : yea, the Lozd our God Chall des groy them.

Venite exultemus. Plal.95.



Come let us ling unto the Lozd : let us heartily reforte in the arength of our Salbation. 2 Let us come befoze his prefence with

thanklgibing : and thew ourfelves gladin bim with plains.

3 For the Lord is a great God : and a great Bing abobe all gods.

4 In bis hands are all the comers of the earth : and the forength of the hils is his allo.

5 The lea is his, and he made it : and his hands prepasted the drie land.

6 D come, let us worthip and fall bown : and kneel before the Lord our maker.

7 For heis (the Lord) our God : and we are the people of bis pasture, and the theep of his hands.

8 To day if ye will bear his voice, harden not your bearts : as in the probotation, and as in the day of temptation on in the wildernelle.

9 when your fathers tempted me : plobed me, and law my works.

10 Fourty yeers long was I griebed with this generation, and faid: It is a people that do erre in their hearts, for they have not known my wayes.

11 Anto whom I Aware in my Wath: that they thould not enter into my reft.

Cantate Domino. Píal. 96.

Osing unto the Lozo a new long: ling unto the Lozo all the whole earth.

2 Sing unto the Lord, and praile his Plame : be telling of his falbation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 第03

Morning prayer.

4 For the Lord is great, and cannot worthly be praifed: be is more to be feared then all gods.

ds for all the gods of the heathen they be but wols: but it is the Lozo that made the heabens.

6 Glozy and worthip are before him : power and honour are in his fanctuary.

Aleribe unto the Lozd (D ye kindzeds of the people:) aferibe unto the Lozd worthip and power.

8 Afcribe unto the Lozo the honour due unto his Rame: bying prefents, and come into his courts.

9 D worthip the Lord in the beauty of holineffe : let the whole earth fland in aw of him.

10 Lell it out among the heathen that the Lozd is King: anothat it is he which hath made the round would to fan that it cannot be moved, and how that he chall judge the people righteoully.

II Let the heabens rejoyce, and let the earth be glad : let the fea make a noife, and all that therein is.

12 Let the field be joyfull, and all that is in it: then thall all the trees of the wood rejoyce before the Lozd.

13 Foz he cometh, foz he cometh to judge the earth: and with righteoulnelle to judge the world, and the people with his truth.

Dominus regnavit. Pfal. 97.

The Lord is King, the earth may be glad thereof: yea, the multitude of the Jiles may be glad thereof.

2 Clouds and darknelle are round about him : righteoulnelle and judgement are the habitation of his leat.

3 There chall go a fire befoze him: and burn up his ene-

4 His lightnings gave chine unto the world : the earth law it and was afraid.

5 The hills melted like war at the prefence of the Lord: at the prefence of the Lord of the whole earth.

6 The heavens have declared his righteouluelle : and all the people have feen his glozy.

7 Confounded be all they that worthip carbed images, and that delight in vain gods: worthip himall ye gods.

8 **Dian**

8 Sion heard of it, and refoyced : and the daughters of Juda were glad betaule of thy Judgements, D Lozo.

9 Hortbou Loid art higher then all thatare in the earth: thou arteralted far abobe all gobs.

10 D pe that love the Lord, fee that ye hate the thing which is ebil : the Loid pielerbeth the fouls of his faints, he hall deliber them from the hand of the ungooly.

I There is fprung up a light for the righteous : and fop. full gladnelle for luch as be true bearted.

12 Refoyce in the Loid ve righteous: and gibe thanks for a remembrance of bis polinelle.

Cantate Domino. Pfal.98.

wing unto the Lozd a new long: for he ha done marbellous things. 2 with his own right hand, and with h boly arm: hath he gotten himfelf the bittory. 3 The Lozd declared his falbation. Sing anto the Lorda new fong: for be bath

2 with his own right hand, and with his

3 The Lord Declared his falbation : his rightcoulnelle hath be openly thewed in the light of the heathen.

he hath remembred his mercy and truth toward the houle of Firael: and all the ends of the world have feen the salvation of our God.

5 Shew your felbes foyfull unto the Lozo, all ve lands: ling, refoyce and give thanks.

Braffe the Lord upon the harp : Eng to the harp with 6 a plaim of thankigiving.

7 with trampets allo and hawms : D thew your felbes fovfull befoze the Lozd the King.

8 Let the fea make a noife, and all that therein is: the round wolld, and they that dwell therein.

9 Let the floods clap their hands, flet the bills be forful together before the Lord: for heis come to judge the earth.

10 with righteonsnelle shall he judge the world : and the people with equity.

Dominus regnavit. Pfal 99.

Tütteth berween the cherubims, be the earth never lo The Lozd is king, be the people never to unpatient : be unquiet.

2 Il

Evening prayer.

2 The Lozd is great in Sion: and high abobe all people.

3 They Wall glbe thanks unto thy Rame : which is great, wonderfull, and holy.

A The Kings power lobeth sudgement, thou has preparedequity: thou has erecuted sudgement, and righteous nelle in Jacob.

D magnifie the Lord our God: and fall down before his foot-fool, for he is holy.

mong fuch as call upon his Mame: thele called upon the Lozd, and he heard them.

7 he spake auto them out of the cloudy pillar: to they kept his tellimonies, and the law that he gave them.

8 Thou heardelt them, (D Low our God:) thou forgabelt them, D God, and punicheds their own inventions.

9 D magnifie the Lord our God, and worthip him upon hisholy hill: for the Lord our Godis boly.

Jubilate Deo. Píal. 100.

Be forfull in the Lord all ye lands : lerbe the Lord with gladuelle, and come before his prefence with a long.

2 We ve sure that the Lozo he is God, it is he that hath made us, and not we our felbes: we are his people, and the theep of his patture.

3 D go our way into his gates with thanklying, and into his courts with praile : be thankfull unto him, and speak good of his Mame.

4 For the Lord is gracious, his mercy is everlating: and his truth endureth from generation to generation.

Milericordiam & judicium. Psal. 101.

Mu long that be of mercy and sudgement : muto thee, D Lozd will I fing.

2 D let mehabe understanding : in the way of godinesse.

3 when wilt thou come anto me : I will walk in my boule with a perfect heart.

4 I will take no wicked thing in hand, I hate the linnes of unfaithfulnefte : there thall no fuch cleabe unto me.

5 A froward heart thall depart from me: I will not know a wicked person.

6 **119 1**90

6 whole public flandereth his neighbour : him will J Deltroy.

whole hath allo a ploud look and high flomack : I will not fuffer bim.

Dine eyes look upon fuch as be faithfull in the land : that they may owell with me.

nahololeadeth a godly life : he thall be my ferbant.

10 There chall no Decettfull perfon Dibell in my houle : be that telleth lies thall not tarry in my light.

11 I thall foon defroy all the ungodly that are in the land: that I may root out all wicked boers from the city of the LO2D.

Domine, exaudi Pfal. 102.

Esar my prayer, OLord: and let my crying e come unto tvet.

Dide not thy face from me in the time of 2 and the second is endine thine ears unto me when J stat tail, D hear me, and that right loon.

3 Roz my Dayes are confirmed away like fmoak : and my bones are burnt up as it were a fire-brand.

Dy heart is imitten bown, and withered like graffe: to that 3 forget to eat my bread.

For the boyce of my groaning : my bones will fcarce deabe to my fleth.

6 J am become like a pelicane in the Wildernelle : and like an owl that is in the delert.

J have watched, and am eben as it were a lparrow: that fitteth alone upon the boule top.

8 Pine enemies revile me all the day long : and they that are mad upon me are fivorn together againfi me.

For I have eaten albes as it were bread : and mingled 9 my drink with weeping.

10 And that becaule of thine indignation and wrath: for tion half taken me up, and call me down.

11 my dayes are gone like a (babolb : and I am Withered litte graffe.

iz But

Morning prayer.

12 Butthou (DLow) Chait endure for eder : and thy remembrance throughout all generations.

13 Thou thalt arile, and habe mercy upon Sion: fozit is time that thou habe mercy upon her, yea, the time is come.

14 And why : thy ferbants think upon ber flones : and it pitieth them to fee her in thebuff.

15 The beathen thall fear thy Rame, D Loid: and all the bings of the earth thy majelly.

16 noben the Lord Chall build up Sion : and when his alory thall appear.

17 naben be turneth bim unto the player of the poor bellitute: and bespileth not their belire.

18 This thall be written for thole that come after : and the people which thall be born thall praile the Lozo.

19 for he hath looked dolbn from his fanctuary : out of the heaven bid the Lord behold the earth.

20 That he might bear the mournings of fuch as be in captibity : and deliver the children appointed unto death.

21 That they may bedare the Rame of the Low in Soon: and his worthip at Jerulalem.

22. when the people are gathered together: and the king. doms allo to lerbe the Lord.

23 he brought down my arength in my sourney : and thorneomy dayes.

24. But I faid, D my God, take me not away in the midbeft of mine age : as for thy yeers, they endure thorowout all cenerations.

25 Thon Lord in the beginning half laid the foundation of the earth : and the headens are the work of thy hands.

26 They thall perifh, but thou thalt endure: they all thall war old as both a garment.

27 And as a beliure that thou change them, and they than be changed : but thou art the fame, & thy years that not fad.

28 The children of thy lerbants chall continue : and their field than fall in thy light.

Benedic, anima mea. Pfal. 103.

PRaile the Lord, D my foul : and all that is within me, praile his boly same.

2. 1978.06

2 Braile the Lozo, Dmy loul : and forget not all his be

3 19 hich forgibeth all thy finne : and healeth all thine in-

4 mbhich labeth thy life from deltruction : and crowneth thee with mercy and loving kindnelle.

5 ushich fatiliteth thy mouth with good things: making thee yong and fully as an eagle.

6 The Lord executeth righteoulnelle and fudgement: for all them that are oppressed with wrong.

7 Be therbed bis wayes unto Poles: his works unto the children of Pirael.

8 The Lozo is full of compation and mercy: long fuffering, and of great goodnelle.

9 De will not alway be chibing: neither keepeth be his anger foz eber.

to he hath not dealt with us after our linnes: no? rewarde ed us according to our witheduelle.

II for look how high the beaven is in comparison of the earth : fo great is his mercy allo toward them that fear hun.

12 Look how wide allo the east is from the welt : lo farre bath be fet our linnes from us.

13 Dea, like as a father pitteth his oldn childzen : eben lo is the Lozo mercifulinnto them that fear hun.

14 For he knoweth whereof we be made : he remembreth that we are but duft.

15 The dayes of man are but as graffe : for he flouritheth as a flower of the field.

16 For alloon as the winde goeth over it, it is gone: and the place thereof thall know it no more.

17 28 ut the mercifull goodnelle of the Lord endureth for eber and ever, upon them that fear him : and his righteoul nelle upon thidzens childzen.

18 Even upon fuch as keep his covenant : and think upon his commandments to bo them.

19 The Lord bath prepared his leat in headen: and his kingdom ruleth ober all.

20 D praile the Lord, ye angels of his, ye that excell in arength:

frength : ye thatfulfill his commandment, and hearken unto the voice of his words.

21 D praile the Lord all ye his holls: ye lerbants of his that do his pleasure.

22 D fpeak good of the Lord all ye works of his, in all places of his dominion : praile thou the Lord, D my foul.

Benedic, anima mea. Plal. 104.



Balle the Lord, D my foul: D Lord my Evening God, thou art become erceeding glostous, prayer, thou art clothed with majefly and bonour.

2. Thou deckelt thy fell with light as it were with a garment : and spreadelt out the headens like a curtain.

ber in the waters: and maketh the clouds his charet, and walketh upon the wings of the winde.

4. He maketh his angels Spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth : that it never thould move at any time.

6 Abon covereds it with the deep like as with a garment: the waters stand in the bus.

7 At thy rebuke they flee: at the boyte of thy thunder they are alraid.

8 They go up as high as the hills, and down to the balleys beneath : even unto the place which thou halt appointed for them.

9 Thou hall let them their bounds, which they thall not palle : neither turn again to cover the earth.

10 De lendeth his springs into the rivers: which runne among the hills.

11 All bealts of the field drink thereof: and the wilde alles quench their third.

12 Belides them than the fowls of the air habetheir habe tation : and ling among the branches.

13 De watereth the bills from abobe: the earth is filled with the fruit of thy works.

14 90

14. De bringeth forth gralle for the cattell: and green herb for the ferbice of men.

15 Eyat be may bring food out of the earth, and wine that maketh glad the heart of man : and oyl to make him a chearfull countenance, and bread to firengthen mans heart.

16 Abetrees of the Lozd alfo are full of lap: eben the Ce Dars of Libanus which he bath planted.

17 voherein the birds make their nelts: and the firre trees area owelling for the Stork.

18 The high bils are a refuge for the wilde goats : and fo are the flony rocks for the contes.

19 He appointed the moon for certain lealons : and the fun knoweth his going bown.

20 Thou makelt darknelle that it may be night: where in all the bealts of the forrest do mobe.

21 The lyons roaring after their prey : Do feek their meat at God.

22. The funne arifeth, and they get them alway together: and lay them down in their dens.

23 Dan goeth forth to his work, and to his labour : until the ebening.

24 DLozd, how manifold are thy works : in wildom balt thou made them all, the earth is full of thy riches.

25 Do is the great and wide fea allo : Wherein are things creeping innumerable, both fmall and great beats.

26 There go the thips, and there is that Lebiathan: whom thou half made to take his pallime therein.

27 Thele wait all upon thee : that thou mayell gibe them nuat in bue leafon.

28 when thou given it them, they gather it : and when thou opened thy hand, they are filled with good.

29 when thou hidelt thy face, they are troubled: when thou takell away their weath, they die, and are turned again to their buft.

30 when thou lettelt thy breath go forth, they thall be made : and thou thalt renew the face of the earth.

31 The glosious Hafeltie of the Lord thall endure for ever: the Lord thall reforce in his works.

32 TU

32 The earth than tremble at the look of him : if he do but touch the hus, they thall imoak.

33 I will ling unto the Lord as long as I libe: I will pratte my God while I have my being.

34. And to thall my words please him : my foy thall be in the Lord.

35 As for linners, they (hall be confumed out of the earth, and the ungodly (hall come to an end : praile thou the Lord, D my foul, praile the Lord.

Confitemini Domino. Plal. 105.



Bive thanks unto the Lord, and call upon his morning frayer. Rame: tell the people what things be hath prayer. done.

2. D let your longs be of him and praise him: and let your talking be of all his wondrous works.

3 Resopce in his holy Rame: let the heart of them resopce that seek the Lozo.

4 Seek the Loid and bis ftrength: leek his face ebermoze.

3 Remember the marbellous works that he bath done: his wonders, and the judgements of his month.

6 D yeleed of Adjaham hislerbant: ye childen of Ja-

7 He is the Lord our God: his subgements are in all the world.

8 He hath been all bay mindfall of his covenant and promile: that he made to a thouland generations.

9 Even the covenant that he made with Abraham : and the oath that he fivare unto Ilaac.

10 And appointed the lame unto Jamb for a law : and to Jirael for an everiating tellament.

11 Saying, Unto thee will I give the land of Chansan: the lot of your inheritance.

12 19ben there were yet but a few of them: and they licangers in the land.

13 ushat time as they went from one nation to another: from one hingdom to another people.

Aa

14 90

14 Be luffered no man to do them Wlong: but reploded eben kings for their lakes.

15 Louch not mine anointed : and do my prophets no barm.

16 Dozeober, he called foz a dearth upon the land : and des froged all the probilion of bread.

17 But he had lenta man befoze them : eben Joleph which was fold to be a bond-ferbant.

18 mahole feet they purt in the flocks : the iron entred into his foul.

19 Antill the time came that his caule was known : the word of the Lord tryed him.

20 The kinglentand delibered him: the prince of the peopie let him gofree.

21 Demade him lozd allo of his houle : and ruler of all his fubitance.

22 That he night inform his princes after his will: and teach his fenators wildom.

23 Frael alfo cameinto Egypt: and Jacob Was a ftran-

24 And he increased his people erceedingly: and made them fironger then their enemies.

25 whole heart turned to that they hated his people: and dealt untruly with his ferbants.

26 Aben fent he Poles his lerbant: and Aaron Whom he bao cholen.

27 And these thewed his tokens among them: and wow ders in the land of ham.

28 He lent darknelle, and it was dark : and they were we obedient unto his word.

29 He turned their waters into blood: and flew their fill. 30 Their land brought forth frogs: yea, coen in thew

hings chambers.

31 he spake the word, and there came all manner of flies: and lice in all their quarters.

32 he gave them hallfones forrain: and flames of fire in their land.

33 he imote their vines allo and fig-trees : and veftroyed the

the trees that were in their coalls.

34 He spake the word and the grashoppers came, and casterpillers innumerable : and did eat up all the grasse in their land, and beboured the fruit of their ground.

35 Be imote all the fir fi bozn in their land : eben the chief of all their firength.

36 he brought them forth allo with filber and gold : there was not one feeble perfon among their tribes.

37 Egypt was glad at their departing: for they were as fraid of them.

38 he spice out a cloud to be a covering : and fire to give ught in the night fealon.

39 At their delire he blought quails: and he filled them with the blead of heaven.

40 he opened the rock of fione, and the waters flowed ont: fo that rivers ran in dry places.

41 For why : he remembred his holy promile : and Abraham his fer bant.

42 And he brought forth his people with joy: and his chofen with gladnelle.

43 And gave them the lands of the heathen: and they took the labours of the people in possession.

44. Ehat they might keep his flatutes : and oblerbe his laws.

Confitemini Domino. Plal. 106.



Give thanks unto the Lozd, for he is gratie Evening ous : and his mercy endureth for ever.

2 who can express the noble acts of the Lord:

or thew forth all his pratte: 3 Bleffed are they that alway keep judge

ment: and do righteoulnelle.

4 Remember me, D Lozd, according to the fabour that thoubearell unto thy people: D vilit me with thy falbation. 5 That I may fee the felicity of thy cholen : Erefoyce in the gladnes of thy people, Egibe thanks with thine inheritance. 6 We have linned with our fathers : we have done amille,

and dealt wickedly.

7 Dur fathers regarded not thy wonders in Egypt, nel-Aa 2 ther

ther kept they thy great goodnes in remembrance : but were bilobedient at the lea, even at the red lea.

8 Reberthelelle, be helped them for his Rames lake: that be might make his power to be known.

9 He rebuked the red lea allo, and it was bryed up: fohe led them thorow the beep, as thorow a wildernelle.

10 And he labed them from the ad berlaries hand : and de ubered them from the hand of the enemy.

11 As for those that troubled them, the Waters ober when med them: there was not one of them left.

12 Thenbeleebeb they bis words : & fang praife unto bim.

13 2But within a while they forgat his works: and would not abide his counfell.

14. 25 at luft came apon them in the Wildernelle: and they tempted God in the delert.

15 And he gave them their delire : and fent leannelle withall into their foul.

16 They angred Poles allo in the tents : and Aaron the laint of the Loid.

17 So the earth opened, and Iwallowed up Dathan: and cobered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in hojeb: and worthipped the molten image.

20 Abus they turned their glozy : into the limilitude of a call that eateth bay.

21 And they forgat God their Dabiour : which had bone lo great things in Egypt.

22 Bondious works in the land of Ham: and fearfull things by the red fea.

23 Do be lato he would have defroyed them, had not 90 fes his cholen flood befoze him in the gap: to turn away his wathfull indignation, left he should defroy them.

24 Pea, they thought from of that pleasant land: and gabe no credence unto his word.

25 25 ut murmured in their tents : and hearkened not uns to the boice of the Lopo.

26 Thu

26 Then lift he up bis band against them : to oberthiow them in the wildernelle.

27 Lo call out their feed among the nations: and to fratter them in the lands.

23 Lhey foyned themleides unto Baal Beor land ate the offerings of the dead.

29 Thus they provoked him to anger with their own ins bentions: and the plague was great among them.

30 Then flood up Dhines & prayed: & fo the plague cealed.

31 And that was counted unto him for righteouluefle : as mongall polierities for ebermore.

32 They angred him allo at the waters of artie: to that he punished Poles for their lakes.

33 Becaule they provoked his spirit : lo that he spake uns addiedly with his lips.

34. Reither deftroyed they the beathen : as the Loid comp manded them.

35 But were mingled among the heathen: and learned their works.

36 Infomuch that they worthipped their tools, which turned to their own decay : yea, they offered their fonnes and baughters unto debils.

37 And thed innocent blood, even the blood of their fonnes and of their daughters: whom they offered unto the wols of Chanaan, and the land was defiled with blood.

38 Thus were they fained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kudled against his people : informuch that he abhored his own inheritance.

40 And he gave them over into the hands of the heathent and they that hated them, were lotos over them.

41 Their enemies oppreffed them: & had them in fubiettion.

42 Dany a time old be deliber them: but they rebelled as gainst him with their own inbentions, and were blought down in their with constended.

43 Reverthelelle when he law their advertity : he beard their complaint.

44 he thought upon his cobenant, and pitied them are Ra 3 colding

copping unto the nultitude of his mercles: yea, he made all thole that led them away captibe, to pitle them.

45 Deliber us (D Loid our God) and gather us from as mong the heathen: that we may give thanks unto thy boly Rame, and make our boalt of thy piasle.

46 Bieffed be the Loid God of Ilrael from eberlafting and world without end : and let all the people fay, Amen.

Confitemini Domino. Pfal. 107.

Bibe thanks unto the Lord, for be is grach ous : and his mercy endureth for ever.



Morning

prayer.

2 Let them give thanks whom the Lozo bath redeemed : and delivered from the hand of the enemie.

from the east and from the well: from the

north and from the fourth. 4 They went alray in the wildernelle out of the way: and found notity to dwell in.

5 Bungry and thirly : their foul fainted in them.

6 So they cried unto the Lozd in their trouble: and he delivered them from their diffresse.

7 he led them forth by the right way: that they might ao to the citie where they dwelt.

s D that men would therefore praile the Lord for his goodnelle : and declare the wonders that he doth for the chilbeen of men.

9 Foz he latilieth theempty foul : and filleth the hungry foul with goodnelle.

10 Such as lit in darknelle and in the chadow of death: being falt bound in nullery and iron.

11 Because they revelled against the words of the Lord: . and lightly regarded the counsell of the molt high.

12 Healfo brought down their heart through heabineffe: they fell down, and there was none to help them up.

13 Do when they cryed unto the Lozd in their trouble : be delibered them out of their diffresse.

14 Rol he blought them out of darknelle, and out of the hadow of death: and blake their bonds in funder.

15 D

15 D that men Would therefoze plaife the Loid foi his goodneffe : and declare the Wonders that he doth foi the chuben of men.

16 Foz he hath broken the gates of braffe : and fmitten the barres of iron in funder.

17 Foolith men are plagued for their offence: and becaule of their wickednesse.

18 Their soule abhorred all manner of meate: and they were even hard at deaths doore.

19 So when they cried buto the Lozd in their trouble : he delinered them out of their diftreffe.

20 he sent his word and healed them: and they were fas

21 D that men would therefore praile the Lord for his goodnelle: and declare the wonvers that he doth for the chilben of men.

22 That they would offer buto him the factifice of thankle giving : and tell out his works with gladueste.

23 They that goe down to the Sea in thips: and occupy their bulinelle in great waters.

24. These men see the works of the Lord: and his wonders in the deepe.

25 For at his word the flormy wind arileth: which lifteth by the waves thereof.

26 They are caried by to the heaven, and down againe to the deepe: their sould null the dway because of the trouble.

27 They reele to and fro, and fragger like a drunken man: and are at their wits end.

28 So when they crie buto the Lozd in their trouble: he delivereth them out of their diffese.

29 Foz he maketh the flozme to ceale: fothat the waves thereof are full.

30 Then are they glad because they be at rest: ano so hee byingeth them but o the hauen where they would be.

31 D that men would therefore praile the Lord for his goodnesse: and declare the wonders that he doth for the chile dren of men.

32 That they would exalt him alloin the Congregation of Aa 4 the

the people : and plaife him in the feat of the Elders. 33 which turneth the floods into a wildernelle : and bueth by the water-spings.

34 A fruitfull land maketh he barren: for the wickednette of them that dwell therein.

35 Againe he maketh the wildernelle a flanding water : and water-fplings of a biy ground.

36 And there he fetteth the hungry : that they may build thema citie to Dwellin.

37 That they may lowe their land, and plant Timeyards: to yeeld them fruits of increase.

38 Dee bleffeth them, fo that they multiply exceedingly : and fuffereth not their cattell to decreafe.

39 And againe, when they are minished and brought lows through opprelion, through any plague or trouble.

40 Though he luffer them to be endl entreated through tylants: and let them wander out of the way in the Wilders nesse.

41 Pet helpeth he the poose out of milery: and maketh him houtholds like a flock of theep.

4.2 The righteous will conuder this and reioyce : and the mouth of all wickednelle (hall be ftopped.

43 wholo is wile will ponder thele things : and they than buderstand the louing kindnelle of the Lozo.

Paratum cor meum. Pfal. 108.

Evening prayer.

God, my heart is ready (my heart is ready:) I will fing and give praile with the belt member that I have.

Awake thou Lute and Darpe : I my 2 feife will awake right early.

SALA CA 3 I will give thanks buto thee, D Lozo, among the people : I will ling platfes but o thee among the Pattons.

For thy mercle is greater then the beauens : and the trueth reacheth buto the clouds.

set by thy felfe (D God) about the heavens: and the glozy aboue all the earth.

That thy beloued may be delinered : let thy right hand 6 Caute

faue them, and heare thou mee.

7 God hath fpoken in his holineffer I will reloyce there=

fore, and diuide Sichem, and mete out the balley of Succoth. 8 Gilead is mine, and Banaffes is mine: Ephraim alfo is the ftrength of my head.

Judais my Law giver, Doabis my Walkpot: over Edoni Will J call out my thooe, byon the Philikines Will I riumph.

10 who will leade mee into the ftrong citie : and who will bying me into Coom :

11 Halt not thou forlaken bs, D God : and wilt not thou, D God, goe forth with our holles?

12 D help bs againlt 5 enemy : for bain is the help of man. 13 Through God we chall do great acts : and it is he that chall tread down our enemies.

Deuslaudum. Pfal.109.

Hold not thy tongue, D God of my praile: for the mouth of the bugodly, yea, and the mouth of the decentfull is opened by on me.

2 And they have spoken against me with falle tongues: they compassed mee about also with words of hatred, and fought against me without a cause.

3 For the love that I had but o them, loe, they take now my contrary part: but J give ny felfe but o prayer.

4 Thus have they rewarded me euill for good : and has tred for my good will.

5 Set thou an bugodly man to be ruler ouer him: and let Satan fland at his right hand.

6 When lentence is given by on him, let him be condemned : and let his prayer be turned into finne.

7 Let his dayes befeld : and let another take his office.

8 Let his childzen be fatherlelle : and his wife a widow.

9 Let his children be bagabonds, and beg their bread : let them feeke it also out of defolate places.

10 Let the ertostioner confirme all that he hath: and let the firanger spoue his labour.

11 Let there be no man to pity him: not to have compassion by an his fatherielle children.

12 Let

12 Let his pollerity be deliroyed : and in the next generation let his name be cleane put out.

13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memorial of them from off the earth.

15 And that becaule his minde was not to boe good : but perfecuted the poose helpleffe man, that hee might flay him that was vered at the heart.

16 Bis delight was in curling, # it thall happen buto him : be loued not bleffing, therefore thall it be farre from him.

17 De clothed himselfe with curling, uke as with a rayment : and it thall come into his dowels like water, and like opte into his dones.

18 Lecit be bnto himas the cloak that he hath bpon him : and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lozd buto mine enemies: and to those that speak cuill against my soule.

20 But deale thou with me, D Lozd God, according buto thy Bame : fo? Weet is thy mercy.

21 D deltuer niee, for Jam helplelle and pooze: and my heart is wounded within me.

22 J goe hence like the fladow that departety : and am vinen away as the grashopper.

23 Dy knees are weak through falling: my fleth is bried by for want offatnelle.

2.4. I became allo a rebuke buto them : they that looked byon me chaked their heads.

25 Helpe mee, DLow my God: Dhlane me according to thy mercy.

26 And they thall know how that this is thy hand: and that thou Lozd hall done tt.

27 Though they curle, yet blelle thou: and let them be confounded chat rule by against me, out let thy securat recover.

28 Let mine aduerlaries be clothed with thame: flet them couer themileines with their own confution as with a cloak.

29 As formet, I will gine great thanks buto the Lord with

mith my mouth : and praile bim among the multitude.

30 For he thall fland at the right hand of the poor : to labe his loui from unrighteons judges.

Dixit Dominus. Pfal 110.



Anta The Lord lad unto my Lord : Sit thou on my Morning right hand, untill I make thine enemies the Morning foottoot. The Lord thall lend the rod of thy 2

power out of Ston : be thou ruler even in the middes among thine enemies.

In the day of thy power thall the peo-3 ple offer thee free will offerings with an holy worthin : the new of thy birth is of the womb of the mouning.

4 The Low Mare and Will not repent : Thou art a Brieft for eber after the orber of Belchifeberh.

The Loid upon thy right hand : that wound even 5 kings in the day of his 102ath.

6 Be thall fubge among the beathen : be thall fill the plas res with the bead bodies : and imite in funder the beads ober divers countreys.

Be thall brink of the brook in the way : therefore thall be lift up bis bead.

Confitebor tibi. Pfal. III.

will give thanks unto the Lord with my whole heart: Lecretly among the faithfull, and in the congregation.

The works of the Lord are great : fought out of all 2 them that have pleasure therein.

His work is worthy to be prailed and had in honour : 3 and his righteouinelie endurety for ever.

4 The mercifull and gracious Loid bath to done his marbellous works : that they quant to be had in remembzance.

5 he bath given meat unto them that fear him : he chall ever be mindfull of his covenant.

6 He back there bis people the power of his works: that he may give them the beritage of the heathen.

The works of his hands are verity and judgement: all his commandments are true.

8 They

8 They fland fast for eber and eber: and are done in truth and equity.

9 De fent redemption unto bis people: he bath command: ed his covenant for eber, holy and reverend is his Pame.

10 The fear of the Lozo is the beginning of wildom: a good underlianding have all they that doe thereafter, the praise of it endureth for ever.

Beatus vir. Plal 112.

BLeffed is the man that feareth the Lord : he hath great belight in his commandments.

2. His feed thall be mighty upon earth : the generation of the faithfull thall be bleffed.

3 Biches and plenteoulitelle thall be in his houle : and his righteoulitelle endureth for eber.

4 Einto the godly there arileth up light in the darkneffe: he is mercifull, lobing, and righteous.

A good man is mercifull, and lendeth : and will guide his words with diferetion.

6 for he chall never be mobed : and the righteous chall be had in an everlacting remembrance.

7 he will not be afraid for any evill tidings : for his heart fandeth fall, and beleebeth in the Lord.

8 Dis heart is ftablifted, and will not think : until be fe his defire upon his enemies.

9 he hath difperled abroad, and giben to the poor: and hisrighteouineffe remaineth foreber, his yorn thatbe eralted with bonour.

10 The ungooly thall we it, and it thail gricbe him the that grach with his teeth, and confume away, the defice of the ungooly thall perith.

Laudate, pueri. Píal. 113.

PRaile the Lozo, ye lerbants : Opratle the Rame of the Lozo.

2 Blelled be the Rame of the Lozd: from this time forth for every ope.

3 The Lords Rame is prailed: from the ruling up of the funne, auto the going down of the fame.

4 TH

4 The Loid is high above all heathen: and his glory above the heavens.

5 19hoislike unto the Loid our God that hath his owelling to high: and yet humbleth himfelf to behold the things that are in heaven and earth:

6 hetaketh up the limple out of the duft : and lifteth the pool out of the mire.

7 That he may let him with the princes: even with the princes of his people.

Be maketh the barren Woman to keep houle : and to be afoyfull mother of children.

In exitu Ifrael. Pfal. 114.

Then Ilrael came out of Egypt: and the house of Evening prayer.

2 Juda was his lanctuary : and Firael his

dominion.

0

was bliven back.

4 The mountains faipped like rams : and the little has like yong theep.

5 what alleth thee, D thou lea, that thou fleddelt: and thou Jozdan that thou wall dithen back?

6 De mountains that ye laipped like rams : and ye little bilslike yong theep :

7 Tremble thou earth at the prefence of the Lords at the prefence of the God of Jacob.

8 Which turned the hard rock into a flanding water : and the flint flone into a springing well.

Non nobis, Domine. Pfal. 115.

N Dt unto us, D Lozd, not unto us, but unto thy Rame give the praile: for thy lobing mercy, and for thy truths fake.

2 Wherefoze thall the heathen lay : where is now their God :

3 Asforour God, heis in heaben: he hath done whatloever pleased him.

4 Their idols are filter and gold: even the work of mens bands. 5 They

They have monthes, and speak not : eyes have they, 5 and see not.

6 They babe cars and hear not : noles have they, am fmell not.

7 They babe hands and handle not, feet habe they, and walk not: neither fpeak they through their throat.

8 They that make them, are like unto them : and loare all fuch as put their truft in them.

9 But thou houle of Jirael, truft thon in the Lozo : be is their fuccour and defence.

10 De houle of Aaron, put your truft in the Lozd : be is their helper and befender.

11 De thatfcar the Lozd, put your truff in the Lozd : beis their helper and defender.

12 The Low hat been mindfull of us, and be hall bleffe us : even be thall bleffe the houle of Firael , be thall bleffe the boule of Aaron.

13 De fail bleffe them that fear the Lozo : botb fmall and great.

14 The Lord thall increase you more and more: you and vour childzen.

15 De are the bleffed of the Lozd: which made beaben and earth.

16 All the whole headens are the Loids : the earth hath be giben to the childzen of men.

17 The dead plaife not thee, DLoid: neither all they that go down into the ülence.

18 But we will praile the Lord: from this time forth for ebermoze. Plaile the Lozo.

Dilexi quoniam. Píal. 116.

Ð

Am well pleafed : that the Lozd hath heard the voyce of my prayer. 2 That he bath enclined his ear unto me: e herefoze will I call upon him as long as I 3 Clibe.

3 The lares of death compalled me round about : and the pains of bell gat hold upon me.

4 I Challfinde trouble & beabines, & I Chall call upon the Rame

Morning prayer.

Rame of the Lozd: D Lozd, J beleech thee, deliber my loul. 5 Gracious is the Lozdand righteous : yea, our God is merchull.

6 The Lord prefer beth the ample : I was in miterie, and be heiped me.

Turn again then unto thy reft, D my foul: for the Lord hath rewarded thee.

8 And why e thou ball belibered my foul from death : mineeyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the libing.

10 I beleebed, and therefore will I fpeak, but I was loje troubled : I faib in my halte, All men arelyars.

11 mahat relbard thall I gibe unto the Lord: for all the benefits that behath done unto me.

12 I will receive the cup of falbation: and call upon the Rame of the Lozo.

13 I will pay my bows now in the pielence of all his people: right dear in the light of the Lozd is the deach of his laints.

14. Behow (O Loid) how that J am thy kerbant: J am thy kerbant, and the forme of thine handmaid, thou hall bioken my bonds in lander.

15 I will offer to thee the facrifice of thankigibing: and will call upon the Rame of the Lozo.

16 I will pay my bolds unto the Lozd, in the light of all his people : in the courts of the Lozds houle, even in the mitit of thee, D Jerulalem. Braile the Lozd.

Laudate Dominum. Psal. 117.

O praile the Lord, all ye heathen : praile hun, all ye natte

2 Not his mercifull kindneffe is ever mote and mote towards us: and the truth of the Lotd endureth for ever. Platfe the Lotd.

Confitemini Domino. Pfal. 118.

OBibe thanks unto the Lozo, for he is gratious : becaule his mercy endureth foreber.

2 Let Ilicael now confeste, that he is gracious: and his that his mercy endureth foreber.

3 Let

3 Letthe house of Aaron now confelle : that bis merche endureth fozeber.

4 Dea, let them now that fear the Lozd, confelle : that bis mercy endureth fozeber.

5 I called upon the Lozd in trouble : and the Lozd heard meatlarge.

6 The Lozd is on my lide : I will not fear what man both unto me.

7 The Lord taketh my part with them that help me: therefore thall I fee my defire upon mine enemies.

8 It is better to truft in the Lozd : then to put any confis bence in man.

9 Bt is better to truft in the Lozo: then to put any confibence in princes.

10 All nations compassed me round about : but in the Rame of the Low will I destroy them.

11 They kept me in on every lide, they kept me in (I fay)on every lide: but in the Rame of the Lozd will I delivoy them.

12 They came about melike bees, and are extinct even as the fire among the thoms: for in the Rame of the Low J will bekroy them.

13 Thou haft thrult fore at me, that I might fall : but the Low was my help.

14 The Loid is my frength and my long: and is become my falbation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to palle.

16 The right hand of the Lozd hath the preeminence: the right hand of the Lozd byingeth night ythings to passe.

17 I will not die, but libe: Edeclare the works of the Lord. 18 The Lord hath challened and corrected me: but he bath not given me over unto death.

19 Dpen me the gates of righteousnelle: that I may go into them, and give thanks unto the Lozo.

20 This is the gate of the Lozd: the righteons thall enter into it.

21 J will thank thee, for thou half heard me: and art be come my falbation. 22 The

22 The same some which the builders refused : is become the head some in the corner.

23 This is the Lozds doing: and it is marbellous in our eyes.

24 Ehis is the day which the Lozd hath made: we will rejoyce and be glad in it.

25 Helpmenow, DL020: DL020, fend us now prospecitie.

26 Bleffed be he that cometh in the Mame of the Lozd: we have withed you good luck, ye that be of the houle of the Lozd.

27 Godis the Low, which hath flewed us light: binde the facrifice with cords, yea, even unto the borns of the altar.

28 Thou art my God, and I will thank thee : thou art my God, and I will plaife thee.

29 D give thanks unto the Lord, for he is gratious: and his mercu endureth for ever.

Beati immaculati. Plal. 119.



Lelled are thole that are undefiled in the Evening way: and walk in the Law of the Lozd. Prayer.

2 Wielled are they that keep his Teltino=

nies : and leek him with their whole heart.

3 For they which do no wickednesse: walk in his wayes.

ligently keep thy Commandments.

5 D that my wayes were made lodirect : that I might keep thy Statutes.

6 So thall I not be confounded : while I have respect unto all thy Commandments.

7 I will thank thee with an unfained heart: when J hall have learned the judgements of thy Righteoulnelle.

8 J will keep thy Ceremonies : D foilake me not utterly. In quo corriget ?

Wherewithall thall a yong man cleanle his way: even by ruling himfelf after thy 10020.

2 with my whole heart have I lought thee: D let me not go wrong out of thy Commandments.

215 b

3 Thy

3 Thy words have Thio within my heart: that I choud not linne againft thee.

4 Blelled art thou, D ILozd : D teach me thy Statutes.

s with my lips have I been telling : of all the Jubgements of thy mouth.

6 I have had as great delight in the way of thy Tell monies : as in all manner of riches.

7 I will talk of thy Commandments : and habe respect untothy wayes.

8 Dy delight that be in thy Statutes : and J will not forget thy 19010.

Retribue servo tuo.

Do well unto thy ferbant: that I may libe and keen thy word.

2 Dpen thou mine eyes: that I may fee the Wondzous things of thy Law.

3 Jam a ftranger upon earth : D bide nor thy Com: mandments from me.

4 Dy foul breaketh out for the bery ferbent belire: thatit bathalway unto thy Judgements.

f Thou hall rebaked the proud : and curled are they that do errefrom thy Commandments.

6 D turn from me chame and rebuke : for 3 habe bert thy Teltimonies.

7 Plinces allo bib lit and speak against me: but the ler bant is occupied in thy Statutes.

8 Forthy Tellimonies are my delight: Amy counfellers. Adhæssit pavimento.

Tp foul cleabeth to the duft: D quicken thou me accord ina to thy word.

2 Thate knowledged my wayes, and thou heardeline: D teach me thy Statutes.

3 Dane me to understand the way of thy Command ments: and fo thall I talk of thy wondzous works.

4 Hy loui melteth away for very beavineffe: comfox thou me according unto thy 1002d.

5 Take from me the way of lying : and caule thou me to make much of thy Law.

6 9

6 I habe cholen the way of truth: and thy Judgemen habe I laid before me.

7 I have flicken unto thy Tellimonies: D Lozo confound me not.

s I will runne the way of thy Commandments: when thou had fet my heart at libertie.

Legem ponc.

and J thall keep it unto the end.

2 Gibe me understanding, and I chall keep thy Law: yea, I chall keep it with my whole heart.

3 Dake nie to go in the path of thy Commandments : foz therein is my defire.

4 Incline my heart unto thy Tellimonies: and not to cos becontinelle.

5 D turn away minc eyes, left they behold banitie : and quicken thou me in thy way.

6 D flabilih thy word in thy ferbant: that I may fear thee. 7 Lake away the rebuke that I am afraid of : for thy Judgements are good.

8 Behold, my delight is in thy Commandments: D quie ken me in thy righteoulnelle.

Et veniat super me.

L Et thy lobing mercy come allo unto me, D Lozd: eben thy faibation, according unto thy 10020.

2. So thall I make anlwer untomy blasphemers: formy truft is in thy 10020.

3 D take not the word of thy truth atterly out of my mouth : for my hope is in thy Judgements.

4. So that J alway keep thy Law: yea, for ever and ever. 5 And J will walk at libertic: for J leek thy Command ments.

6 I will fpeak of thy Leftimonies allo, eben befoze kings: and will not be all amed.

7 And my delight thall be in thy Commandments: which I have lobed.

兆b2

8 **M**Y

8 Dy hands allo will I lift up unto thy Commandments, which I have lobed : and my fundy thall be in thy Statutes. Memor efto fervitui.

OLymk upon thy ferbant, as concerning thy Word; wherein thou half caufed me to put my truft.

2 The lame is my comfort in my trouble: for thy word bath quickned me.

3 The proud habe had me erceedingly in derilion : yet habe I not thinked from thy Law.

4 For I remembred thine eberlafting Judgements, D Lozo: and received comfort.

5 Jam horribly afraid: for the ungodly that forlake thy Law.

6 Thy Statutes habe been my longs: in the house of my pulgrimage.

7 I have thought upon thy Rame, D Low, in the night leason: and have kept thy Law.

8 This I had : becaule I kept thy Commandments.

Portio mea, Domine.

Thouart my portion. D Low: I have promiled to keep thy Law.

2 I made my humble petition in thy prefence with my whole heart : D be mercifull unto me according to thy more.

3 I called mine own wayes to remembrance: and turned my feet unto thy Teltimonies.

4 I made halte and piolonged not the time : to keep the Commandments.

5 The congregation of the ungodly have robbed me: but I have not fo; gotten thy Law.

6 At midnight I wal rile to give thanks unto thee : be caule of thy righteous Judgements.

7 Jam a companion of all them that fear thee : and keep thy Commandments.

8 The earth, D Low, is full of thy mercy : D teachme thy Statutes.

Bonitatem fecilti.

O Lozo, thou half dealt graciously with thy ferbant: at cozding unto thy word.

2 D

2 D learn me true underflanding and knotbledge : fo? T habe beleebed thy commandments.

Before I was troubles, I went wrong : but now habe 3 I Bept thy Word.

Thou art good and gratious : D teach me thy flatutes.

The proudhabe imagined alie againft me: but J will hero thy commandments with my whole beart.

6 Their heart is as fat as blaibn: but my belight bath been in thy law.

It is good for me that I have been in trouble: that 7 I may learn thy flatutes.

The law of thy mouth is deaver unto me: then thou-8 fands of gold and liber.



Manus mæ fecerunt me.

hy hands have made me, and fath loned Evening me: D gibe me unberftanding, that J Prayer. may learn thy commandments.

They that fear thee, will be glad 2 when they fee me : becaufe I habe put my taul in thy word.

3 3 know (D Low) that the fudge ments are right : and that then of bery faithfuinelle halt cauled me to be troubled.

4. DLet thy mercifall kindnelle be my comfost according to thy word unto thy ferbant.

5 D let thy lobing mercles come unto me, that I may live : for thy law is my deliant.

6 Let the ploud be confounded, for they go Wickedly a bout to defroy me: but J wall be occupied in thy command ments.

Let fuch as fear thee, and babe known thy teltimos nies: de curned anto me.

8 D let my heart be found in thy flatutes : that I be not albamer.

Defecitanima mea.

I foul hath longed for thy falbation : and I have a good hope because of thy word.

215 b 3

Mine

2 Dine eyes long for for thy word : faying. D when wit

thou comtoze mer 3 Roz J am become like a bottell in the imoak : yet do J not fozget thy Dtatutes.

4 How many are the dayes of thy ferbant: when wat thouse abenged of them that perfecute me ?

5 The proud have digged pits for me : which are not after

thy law. 6 All thy commanoments are true : they perfecute me fallely. D be thoumy belp.

7 They had almost made an end of me upon earth : but I forlook not thy commandments.

8 D quicken me after thy lobing kindnelle: and fo thatt B keep the teftimonies of thy mouth.

In aternum, Domine.

Lozo, thy word : endureth for eber in beaben.

U 2 Thy truth also remaineth from one generation to another : thou hall laid the foundation of the earth, and itabideth.

3 They continue this day according to thine ordinance: for all things ferbe thee.

4 If my belight had not been in thy law : I thould habe perifhed in my crouble.

5 I will never forget thy commandments : for with them than hall quickned me.

6 J am thine, D labe me: for J habe lought thy commandments.

7 The ungodly laid wait for me, to defiroy me: but J will confider thy Leftimonies.

8 I fee that all things come to an end: but thy Commands ment is creecing broad.

Quomodo dilexi?

L Did, what love have I unto thy Law : all the day long is my findy init.

2 Thou through thy Commandments half made me wiler then mine enemies : for they are ever with me.

3 I have more underflanding then my seathers : for the Leftmontes are my flady.

4 **J**

4 Jant Wiler then the aged : becaule I keep thy Cont mandments.

5 I have refrained my feet from everyeval way: that I may keep thy 19020.

6 I have not thrunk from thy Juogements : for thou teachelime.

D how weet are the words unto my theat : yea, weeter then honey unto my mouth.

8 Through thy Commandments I get understanding: therefore I hate all chill wayes.

Lucerna pedibus meis.



Hy 1901d is a lantern unto my feet : and Moning a light unto my paths. prayer.

2 I have liven and am fledfallly purpoled : to keep thy righteous Judgements.

3 I am troubled above measure: quicken me(DL010) accopying to the 19020.

4 Let the free-willofferings of my

mouth please thee, DLoid: and teach me thy Judgments. 5 Apy foul is alway in my hand: pet do J not forget thy Law.

6 The ungodly have law a mare for me : but yet J Iwerved not from thy Commandments.

7 Thy Tellimonies have I claimed as mine beritage for ever : and 10 hy : they are the very joy of my heart.

8 I habe appliedmy heart to fulfill thy Statutes alway: even unto the end.

Iniquos odio habui.

I hate them that imagine ebil things : but thy Law bo I

2 Thouart my defence and thield : and my truti is in thy 1001d.

3 Away from me, ye wicked : I will keep the Commands ments of my God.

4 D ftablifh me according to thy 19070, that I may liver and let me not be difappointed of my bope.

15 b 4 5 9000

5 Holo thou me up, and I chall be late: yen, my belight chall be ever in thy Statutes.

6 Thou balt troben bown all them that bepart from thy statutes : for they imagine but beceit.

7 Thou puttest away all the ungodly of the earth like Droffe : therefore I lobe thy Tellimonies.

8 Dy fleth trembleth for fear of thee : and J am afraid of thy Judgements.

Feci judicium,

I Deal with the thing that is lawfull and right : D gibe me not over unto mine oppzellours.

2 Dake thou thy ferbant to belight in that which is good: that the proud do me no wrong.

3 Dine eyes are walled away with looking for thy bealth: and for the word of thy righteouinelle.

4 D deal with thy ferbant according unto thy lobing mercy : and teach me thy Statutes.

5 Jam thy lerbant, D grant me understanding : that J may know thy Lestunonies.

6 It is time for thee, Lord, to lay to thine hand : for they babe deftroyed thy Law.

7 For I love thy Commandments : abobe gold and precious flone.

8 Therefore hold I thraight all thy Commandments: and all faile wayes I utterly abhore.

Mirabilia.

Thy Tellimonies are wonderfull : therefore both my fout keep them.

2 when thy word goeth forth: it giveth light and und berflanding unto the fimple.

3 Jopened my mouth, and drew in my breath: for my belight was in thy Commandments.

4 DLook thou upon me, and be mercifull unto me: as thou uleft to be unto thole that lobe thy Rame.

5 Dider my fleps in thy word: and fo thall no wicked wille have dominion ober me.

6 D beliver me from the wrongfull dealings of men: and fo thall I keep thy Commandments.

7 Shew

Sbew the light of thy countenance upon thy ferhant : and teach methy Statutes.

Dine eyes guth out with water : becaule men keep not 8 dy Law.

R Ighteous art thou, D Low : and true is thy Judge

The Telimonies that thou hall commanded : are er 2 ceeding righteous and true.

3 Dy seal bacheben confumed me: beraule mine enemies have forgotten thy 19020s.

Thy 13010 is tried to the uttermolt : and thy ferbant lovethit.

Jam fmall, and of no reputation : yet do J not forget thy Commandments.

Thy rightconfnelle is an everlatting righteonlinelle: and thy Law is the truth.

7 Trouble and beabinelle habe taken hold upon me : yet is niy delight in thy Commandments.

The righteoulnelle of thy Tellimonies is eberlalling: 8 D grant me underfranding, and J fballibe.

Clamavi in toto corde mco. Call with my whole heart : hear me, D Evening

Lozo, I will keep thy Statutes. 2 Dea, even unto thee do I call : help me, and I thall keep thy Leftimontes.

Early in the mouning de J crie unto 3 thee: for in thy word is my trull.

Dine eyes prebent the night watches: 4

that I might be occupied in thy woods. 5 Hear my bolce (O Low) according unto thy lobing kindneffe : quicken me according as thouart wont.

6 They blaw nigh that of malice perfecute me : and are far from thy Law.

7 Bethou nigh at hand, D Loid: for all thy Commands ments are true.

As concerning thy Tellimonies, I have known long 8 lince : that thou hall grounded them for ever.

Vide

prayer.

Vide humilitatem.

Confider mine adderfity, and deliber me: for I do not forget thy Law.

Abenge thou my caule, and beliber me : quicken me 2 according to thy mord.

3 Bealth is far from the ungodly : for they regard not thy Dtatutes.

4 Great is thy mercy, D Low: quicken me, as thou are wont.

5 Bany there are that trouble me, and perfecute me : yet do I not fwerbe from thy Teltimontes.

6 Je griebeth me when Diee the tranigreflours : becaule they keep not thy Law.

7 Confider, D Low, bow Flobe thy Commandments: D quicken me according to thy lobing kindnelle.

8 Thy word is true from eberlafting : all the Judge ments of thy righteoulnelle endure for evermore.

Principes perfecuti funt.

PRinces habe perfecuied me Without a caule : but my beart frandeth in an of thy 10010.

J am as glad of thy 19010 : as one that findeth great 2 spoils.

As for ties, I hate and abhorre them : but thy Law 3 do Flobe.

4 Deven times a day do I praile thre : becaule of the righteous Judgements.

S Great is the peace that they have which lobe thy Law: and they are not offended at it.

6 Lord, I have looked for thy fabing health : and done after thy Commandments.

7 Dy foul bach kept thy Tellimonies : and lobed them erreedingly.

I have kept thy Commandments and Leftimonies: 8 for all my wayes are before thee.

Appropinquet deprecatio.

Et my complaint come before thee, DLow ; gibe me un derstanding according to thy 1902d.

2 Ltt

2 IL et my supplication come before thee: deliber me ac-

107 ting of the statutes.

4 Mea, my tongue thall fing of thy word : for all thy Commandments are righteous.

Jet thine hand belp me: for I habe cholen thy Commandments.

6 J have longed for thy fabing health, D Lozo: and in thy Law is my delight.

D let my foul live, and it thall praile thee: and thy Judgements thall belp me.

8 I have gone all ray like a theep that is loft : obleek thy ferbant, for I do not forget thy Commandments.

Ad Dominum. Pfal. 120.

werder Hen I was in trouble, I called upon the Morning Lozo: and he heard me.



2. Deliber my loul, D Lozd, from lying lips : and from a deceitfull tongue.

3 what reward that be given of done unto thee, thou falle tongue : even mighty

4 190 is me, that J am confirmined to dwell with Delech: and to have my habitation among the tents of Cedar.

S Dy foul hath long dielt among them: that be enemies unto veate.

6 I labout for peace, but when I speak unto them there of they make them ready to battell.

Levavi oculos. Pfal. 121.

J. my help.

2 De belp cometh even from the Low : which hath made beaven and earth.

3 he will not inffer thy foot to be moben : and he that keepetb thee will not fleep.

4 Behold, he that krepeth Ilrael: chall neither flumber noz fleep,

s The

5 The Low hundelf is thy heeper : the Lozd is thy defence upon thy right hand.

6 So that the funne thall not burn thee by bay : neither themoon by night.

7 The Lozo thall preferbe ther from all ebul : pea, it is even be that thall keep thy foul.

The Low thail preferbe thy going out and thy com-8 ing in: from thistime forth for ebermore.

Lætatus fum. Pfal. 122.

was glad when they faid unto me : we will go into the boule of the Loro.

2 Dur feet thall fland in thy gates : D Jerufalent.

Derufalem is bulloed as a citle: that is at unity init 3 felf.

For thither the tribes goup, even the tribes of the 4 Lozo : to tellifie unto Blrael, to gibe thanks unto the Rame ofthe孔02D.

5 For there is the leat of indgement : eben the leat of the nonfe of Dabid.

6 D may for the peace of Jerulahem : they thall profeer that love thee.

7 Beare be within thy walles : and plenteoulnelle within thy palaces.

Rot my blethen and companions lakes: I will with thee prosperity.

9 pea, because of the house of the Lozdour God: I will feek to do thee good.

Ad re levavi oculos meos. Pfal. 123.

U fito thee lift I up mine eyes: D thou that divetlell in the headens.

Behold, even as the eves of ferbants look into the 2 band of their maiters, and as the eyes of a maiden unsome hand of her militelle: even to our eyes wait upon the Low our God, until be babe mercy upon us.

3 Have mercy upon us, D Lord, bave mercy upon us: toz We are utterly defuiled.

4 Dur soul is filled with the sounfull reprose of the weakby ; and with the defpitefulnelle of the proud.

Nifi

Nisi quia Dominus. Psal. 124.

If the Low himlelf had not been on our lide (now may Ilrael lay :) if the Low himlelf had not been on our lide when men role up against us.

2 They had Mallowed us up quick : when they were fo weathfully displeased at us.

3 Bea, the waters had drowned us : and the fream had gone over our foul.

4. The deep waters of the proud: had gone even over our foul.

5 2But prailed be the Lord: which bath not given us ober for a prey unto their teeth.

6 Dur foul is eleaped even as a bird out of the inare of the fowler : the inare is broken, and we are delivered.

7 Dur help fandeth in the Rame of the Lord: which bath made heaben and earth.

Qui confidunt. Plal. 123.

They that put their trull in the Lord, thall be even as the mount Sion: which may not be removed, but flandety fait for ever.

2. The hils fland about Jerufalem: eben fo flandeth the Lozd round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the rightcous: left the rightcous put their hand unto wicked nelle.

4 Do well, D Lozd: unto thole that be good and true of heart.

5 As for fuch as turn back unto their olon wickednelle: the Lord thall lead them forth with the evill doers, but peace thall be upon Firael.

In convertendo. Plal, 126.

Sion: then were we like unto them that prayer.

2 Then was our mouth filled with laugha ter : and our tongue with foy.

3 Then

Then faid they among the heathen : The Lozd bath 3 bone great things for them.

4 Bea, the Lord bath done great things for us already: whereof we rejoyce.

5 Turn our captivitie, D Lozd: as the rivers in the South.

6 They that low in tears : thall reap in foy.

7 Be that now goeth on bis way weeping, and beareth forth good feed : thall boubtleffe some again with joy, and bring bis cheabes with bim.

Nisi Dominus. Psal. 127.

FRept the Lozo build the houle : their labour is but lon r that build it.

2 Ercept the Loid keep the citie : the watchman waketh but in bain.

3 It is but loff labour that ye haffe to rile up early , and to late takerell, and eat the bread of carefulnelle : for fo pege beth bis belobed fleep.

4 Lo, children and the frait of the womb : are an he ritage and gift that cometh of the Lozd.

5 Like as the arrows in the hand of the Giant : eben fo are the rong thildten.

6 Happy is the man that hath his aniber fall of them: they thail not be athamed when they fpeak with their ene mies in the gate.

Beatiomnes. Pfal. 128.

) Leffed are all they that fear the Lozd: and walk in his B wayes.

2 For thou halt eat the labours of thine hands : D well is thee, and happy that thou be.

3 Thy wife thall beas the fruitfull bine : upon the wals of thine boule.

4 Tby children like the olive branches : round about thy table.

5 Lo, thus thall the man be bleffed : that feareth the Loid.

6 The Lord from out of Ston thall to bleffe thee: that thou thait fee Derulalem in profperity all thy life long.

7 Da.

7 Nea, that thou thalt fee thy childrens children: and peace upon Firael.

Sæpe expugnaverunt. Pfal. 129.

Many a time habe they fought againft metrommy youth up: (may Firael now fay.)

2 Bea, many a time habe they bered me from my youth up: but they have not prevailed against me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Low : hat hewen the inares of the ungodly in pieces.

f Let them be confounded and turned backward: as many as habe ebill will at Sion

6 Let them be even as the gralle growing upon the houle tops: which withereth afore it be plucked up.

7 whereof the mower filleth not his hand: neither he ebat bindeth up the cheabes his bosome.

8 So that they which go by, lay not lo much as the Lord prosper you: we wilh you good luck in the Pame of the Lord. De profundis. Pfal. 130.

O It of the deep have I called unto the (D Lozo:) Lozd hear my voice.

2 D let thine ears coulder well: the boyce of my complaint.

3 If thon Lozd wilt be extreme to mark what is done amile: DLozd, who may abide it :

4 For there is mercy with thee: therefore thalt thou be leared.

5 I look for the Lord, my foul doth wait for him: in his word is my truft.

6 Dy soul fleeth unto the Lozd : befoze the morning watch, I say, befoze the morning watch.

7 D Firael, truft in the Lozd, for with the Lozd there is mercy : and with him is plenteous redemption.

8 And be thall redeem Firael : from all bis linnes.

Domine, nonest. Pfal. 131.

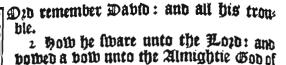
L D20, Jam not high minded : J habe no proud looks. 2 J do not exercile my leif in great matters: which are too high for me. 3 But

3 But Frefrainmy foul, and keep it low, like as a childe that is weaned from his mother : yea, my foul is even as a weaned childe.

4 D Diract cruit in the Lord: from this time fouth for ebermore.

Momento, Domine, Plal. 132.

Morning prayer.



Jacob. 3 J will not come within the tabernade of mine house : not climbe up into my bed.

4 3 will not faffer mine eyes to fleep, not mine eyelids to flamber: neither the temples of my head to take any refi.

f Untill I finde out a place for the temple of the Lord: an habitation for the mightie God of Jacob.

6 Lo, we heard of the lame at Ephrata 1 and found it in the wood.

7 we will go into his tabernade: and fall low on our knees before his footflool.

8 Artle, D Low, into thy relling place: thouand the ark of thy firength.

9 Let thy priels be clothed with righteouinelle: and kt thy laints ling with joyfulnelle.

10 For thy ferbant Dabids fake: turn not away the pres

11 The Lord bath made a faithfull oath unto Dabid : and be chall not chrink from it.

12 Dithe fruit of thy booy : than 3 let upon thy leat.

13 If thy children will keep my robenant, and my tellmonies that I thall learn them : their children allo thall w upon thy lear for ebermore.

14 for the Lord hath cholen Slou to be an habitation for himlelf: he bath longed for her.

15 X115

Moneth. The xxviii. day.

15 This thall be my relt for eber: bere wal I owell, for I have a Delight eperein.

16 I will bleffe ber bictuals with increase : and will fatille ber poor with bread.

17 I will beck ber pilells with health : and her faints thall refoyce and ling.

18 There Gall I make the born of Dabio to flourich: I liabe ordained alantern for mine Anointed.

19 As for bis enemies, I chall dothe them with chame : but upon bimfelf thall bis crownflourith.

Ecce quam bonum. Pfal 131.

) Cholo how good and joyfull a thing it is: butbuen to)owell together in unity.

2. It is like the precious of atment upon the bead, that ran down unto the beard: unto Aarons beard, and ment down to the fairts of his clothing.

Like as the dew of Bermon: which fell upon the bill 3 of Sion.

4 Ros there the Losd promiled his bleffing : and life for ebermoze.

Eccenunc. Pfal.134.

Behold (now) praile the Lord: ali pelerbants of the Lord. 2 De that by night fland in the boule of the Lozo: even in the courts of the boule of our God.

3 Lift np your hands in the lanctuary: f viaile the Loid.

4. The Lozd that made beaben and earth: gibe thee blef= ling out of Ston.

Laudate Nomen. Pfal.135.

pallethe Lozo, land ye the Rame of the Lozo: Dialle it, D ye ferbants of the Lord.

2 De that fland in the bonle of the Lord: in the courts of the house of our God.

3 D praile the Lord, for the Lord is gracious : D ling prailes unto his Rame, for it is lovely.

4_For wby : the Loro hath cholen Jacobunto himlelf: and Ilrael for his own pollellion.

5 For I know that the Lord is great; and that our Lord is above all gods.

£t

wbat

Moneth. The xxviii.day.

6 whatfoeber the Lozd pleafed, that did be in heaben, and in earth : and in the fea, and in all deep places.

7 De bringeth forth the clouds from the ends of the world: and fendeth forth lightnings with the rain, bringing the windes out of his treasures.

8 De fmote the firit boin of Egypt: both of man and bead.

9 he hath fent tokens and wonders into the midlt of thee, D thou land of Egypt: upon pharaoh and all his ferbants.

10 Be imote Dibers nations : and feb mighty bings.

11 Sebon Bingof the Amorites, and Dgthe Bing of 282fan: and all the Bingdoms of Canaan.

12 And gabe their land to be an heritage: eben an heritage unto Flrael bis people.

13 Thy Mame, D Low, endureth for eber: lo both thy memoriall, D Lord, from one generation to another.

14 for the Lord will abenge bis people : and be gracious unto bis ferbants.

15 As for the images of the heathen, they are but über and gold : the work of mens hands.

16 They have months and speak not: eyes have they, but they lee not.

17 They have ears, and yet they hear not: neitheris there any breath in their mouths.

18 They that make them are like unto them: and lo are all they that put their truft in them.

19 Plate the Lozd ye houle of Firael : praile the Lozd ye boule of Aaron.

20 Plaife the Lord ye houle of Lebi: ye that fear the Lord, plaife the Lord.

21 Prailed bethe Lord out of Sion: which dwelleth at Ternialem.

Confitemini. Plal.136.

Bibe thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 D give thanks unto the God of all gods: for his mercy endureth for ever.

3 D thank the Lozd of allloids: foz his mercy endureth fozeber.

4 19 hich

Evening prayer. Moneth. The xxviii. day.

4. which onely both great wonders: tothis mercy en-

5 which by his excellent wildom made the heabens : for his mercy endureth for ever.

6 tahich laid out the earth above the waters: for his mercy endureth for ever.

7 which hath made great lights: fo; his mercy endureth foreber.

8 The Sun to rule the day: for his mercy endureth for ever.

9 The Moon and the Stars to govern the night: for his mercy endureth for ever.

10 which imote Egypt with their firlibom: fo; his mercy endureth fo; ever.

11 And blought out Ilrael from among them: for his mercy endureth forever.

12 with a nighty hand and a firetched out arm: fozhis mercy endureth fozeber.

13 which divided the red lea in two parts: for his mers evendureth for ever.

14 And made Flrael to go thosow the middell of it: for his mercy endurety for ever.

15 13ut as for 19haraoh and his holl, he overtheeve them in the red lea : for his mercy endureth for ever.

16 which led his people thorow the Wildernelle: for his mercy endureth foreber.

17 which imote great Bings: for his mercy endureth for ever.

18 Dea, and flew mighty kings: for his mercy endureth foreber.

19 Sehonking of the Amorites: for his mercy endureth forever.

20 And Dg the king of Balan: for his mercy endureth for ever.

21 And gave away their land for an heritage: for his mer-

27 Oben foz an heritage unto Ilrael his lerbant : foz his mercy endureth fozeber.

Ct 2 23 10 h(t)

Moneth. The xxviii. day.

23 which remembred us when we were in trouble: for his mercy endureth for ever.

24 And bath delibered us from our enemies: for hismercy endureth for eber.

25 mblich gibeth food to all fieth : for his mercy endureth for eber.

26 D gibe thanks unto the God of heaben: for bis mercy endureth foreber.

27 D gibe thanks unto the Lozd of lozds : for his mercy endureth fozeber.

Superflumina. Pfal.137.

B the waters of Babylon we late down and wept: when we remembred (thee) D Ston.

2 As for our harps, we hanged them up : upon the trees that are therein.

3 Forthey that led us away captibe, required of us then a fong and melody in our heabinelle: ling us one of the longs of Sion.

4 how thall we ling the Loids long : in a ftrange land :

5 If I forget thee, D Jerufalem: let my right hand forget her cunning.

6 If J do not remeber thee, let my tongue cleabe to p roof of my mouth : yea, if J piefer not Jerulalem in my myith.

7 Remember the children of Com, DLord, in the day of Jerusalem: how they laid, Down with it, down with it, even to the ground.

8 D daughter of Babylon, Walted With milery: yea, hap pie thall he be that rewardeth thee as thou halt ler bed us.

9 2Bieffed thall be be, that taketh thy children: and throub eth them against the sones.

Confitebor tibi. Plal.138.

T will give thanks unto thee, D Lord, with my whole beart : even before the gods will I fing pratie unto thee.

2. I will worthip toward thy holy temple, and pratte thy Rame, because of thy lobing kindnes and truth: for thou half magnified thy Rame, and thy word above all things.

3 19ben I called uponthee, thou hearden me: and enduedt my foul with much firength.

4 211

Moneth. The xxix.day.

4. All the kings of the earth Chall praile thee, D Lord: for they have heard the words of thy mouth.

s pea, they thall ling in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yethath be respect unto the lowly : as for the proud, be beholdeth them afarre off.

7 Though I walk in the mids of trouble, yet that thou refreth me: thou thalt firetch forth thine hand upon the furtour neffe of mine enemies, and thy right hand thall fabe me.

3 The Low thall make good histobing kindnes toward me: yea, thy mercy, D Low, endureth for ever, delpile not then the works of thme own hands.

Domine, probasti. Plal. 139.



Lozd, thou halt learthed me out, and known Morning me: thou knowell my down-litting, and prayer. mine upztling, thou understandelt my thoughts long before.

2 Thou art about my path, and about my bed : and spies out all my wayes.

3 For lo, there is not a word in my tongue: but thou, DLord, knowell it altogether.

4 Thou halt fathioned me behinde and befoze : and laid thine hand upon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attain untoit.

6 whither thall I go then from thy Spirit : or whither thall I go then from thy prefence :

7 If I climbe up into heaven, thouart there: if I go bown to hell, thou art there alfo.

8 JEI take the wings of the morning : and temain in the uttermost parts of the lea.

9 Eben there allo thall thy hand lead me: and thy right hand thall bold me.

10 If I lay, perabbenture the darkuelle thall cober me: then thall my night be turned to day.

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11 卸棉。

Moneth. The xxix. day.

11 Nea, the darknelle is no darknelle with thee, but the night is as clear as the day: the darknelle and light (to thee) are both alike.

12 For my reins are thine : thou hall covered are in my mothers womb.

13 J will give thanks unto thee, for Jam fearfully and wonderfully made: marbellous are thy works, and that my foul knoweth right well.

14. Dy bones are not hid from thee : though I be made ferretly, and fachioned beneath in the earth.

15 Thine eyes did fee my fubflance, yet being unperfect: and in thy book were all my members witten.

16 which day by day were fathioned: when as yet there was none of them.

17 Pow dear are thy counfels unto me, D God: D how great is the fumme of them!

18 If I tell them, they are more in number then the land: when I wake up, I am prefent with thee.

19 wilt thou not flay the Wicked, D God: Depart from me ye blood-thirfly men.

20 For they weak unrighteoully against thee: and thine enemies take thy Pame in bain.

21 Do not I hate them, D Lozo, that hate thee : and am not I griebed with thole that rife up against thee ?

22 Dea, I hate them right loze: eben as though they were mine enemies.

23 Trieme, D God, and feek the ground of my heart: probe me, and examine my thoughts.

24 Look well if there be any way of withednelle in me: andlead me in the way everlalting.

Eripeme, Domine. Plal 140.

Deliberme, DLow, from the ebill man: and preferbe me from the wicked man.

2 which imagine milehief in their hearts: and litre up firifeall the day long.

3 They have tharpned their tongues like a terpent: adders poylon is under their lips.

4 Reepnie, D Low, from the hands of the imgodly:

Moneth. The xxix.day.

preferbe me from the Witked men, which are purpoled to of perthoo wy goings.

5 The provo habe laid a snare for me, and spread anet abroad with cords : yea, and let traps in my way.

6 I laid unto the Lozo, Thou art my God: hear the botte of my prayers, D Lozo.

7 DLow God, thou arength of my health: thou haat covered my head in the day of battell.

3 Let not the ungodly have his delire, D Lord : let not his milchiebous imagination profper, left they be too prond.

9 Let the milchief of their own lips fall upon the bead of them : that compatie me about.

10 Let hot burning coals fall upon them: let them be call into the fire, and into the pit, that they never rife up again.

11 A man full of words thall not profper upon the earth: ebill thall hunt the wicked perfort o overthrow him.

12 Sure Jam that the Loid Will abenge the pool: and maintain the caule of the helpleffe.

13 Therighteous alfo thail give thanks unto thy Rame: and the full thail continue in thy light.

Domine, clamavi. Pfal. 141.

Deo, F callupon thee, halt thee unto me: and confider my boice. when F cry unto thee.

2 Let my player be let forth in thy light as the intenle: and let the lifting up of my hands be an evening facrifice.

3 Set a watch, D Lozo, befoze my mouth: and keep the dooz of my lips.

4. D let not mine heart be enclined to any ebill thing: let me not be occupied in ungodly works, with the men that work wickednelle, let Jeat of luch things as please them.

5 Let the righteous rather limite me friendly: and re-

6 Butlet nottheir precious balms break my head : yea, J will pray yet against their withednesse.

7 Let their judges be overthrown in flony places: that they may hear my words, for they are fiveet.

8 Dur bones lie scattered befoze the pit : like as when one breaketh and beweth wood upon the earth.

E[4

25th

Moneth. The xxix.day.

9 But mine eyes look unto thee, DL.020 God: in thee is my truft, D caft not out my foul.

10 Reep me from the inare that they habe laid for me: and from the traps of the wicked doers.

II Let the ungodly fallinto their own nets together: and let me ever eltape them.

Vocemea ad Dominum. Plal. 142.

Evening

prayer.

even unto the Lozd with my boice : yea, even unto the Lozd did I make my fupple cation. 2 I poured out my complaints before

bim : and the wed bint of my trouble.

amewen my path : in the way wherein J walked, have they pitily laid a lnare forme.

4 Jlooked allo upon my right hand: and faw there was no man that would know me.

3 I had no place to flee unto: and no man cared for my foul.

6 J cried unto thee, D Lozd, and faid : Thon art my hope and my postion in the land of the libing.

7 Confider my complaint: for Jam brought bery low.

8 D beliver me from my perfecutours: for they are too Grong for me.

9 Bungmyloulout of pillon, that I may give thanks unto thy Rame: which thing if thou wilt grant me, then (hall the righteous reloct unto my company.

Domine, exaudi. Plal. 143.

Hen unto me for thy truth and righteoulnelle fake.

2 And enter not into judgement with thy lerbant: for inthy fight thall no man libing be justified.

3 For the eneny bath perfecuted my foul, be bath fmitt ten my life down to the ground : be hath laid me in the dark neffe, as the men that have been long dead.

4 Therefore is my spirit bered within me: and my heart within me is defolate.

5 Det do J remember the time palt, J mule upon all thy works:

Moneth. The xxx. day.

works : yea, I exercise my felt in the works of thy bands.

6 I fretth forthmy hands unto thee : my loul galpeth unto thee as a thirthy land.

7 Hear me, D Lozd, and that loon, for my lpirit wareth faint : hide not thy face from me, left I be like unto them that go down into the pit.

8 D let me bear thy lobing kindnelle betimes in the morning, for in the is my trult: there thou me the way that I thould walk in, for I lift up my loul unto thee.

9 Deliber nie, DLozd, from mine enemies : foz I flee unto thee to hide me.

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

11 Duicken me, DLozd, for thy Rames lake: and for thy righteoulnelle lake, bring my loul out of trouble.

12 And of thy goodnelle flay mine enemies: and beltroy all them that ber my foul, for I am thy ferbant.

Benedictus Dominus. Plal 144.

Leffed be the Lozd my firength: which teacheth Morning my hands to warre, and my fingers to fight. Prayer. 2 Dy hope and my fortreffe, my calle and

2 Dy hope and my fostrelle, my callie and deliberer, my defender, in whom I trull: which inboueth my people that is under me.

3 Lozo, what is man that thouhalt subrespect unto him: of the some of man that thous so regarded him.

4 Dan is like a thing of nought: his time palleth away like a chadow.

5 250W the heavens, DLoid, and come down: touch the mountains, and they chall fmoat.

6 Call forth thy lightning, and trar them: thootout thine arrows, and confume them.

7 Send down thine hand from abobe: deliber me, E take me out of the great waters, fro the hand of ftrange children.

8 whole mouth talketh of banity: and their right hand is a right hand of witheduelle.

9 I willling a new long unto thee, D God: and ling valles unto thee upon a ten aringed lute.

10 August

Moneth. The xxx. day.

10 Thon hall giben bictory unto kings: and halt dels bered Dabid thy ferbant from the perill of the floord.

11 Sabe me and deliber me from the hand of firange the ben: whole mouth talketh of banity, and their right hand is a right hand of iniquity.

12 That our fonnes may grow up as the young plants: and that our daughters may be as the politico corners of the temple.

13 That our garners may be full and plenteous with an manner of floze: that our theep may bying forth thoulands and ten thoulands in our freets.

14. That our oren may be firong to labour, that there be no becay: no leading into captibity, and no complaining in our fireets.

15 Bappy arethe people that be in luch a cale : yea, bleffed are the people which have the Lozo for their God.

Exaltabo te, Deus. Píal. 145.

I will magnifie thee, D God, my king: and J Will praile

2 Ebery day will I give thanks unto thee: and plate thy Rame for ever and ever.

3 Great is the Low, and marbellous worthy to be prake

4 Dregeneration thall platte thy works unto another: and declare thy power.

5 As for me. I will be talking of thy worthip : thy glory, thy praife and wondrous works.

6 So that men thall speak of the might of thy marbels lous acts : and I will also tell of thy greatmelle.

7 The memorial of thine abundant kindnelle thall be thewed: and men thall ling of thy righteoulnelle.

8 The Lord is gracious and mercifull : long fuffering, and of great goodnelle.

9 The Lord is lobing unto every man : and his merry is over all his works.

10 All thy works maile thee, D Lord: and thy lauts give thanks unto thee.

II TUT

Moneth. The xxx.day.

II They them the glory of thy kingdom : and talk of thy power.

12 That thy power, thy glozy, and mightinelle of thy Bingdome : might be known unto men.

13 Lby kingdom is an everlalting kingdom: and thy pominion endureth thorowout all ages.

14 The Loid upholdeth all fuch as fall : and lifteth up all thole that be dollon.

15 The eyes of all wait upon thee, D Low : and thou gis bent them their meat in due fealon.

16 Thou openess thine hand: and fillest all things libing with plenteousnesse.

17 The Lozdisrighteous mail his wayes: and holy in all his works.

18 The Lozd is nigh unto all them that call upon him: yea, all fuch as call upon him faithfully.

19 De will falail the delire of them that fear him: he allo will hear their cry, and will help them.

20 The Lord prefer beth all them that lobe him: but fcattereth abroad all the ungodiy.

21 Dy nouth thall speak the pratie of the Lord: and let all fielh give thanks unto his boly Manue for ever and ever. Lauda, anima mea. Pfal. 146.

P Baile the Loid, D my font, while I libe will I pratte the Loid : yea, as long as I habe any being, I willing prattes unto my Gob.

2 D put not your truft in princes, mor in any childe of man: for there is no belpint bem.

3 For when the breath of man goeth forth, he thall turn again to bis earth : and then all bis thoughts perifh.

4 Bleffed is be that bath the God of Jacob for his beip: and whole hope is in the Lozd his God.

5 wohich made headen and earth, the lea and all that therein is: which keepeth his promile foreber.

6 nobich helpeth them to right that fuffer wiong : whith feedeth the hungry.

7 The Lord loolety men out of prilon : the Lord gibety light to the blinde.

s TD

Moneth. The xxx. day.

8 The Low belpeth them that are fallen : the Loyd tareth for the righteous.

9 The Lord carety for the firangers, be defendeth the fatherieffe, and widow : as for the way of the ungodly, be turneth trupfide down.

10 The Lord thy God, D Ston, thall be King for ebermore: and throughout all generations.

Laudate Dominum. Plal. 147.



Braile the Lord, for it is a good thing to ing prailes unto our God : yea, a foyfull and plealant thing it is to be thankfull.

2 The Lord doth build up Jerulalem : and gather together the outraits of Jirael.

3 De healeth thole that are broken in heart : and gibeth medicine to heal their fickmelle.

4 Be telleth the number of the flarres : and calleth them all by their names.

5 Great is our Lozd, and great is his power : pea, and his withomis infinite.

6 The Lord letteth up the mees: and bringeth the ungodiy down to the ground.

7 Dling unto the Lord With thankigibing: ling praties upon the harp unto our God.

8 Which covereth the beaben with clouds, and prepareth rain for the earth : and maketh the graffe to grow upon the mountains, and herb for the ule of men.

9 19 hith giteth fodder unto the cattell : and feedeth the young rabens that call upon him.

to De bath no pleasure in the strength of an horse : neither belighteth he in any manslegs.

11 28 at the Lords belight is in them that fear him : and put their cruit in his mercy.

12 Braile the Low, D Jernialem : praile thy God, D Dion.

13 For he hath made fall the barres of thy gates : and bath blelled thy chadren within thee.

14 90

Evening prayer.

Moneth. The xxx.day.

14. Be maketh peace in thy borbers : and filleth thee with the four of wheat.

15 Be lendeth forth bis commandment upon earth: and his word runneth bery (wiftly.

16 He giveth fnow like wooll: and scattereththe hoar froslike albes.

17 De calleth forth his ice like morfels : who is able to abibehis froit :

18 he lendeth out his word, and melteth them : he bloweth with his winde, and the waters flow.

19 Be thewerd his word unto Jacob : his flatutes and op-Dinances unto Ifrael.

20 De hath not dealt fo with any nation: neither habe the peathen anowledge of his laws.

Laudate Dominum. Pfal.148.

Haile the Lozd of beaben : praile bim in the beiabt.

boft.

3 Praile him fun and moon: praile him all ye flars and light.

4. Praile him all ye headens : and ye waters that be as bobe the headens.

5 Let them praile the Rame of the Lord: for he spake the word, and they were made, he commanded, and they were created.

6 Be hath made them falt for eber and eber : he bath giben them a law which thall not be broken.

7 Praile the Lord upon earth: ye dragons and all deeps.

8 Fire and hail, snow and bapours : Winde aud Rozm, fulfilling his word.

9 Dountains and all has: fruitfail trees, and all coars.

10 Bealts and all cattell : workis, and feathered fowls.

I i Kings of the earth, and all people: princes, and all judges of the world.

12 Poung men and maidens, old men and children, praile the Rame of the Lozd: for his Rame onely isercellent, and his praile above beaben and earth.

13 he chall eralt the horn of his people, all his faints thall

Moneth. The xxx. day.

thati pratie him : even the children of Israel, even the people that ierbeth him.

Cantate Domino. Pfal. 149.

Sing unto the Lord a new long : let the congregation of faints praife bim.

2 Lei Ilrael refoyte in him that mabe him : and let the chabzen of Ston be fopfull in their amg.

3 Let them pratte his Rame in the bance : let them ling prattes unto pim with tabret and harp.

4 For the Lord hath plealure in his people : and helpeth the meen hearted.

5 Let the faints be foyfull with glory: let them refoya in their beds.

6 Let the praties of God be in their mouth : and a two edged iword in their hands.

7 Lobe abenged of the heathen: and to rebuke the people.

8 To binde their kings in chains : and their nobles with links of trou.

9 That they may be abenged of them, as it is Watten: Such honour habe all his faints.

Laudate Dominum. Plal.150.

Opatle Bob in his volinelle : pratle him in the firma-

2 Pails him in his noble acts : palle him according to his creellent greatnelle.

3 praile him in the lound of the trumpet : praile him up: on the lute and harp.

4. Pratie him in the cymbals and dances : pratie him up on the firings and pipe.

5 Braile hun upon the well tuned cymbals : praile hun upon the loud cymbals.

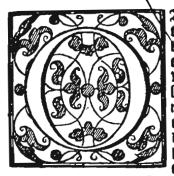
6 ILet every thing that hath breath : pratte the ILoid.

FINIS.



Certain godly prayers to be used for fundry purposes.

A generall confession to be faid every morning.



Almighty God our heabenly Father, I contelle and astnothledge that I am a milerable & a writhed linner, and have manifold wayes molt milerably transgrefled thy molt godly commandmentschrough wicked thoughts, ungodly 101%, finfull words and deeds, committed in my whole life. In in am I bom and conceived, and there is no goodnette St prayers to yt beginnin

inme, in as much as if thou (bouldefi enter into thy narrow judgement with me, judging me according auto the fame, J were never able to luffer and abide it, but muft needs perify and be dammed for ever. So little help, comfort or fuccour is there either in me, or in any other creature. Onely this is my comfort (D herbenly father) that thou does not lpare thy onely dear beloved Son, but didli give him up unto the molt bitter and molt bile and flanderous death of the croffe for me, that he might fo pay the ranfom for my fins, fattlife thy indgement, fill, and pacifie thy wrath, recondie me again unto thee, and purchale me thy grace and fabour, and every differ. Wherefore through the merit of his most bitter death and pallion, and through his innocent bloodfoedding, J beleech thee, D heavenly father, that thou with bouchiafe

bouchlafe to be gracious and mercifull unto me, to forgibe and parbon meall my fins, to lighten my beart with the boly spirit , toreneto , confirm and frengthen me with a right and perfect faith, and to inflame me in lobe toward thee and my neighbour, that I may benceforth with a willing and glad heart , walk as becometh me in thy moll gody commandments, and fo glozifie and praile thee eberlaftingly: and allo that I may with a free confrience any quiet beart, in all manner of temptations, afflittions, oz necelities, and eben in the bery pange of Death, cry boldly and merrily unto thee, andlay, I beleeve in God the Father Almighty, maker of heaven and carth, and in Jefus Chrift, &cc. 28ut 20 1.020 (500 beabenly fas ther, to comfost my felf in affliction and temptation with thele articles of the chaltian faith , it is not in my power, for faith is thy gift : and foralmuch as thou wilt be played unto and called upon for it, I come unto thee , to pray and beleech thee, both for that, and for all other my necellities , eben as thy bear belobed son our Sabiour Jelus Chill bimfell hath taught us. And from the bery bottom of my beart J ery, and tay, Our Father which art in heaven, hallowed be thy Name, &c.

A prayer to be faid in the morning.

Derreifull Nord God, heabenly Father, J renber molt high lands plaife and thanks unto thee, that thou halt prierbed me both this night, and all the times and dayes of my life bith eto under thy protection, and half luffer bith eto under thy protection, and half luffer bith eto libe unto this prefent hour. And J befeech the heaptily, that thou will bouchfate to receibe me this day, and the relidue of my whole life from henceforth in to thy tuition, ruling and governing me with the holy Spir rit, that all manner of barkneffe, of milbellef, infidelity, and of carnali luffs and affections may be utterly thafed and batten out of my heart, and that J may be jultified and fabed both body and foul, through a right and perfect faith, and fo walks inthe light of thy molf gody truth, to thy glozy and praife, and to the profit and furtherance of my neighbour, through Jefus Chaift our Lozd and Sabiour. Amen.

Another

Another prayer for the morning.



59 Almighty and most gradous God, the beau tily thank thee for the libert fleep and comfortable reft which thou hall given us this night: and foralmuch as thou balt command ed by thy boly word, that no man thould be a the, but all occupied in godiy and bergious ers erclies, ebery man accorbing to bis calling: we mon bumbly beleech thee, that thine eyes may attend upon us, dally bes fend us, cherifh, comfort, and gobern us and all our counfeis, fubles, and abours, in fuch wife, that we may fpend and beltow this day according to thy molt bely will, without the purting of our neighbours, and that the may buigently and Warily elthet and aboid all things that fould bilbleafe thee, let thee alwayes before our eyes, lipe in thy fear, works ing that which may be found acceptable before thy bibine Bajefite, through Jetus Chift our Loid. Amen.

A prayer for the crening.



Doft mighty Lopow father, and God ever: lafting, full of pitte and compation, the knows ledge and confelle, that the be not worthy to life up out eyes to Deaben, much leffe to prefent our felbes befozedby Bafelie, with confidence that thou wilt plar our players, and grant our re-

quelts, if we confider our orbu beferbing: fo our conficiences bo accule us, and ouvlins witnelle againit us, and we know that thou art an unight judge, which both not julifie the linners and wicked men, but punthen the faults of fuch as transgrelle the commandments. Det most mercicill fas ther, fith it bath pleased thee to command us to call on thee in all our troubles and advertities, promiling even then to help us when we feel our leibes (as it were) Mallaibeb up of beath and befperation : we utiterly renounce all moulding confidence, and flee to the loveraign bounty, as our ourly fing and refuge, beleeching thee not to call to remembrance our manifold DD

manifold lins and wickednelle, whereby we continually proboke thy weath and indignation againfi us, neither our negligence & unkinonelle, which habe neither worthily elirented no; in sur libes infficiently exprelled the fiveet comfost of the golpel repealed unto us, but rather to accept the obedience and death of thy Son Jelus Chill, who by offering up bis body in factifice once for all, bath made lufficient retompener foz all our lins. Dabe mercy therefoze upon us, D Lozo. and forgibe us our offences. Teach us by thy boly Spirit. that we may rightly weigh them, cearnelly repent for the fame: and fo much the rather, D Lord, becaule that the reprobate, and fach as thou ball forfaken, carmot praile thee, nor call upon thy Rame : but the repenting beart, the forrowfun minde, the confeience oppreffed , hungering, and thirling for thy grace, fhall eber fet forth thy praife and glory. And albeit we be but worms and bull, get thoy art our Creatour, and we be the work of thine hands ; yea, thou art our Hather, and we thy children: thouart our Spepherd, and we thy flock: thou art our Redeemer, and the thy people whom thou balt bought: thou art our Gon, and we thine inheritante. Correct us not therfore in thyanger. D Lord, neither according to our beferts punifi, us but mercifully chaftile us with a fatherly affection, that all the wolld may know that at ubhat time loeber a linnet both repenthim of bis linne from the bottom of his heart, thou wilt put away his wickednelle out of thy remembrance, as thou hall promiled by thine boly 1020phet.

Finally, forakinuch as it hath pleafed thee to make the mght for man to refiin, as thou haft ordained him the day to tradell in: Grant, D dear Kather, that we may to take our boolly reft, that our fouls may continually watch for the time that our Lord Jelus Chill thall appear for our deliberance out of this mortall life, and in the mean fealon, that we, not obercome by any fantalies, dreames, or other temptations, may fully fet our mindes upon thee, lone thee, fear ther, and reft withee: Furthermore, that our fleep be not erceffibe, or obermuch, after the unfatiable defires of our flesh: but onely fulficient to content our weak nature, that we may be the better

better disposed to libe in all godly conversation, to the glore okeby holy Rame, and profit of our brethren. Amen.

A most necessary prayer.



Lozd Jelus Chill which art the trye Sun of the world, ebermoze ariling, and utber going down, which by thy most whollom appearing and light, does bring forth, preferbe, nourth, & refreth all things, as well that are in

Deaben, as allo that are on earth, we beleech thee mercifully and fabourably to fhine into our hearts, that the night and barkneffe of fins, and the mins of errours on every five driven away, thou brightly thining within our hearts, we may all our life space go without any flumbling or offence, and may decently and seemly walk (as in the day time) being pure and sean from the works of darkneffe, and abounding in all good morks which God hath prepared for us to walk in, which with the Father & with the boly Shoft, libelt and reigned for ever and ever. Amen.

The prayer of Manufech king of the Jews.



Lozd Almighty, God of our fathers, Abzabam, Ihac, and Jacob, and of their righteous feed, which hall made heaben and carth with all their omament, which ball bound the fea by the word of thy commandment, which ball thut up the beep, and fealed it by thy ter-

rible and glouious Mame, whom all do fear, and tremble before thy power: for the Dajefite of thy glory tannot be born, and thine angry threatning toward linners is importable, buy thy mercifull promile is unmeasurable and unlearthable. For thou are the most high Lord, of great compathon, long lastering, and most mercifull, and repeated for mans mileries. Thou, D Lord, according to thy great yood when that is ball promiled * repentance and forgibenelle to them that is against thee, and for this infinite mercies ball appointed D b 2 repentance in "De Grankrith trits in compa- 10 serbs and binnfert and binne binne trais (a binntrais (a binntrais (a binntrais (a binntrais)), and critical serbing, fass as thing, fass as thing, fass as thing, fass as thing,

Godly prayers.

repentance unto finners, that they may be labed. Thou therefore, D Lord, that art the God of the full, halt not an pointed repentance to the full, as to Abiaham, and Ilaat, and Jacob, which habe not " finned againft thee, but thou halt appainted repentance unto me that am a linker. Fo: 7 have linned above the number of the land of the lea. Dy tranfgrellions, D Lozo, are multiplied : my tranfgrellions are exceeding many : and I am not worthy to behold and lee the height of the beabens for the multitupe of mine nurial teouinelles. Jam boweb bown with many iron banbs, that I cannot lift up my beab, neuther babe I any releale : for I habe proboked the Wrath, and bone ebill before thee. I bio not thy wal, netther hept I thy commandments. I have fet up abominations, and habe multiplied offences. Roib therefore I bow the ane of mine heart, befeeching thee of grace. I habe linned, D Lord, Thabe linned, and Jacknots-ledge my transgrellions: but I humbly befeech thee, forgibe me: D ILozo, forgibe me, and beliroy me not with my trank greffions. 28e not angry with me foreber, by referbing ebil forme, neither condemn me into the lower parts of the earth. For thonart the Bob, eben the Bob of them that repent : and in me thou wilt thew all thy goodnelle : forthou wilt fabe me that am un worthy / according to thy great mercy : there fore I will praile theefor eber all the bayes of my life. Horall the powers of the beabens platte thee, and thine is the glory fozeber andeber. Ramen.

> A prayer containing the duery of overy true Christian.



Poll mighty God, mercifall and lobing Father, I wetched linner come unto the in the Rame of thy dearly beloved Son Jefus Chuftmy onely Saviour Reedeems er: and I molt humbly beleech thee for his fake to be mercifull unto me, and to call all my fins out of thy light and remem-

Mance, through the merits of his bloody death and pattion. Hour

Pour upon me (D Lozd) thy holy Spirit of wildom and grace: gobern and lead me by thy holy word, that it may be a lantern unto my feet, and a light unto my fleps. Shew thy mercy upon me and fo lighten the naturall blindnesse and barkmelle of my heart through thy grace, that I may daity be remembed by the same Spirit and grace: By the robich (D Lozd) purge the groffenesse of my hearing and understand ing, that I may profitably read, hear, and understand thy word and heabenly will, beleebe and practife the same inmy life and conversation, and evermore hold fait that bleffed hope of everlaging life.

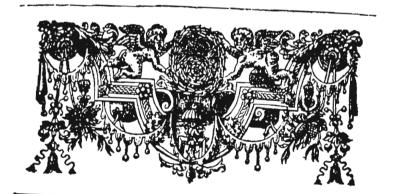
Dortifie and kull all bite in me, that my life may expresse my faith in thee mercifully hear the humble fuit of thy ferbant, and grant me thy peace all my bayes: Gracionfly parbon mine infirmities, and befend me in all bangers of body, goods, and name: but most chiefly my foul against all alfaults, temptations, accusations, subtil baits, and fleights of that old enemy of manninde, Satan that roaring hon, ever leeking whom he may be bonr.

And here (D Lozd) I profirate with most humble minde, crave of thy divine Pajesis, to be mercifull unto the univerfall church of thy Son Child, and specially according to my bounden buty beleech the for his fake to bielle, fabe, and defend the principall member thereof, thy serbant our most bear and Sobereign Lozd King Charles, increase in his Royall hearterne faith, godly zeal, and love of the same : And granthim victory over all his enemies, a long, prosperous and honourable life upon earth, a bielled end, and life eberlassing.

Dozeober, D Lord, grant unto his Dajellies moli honourable Councellers, and every other member of this thy Church of England, that they and we in our leverall callings may truely and godly lerbethee: Plant in our hearts true fear and honour of thy Plame, obedience to our prince, and love to our neighbours: increase in us true faith and religion: replenish our mindes with all goodnelle, and of thy great mercy keep us in the lame, till the end of our lives: Bibe unto us a godly seal in prayer, true humulity in prolipetity,

perity, perfect patience in adderlity, and continuall foy in the boly whole.

Am lafty, J commend unto thy fatherly protection, all epacthon has given me, as wife, thildren, and ferbants : Ayd me, D Low, that J may govern, nourlh, and bring them up in thy fear and ferbice. And for almuch as in this world J must alwayes be at war and firle, not with one fort of enemies, but with an infinite number, not onely with field and blood, but with the debill which is the prince of darknette, and with which the debill which is the prince of darknette, and with which executors of his most damnable wal: Brant me therefore thy grace, that being armed with thy des fence, J may fland in the battell with an infinite out the damnable to but: against all corruption which J am compatien with on every fibe, until fuch time as J habing ended the combat, which during this life J must fusion, in the end J may attain to thy heabenty reft, which is prepared for me and all thine elect, through Christ our Lord and onely Sabiour. Annen.



- I The morning, & Evening Strict, to be used daily at Sea, shalle the same, with is appointed to the Book of Common prayer.
- These two following prayers are also to be used in his majorites Navie trery day

Eternal Lord God, who above spreadest out y + Heavens, servicest y traging of yt Sea, Who hast compassed y' waters with bounds, until Day, & Night one to an end: Bt pleased to receive into the Almighty, & most gracious protection ys prosons of 115 thy Servante, & y' Fleet, in with were server, Preserve us from the dangers of yt Sta, & from yt violence of yt Enemy; that we may be a safeguard unto our most gracious Soveraign Lord King Charles, & his Kingdoms, & a Security for such as passe on yt Seas upon their lawful occasions: That yt Inhabitants of our Hand may in place, & quictnes serve there of God, & y two may return in Safety to enjoy y & Blefings of y - Land, with y t fruits of our Labours: & with a thankfull re-membrance of they mercies to praise, & glorify thy they Name, through fism Christ of and An oc Lord. Amen

The Collect.

D Revent 14, & Lord, in all our doings with thy most gracious fare, & further us with thy continual hely; That in all our Works, begun, continued, & ended in the: We may abority thy Hoy Name, & finally by thy Mercy obtain ever-lasting life, through fight Christ of Lord. Amen.

T Prayers to be used in STORMS at Sea. O most powrful & Glorious Lord God, at who's Comand y: Winds blow, & hit up ye wants of ye sea, & who stilled ye rage thereofs We the Greatures but mistrable in her the in an over Poiland, and the factor of the factor of or elerties Sinners, do in this our great Distriction ory unto Thet for help. Save Lord, or elet Wes perish We confers, when we have been safe is seen all things quiet about up, we have forgot There our God, se required to hearden to ye shik Voice of the Word, se to obey they a Comand ments: But now, wet set, how therible Thou not in all they works of Wonder; yt great God to be stared about AR. And therfore we adort the Divine majety, acknowled: ging they power, & imploring they Goodner. Help, Lord, & fave us for they more is sale, in + Jesus Christ thy Son our Lord Amen.

O most glorious, & gracions Lord God, who dwrthist in Heaven, but beheldest at things below: Look down, we beserich ther, is hear 14, calling out of y & Depith of Misery, & out of y' jours of this Death, whi is ready now to swallow is up. Save, Lord, or else we Perish. The Living, yt Living shal praise thee. C send the Word of Comand to rebuke the raging Winds, style roaring Sea : yt We being detivered from this differss, may live to serve thet, Sto glorify thy Kane, all ye doits of our life. Hear, Lord, & save us, for y' infinite the= rits of our hleyed Saviour, thy Sen, our Lerd, Jesue Christ Amen.

9 one prayer to be said before a fIGHT at Sea against any Enemy. Most pourtiful, & florious Lord God, ye Lord of Hosts, ye rulest, & comandest. Il -things: Thou sited in ye Throne, judging Right; And therfore we made o'ndress to the divine Majestic in this our necessity; ye thou wouldst take ye Cause into thim our hand, & judge between us, & our necessity; ye thou wouldst take of the come, & help 115: for thou givest not alway ye Battel to ye Strong ; but cangt save by many, or by Few. O let not our Sins now ery against us for Vengeauce; but hear un they poor Servants, beging mercy, & impleting thy Helj; & ye then wouldst be a Defence unto us against ye free of ye Enemy. Make it appear, ye Then art our Saviour, & mighty Deliverer, through Jesuf Christow Lovel. Ameth.

I Short Prayers for single persons, yt cannot meet, to joyn in prayer with others, by reason of yt Fight, or Storm.

& General Prayers.

Lord, be merciful to us Sinners: & save us for thy mercie's sake. (sale Thou wit yt Great God, yt hall madt, & rulest all things: O deliver up for the Kimes, Thou art y' Great God, to be frared about AR, D save us, yt we may praise thee.

I Special prayers, with respect to yt Enemy.

Thou. & Lidart just, & powerful: Odefend our Cause against yt face of yt Enemy O God, thou art a (brong Tower of defence to ak, that flet unto ther: O save us from yt violence of yt Enemy. C Lord of Hosty, fishe for 14: yt we may glorify thet. O suffer menot to sink under yt we ight of our sins: or yt violence of yt Enemy. O Lord, avere, help us: & dehiver 14, for thy Ramet's sake.

Forms of prayer

Special praying morespect of a Storm. Thou & Low, yt shilled yt reging of yt Sta: Hear, hear up, Bi sout HI, yt Whe period not. OBlessed Savier yt didst sout they Disciples, ready to period in a Storm: Hear Us, g save HI, we beseed thee

Lord, have mercy upon M, Christ, have Marcy upon w.

Lord have mercy upon 14.

O'Lord, hear us.

O Christ, hear us. O Christ, hear us. Godyt father, Godyt Son, Godyt Holy Ghost, have mercy upon sus # save us, now, & evermore. Amen.

Now, a cover more and the Harrows Hallowed be they Name. The Kingdom come They Our Father, whart in Henveng Hallowed be they Name. They Kingdom come They Will be dont in Earth, as it is in Heaven. Give us this day our daily Brizad. And for a Wik of anon m Earth, a it a marcher of ist trispation and any our hand a non por give us our trispation; a we forgive of ist trispation again for And lad us not into Temptation: But de kulor us from Evil. For thine is the Kingdom, big power, and the second of the seco By y & Glory for ever, & ever, Amen.

When there shall be iminent Danger, as many, as can be sparced from necessary Service in yt ship, shall called together, & make an humble Confession of their Song to God: In so the every one ought seriously to et-gled upon those particular Sins, of whe hit Considerce shal acust him:

sleit upon those particular SIMI, of w - my wormer put unit in saming, es followeth. The Confession. A Longity Goil, Father of old Jism christ, Maller of all things, Judge of all Men; We allowledge, & bowaid, our manifold Sim, & Wildon's, w & we from time to time most gritvously have som itted bythought, word, & deed against the divine majorty, prosoz king most justly the weak, & independent equint in Wildows and view by borry for these our midnings; yt resemble and of y is gritvous unto us; y & borden of y intolerable. Have mercy upon us, know mercy upon us, most Merciful Pather, for the Son of from these sales for your all, y is partice of y we may over hereafter gerup hylesse these in newness of life, to y thomo; & glory of the Merciful Jestur Christ of Amen. o'Id Amen.

D 21. Amen. Then shall y is not to the promised for any in y Ship, pronounce this Association. A Lonighty God, our heaving tather, who of his great Mercy hall promised for piventy of Sing to all y " we with heaving Rependence, Bitme Faith turn unto him; Have Mercie upon you you to the deliver you from all yo Sing; Confirm, & Strengthen you mall good to; B bring you to there come Life; through for the Christ our Lord. Amen.

Thanksgivings after a Storm.

Jubilit Doo. Obe joyfull in God all y clander sing praises to yt have of his Hame, Arc. to yt on well Glory be to yt Faker Bic.

Dialm. 107. O give thanks unto yt Lord, for he is gracions: & his Mercy ensureth for a Confirmin Domind. Ever. He to yt end with glory be to yt Faller De.

Collects of Thanksgiving. Collects of Thanksgiving. Most blasted, & glorious Lord God, who art of infinite Goodies, & Mesroy; We by poor Creatures; whom then hast made & preserved, holding our Souls in Life, & now viscouring in out of ye jours of Death, Rumbly presentourschers again before the Disine Mairists to ofer a Sacrifice of praise, & Thanksgiving; for yt thou sice will us, when we called in our trouble, Haidit not cut our prayer, we we made before the our direst Diffress; wan when we gave all for tost, our ship, our Goods, our Lives; then didit thou mercifully look upon us, & worderfully comiand a Deaverance; for with internor, being in Safety, do give all wraite, & alore to the how Name through serve Christour Loved. Amen. praise & glory to the holy Name , through fory Christour Lord Rmon .

Or this

Or this Most Mighty & Gradow God God; Thy Merry & over all the Works; But m special manner half been extended toward us, when then had so powerfully, Biwonderfull defended. Then half plewerd us ternible things, B wonders my t Deep; yt we might see the powerful, B graciow a God Bouart; how alle he ready to help y "yt truit in thee. There is the derived wy how book winds, sees abey the Comand: yt we may learn even from them here after to ober my voict g to dot the Mill. We therefore block, B glorify the Name for this by Merry in Saving U, when we were then are a board. And we beserd thee make us as truly o to experies our thank for an only by novel, but also by our Lives, in being more Obedic when Then hast sourced, may serve the Merry, W Stored they find they godore to sight we know from hast sourced, may serve the allowing. B highteoward, all y downs of o'life, through Jerus Christien way serve the Merry. M highteoward, all y downs of o'life,

to be used at Sta.

TA Kymn of praise, & Thanksgiving, after a dangerow Tompert.

O come , Let us give thanks unto yt Lord , for he is Gracious and his mercie on = O come, ter my gree many many area, for ne 4 yracions: and ne mercer enz dweeth for over. Great is ye lord, & greatly to be praised. Let y' Redeemed of ye Lord say so, when he hath desirered from ye mercy-left. Rage of y' Sea. The Lord is Gracions, & full of Companyion: slow to anger, & of great mercy. He hath not deall we us according to o Sins: neither rewarded us according to a

But as yt Heaven is high above yt Earth: so great hath been his mercy towards us. We found trouble, & Attavints : We were even at Death's dearer.

The Waters of ye soa had well migh covered us I the proud Waters had well migh gont over our Soul. The Sta roarts & the stormy Wind lifted up yt waves there of.

We were carried up, at it were to Heaven, & then down again into y Deep: our

Soul melted & within up because of trouble. Then evied we unto thee, o Lord: & thou didit deliver us out of our distrene. Blessed be thy Name, who didit not despise the prayer of thy Servants : but didst hear our cry, & hast saved us.

Thou didyt sind forth thy Comandements of the windy storm charted and way turned into a Calm.

O let us the ofort praise yt Lord for his goodnes: & declart y Wonders, yt he hather done, & stik dok for yt Children of men. Praised be yt Lord daily, even y theory yt help the wi & powreth his Benefits upon us.

He is over God, even yt God of whom cometh Salvation: God is the Lord, by whom we have escaped Death

Thou, lord hast made us glad, through yt operation of thy hands : & we will so triumph in the praise. Blessed be yt La God : even yt Lord God , who only doth wondrows things.

And blosted y' Name of his Majorty for ever Bilt every one of us say Amen Amen.

Glorie be to yt father, & to yt Son: & to yt Holy Ghost. As it was in yt beginning, is now, & ever shall be word whom End Amen. 2 Cor. 3. The Grace of our Lord Jesus Christ, & the Love of God, & the fellowship of the Holy Ghost be with us all ever more. Amen.

After Victory, or Deliverance from an Enemy. A psalm, or Hymn of praise & Thankgiving

If ye Lord had not been on our side; now may we say: If y & Lord himself had not been on our side, when men rose up against us:

They had swallowed up up quicks when they wert so wrathfully difficand at us.

Yta yt Waters had drowned us, & yt Stortam had gone over our Souls : the decy Wa:

ten of yt proud had gone over our Souls. But praised be yt Lord: who hat not given us over, as a proy unto them.

The Lovil hath wronght a mighty salvation for 14. We gat not this by our own sword, noither was it our own arm, y'saved us but thy r right hand, & thint arm, & yt hight of thy Counternance, because thou had; t a favour unto us. The Lord hath appeared for us : yt Lord hath covered our heads, & made us to *

stand my t day of batter.

The Lovid Rath appeared for us: y' Love hath over thrown our Enemis, & dashed in pices those, that voke up against us. Therfore not unto us, o' Lovid, not unto us sout unto the Name be given ye Glory. The Love hath done great things for us the Love hath done great things for us for and hath done great things for us the Love hath done great things for us, for war we rejoyce.

Our Holp standth in y Name of y Lova : who hath made Hearth & Earth . Bledd bt yt Namt of yt Lords from this time forth for evermone.

Glovit bt to yt Father, & to yt Sons & to yt Holy Ghost.

As it was in yt beginning, it now, is ever shall be world w Mont end Amen.

¶ After this Hymn may be sung yt TE DERM.

Then this colder.

O Almighty God, yt Soveraign Comander of all yt World, in who's hand is power, & might, will none is able to withstand: We bloss, & magnify thy Great, & Glorious an Name for this happy Victory; yt whole Glory whereof we do ascribe to thee, who art I tonly City It only Giver of Victory. And we beserch that, give us grave to improve this great

Formy of prayer, to be used at Sta.

Mercy to the Glory, ye advancements of the Gospel, ye hond of our Soveraign, &, as much as in a list, to ye Good of all Markind. And we bester there, give us such a z Sense of this great mercy, as may engage us to a true Thankfulnes; such as may appear in our Lives, by an humble, holy & obsilient walking before the all our daies, through Jesus Christour Loves to whom, with Thes, & ye Holy Spirit, as for all they mercies, so in parti-cular for this Victory, & Deliverance, be all Glory, & Hono World whout end. Amen. 2. Cor. 13.

The Grace of our Lord Jesus Christ & y + Love of God & y + followship of the Holy Ghost be with us all everymore. Amen.

At the Burial of their Dead at Sta.

The Office in y t Common - prayer Back may be used. Only instead of these words [we therefore commit by Body to y grewid; Earth to Earth Sec] say,

We therfore commit his Body to the Deep, to be turned into Corruption, Looking for yt Resurvection of yt Body, (when yt Sta shall give up her Dead) by yt life of the World to ame, through our Lord Jesus Christ; who atthis coming shall change our vile Body, yt it may be like his glorious Body, according to yt mighty working, whereby he is able to subdut all things to Himself.



THE FORMAND MANNER OF MAKING, ORDEJXJNG, AND CONSECRATING BISHOPS, PRIESTS,

AND DEACONS. According to the ORDER of your CHURCH of ENGLAND.



SImprinted at London by ROBERT

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THE PREFACE.



T is evident unto all men, diligently reading holy Scripture, and an cient Authors, that from the Apostles time, there, faith been these orders of Ministers in Christs Church, Bischops, Priests, and Deacons: Which offices were evermore had in such reverend estimation, that no man by his own private authositio, might prefume to execute any of them, except he were first called, tried, examined and

cept he were first called, tried, examined and known to have fuch qualities, as were requisite for the same, and also by publique prayer, with imposition of hands, approved and admitted thereunto, and therefore, to the intent thele orders should be continued, and reverently used and effeemed in this Church of England, it is requisite that to man, first being at this present, Bishop, Prielt, for Deacon, and admitted, according to the form hereafter following; And none shall be admitted a Deacon, except he be called, tried, examined, and admitted a Market a Deacon, except he be twenty oneycers of age at the least. And overy man which is to be admitted a Prieft, full be full four and twenty yeers old. And every man which is to be considerated # Bishop, shall be fully thirty yeers of age. And the Bishop knowing either by himself, or by sufficient testimony, any perfon to be a man of vertuous conversation, and without crime, and after examination and triall, finding him learned in the Latine tongue, and sufficiently instructed in holy Scripture, may up-

> on Sunday or Holiday, in the face of the Church, admit him a Deacon, in fuch manner and form as hereafter followeth.

> > The

Lor hull had formorly Episcopal consecution or Ordination. Lunking he have a Faculty.

" at y' times appointed in y' Canon , or Else, upon urgent occasion ,



The form and manner of ordering of DEACONS.

after Morning prayer u enviro setted: When the day appointed by the Bilhop is come, there shall be an exhibition, declaring the dutic and of-fice of scome to be admitted Ministers How neceffary fuch order stein the Church of Chrift ; and alto how the people ought to effect them in their vocation-Office

After the exhortation end -fent fuch as fhall come to the Bithop to be admitted, faying their words,

First the Arch-Deacon or his Deputy shall present. the Archdeseon or his Depury, thail pre-unto yt Bishop (sitting in his Chaire, near to ye Holy Bithop to be admitted, faying these words, Table) such as desire to be orderned Persons (each of them being decently habited) saying these words .

Referend father in God, I prefent unto you thefe perfons pre-

The Bilhop.

TAke heed that the perfons whom ye pretent untous, be apt and meet, for their learning and godly convertation, to erercife their ministery duely, to the honour of God, and editying of his Church.

The Archdeacon thall an fwer,

I Babe enquired of them, and allo examined them, and think them to to be.

Then And the Bifliop fhall fay unto the people, Buethzen, if chere be any of you, who knowethany impediment Boz notable crime, in any of thele perfons prefented to be order= ed Beacons, for the which he ought not to be admitted to the fame far office, let him come forth in the Dame of God , and hew what the crime, oz impediment is.

And if any great crime or impediment be objected, the Bilbop Iball furceafe from ordering that perfon, untill fuch time as the party accused shall be found sry himfelf clear of that crime.

Then the Bilhop (commending fuch as frall be found meet to be ordered, to the prayers of the Congregation) with the cleff and people preferres -field layor fing the Letany of followeth, with the prayers, or followeth.

A 2 he

The Letany and Suffrages.

Bod the father of heaben habe mercy upon us mi. ferable amters.

O God the Father of heaven: have mercy upon us mi. ferable finners.

Doot the Son Bedeemer of the world: hate mercy upon us milerable finners.

O God the Son Redeemer of the world ; have mercy upon us milen. ble finners.

D Bod the holy Bholl proceeding from the father and the Som babe mercy upon us milerable linners.

O God the holy Ghoft proceeding from the Father and the Son : have mercy upon us miferable finners.

D holy, bleffed, and glotious Orinity, three perfons and one Gob: have mercy upon us milerable finners.

O holy, bleffed, and glorious Trinity, three perfons and one God : have mercy upon us miferable finners.

Bemember not Lozd our offences, not the offences of our lotelas thers, nelther tase thou bengeance of our uns: Spare us good Lozo, fpare thy people whom thou halt redeemed with thy moft pie clous bloud, and be not angry with us los eber.

Spare us good Lord.

from all ebill and milchiel, from lin, from the crafts and at faults of the bebill, from thy wrath, and from eberialing damme tion.

Good Lord deliver us.

from all blindenelle of heart, from pride, bain glory, and bype crifle, from enby, hatreb, and malice, and all uncharitablenelle. Good Lord deliver us.

from fomfcation and all other deadly fin, and from all the be ceits of the wosld, the fleth, and the bebill.

Good Lord deliver us.

from Habining and tempell. from plague, petillence, and famine, from battell and murder, and from fudben beath.

Good Lord deliver us. & Rebetion ; from all febition and pibie confpirate, from all falle doctrine and herelie, from barbnelle of heart, and contempt of thy word and A We Schimy commandment.

Good Lord deliver us.

By the myflery of thy boly Incarnation, by thy boly Bativity and Circumcillon, by thy Baptitme, fafting, and Cemptation. Good Lord deliver us.

By thine Laony and bloody Streat, by thy Croile and Sallot, bt

by thy precious death and buriall, by thy glotious refurrection and accention, and by the coming of the boly 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 ubgement.

Good Lord deliver us.

we finners do befeech thee to hear us (D Loid God) and that it may please thee to rule and govern thy boly church universally in the right way.

We befeech thee to hear us good Lord.

That it may please thee to beep and arengthen in the true wosthipping of thee, in righteoulnelle and holinelle of life, thy terbant CHARLES, our mot gracious bing and gobernour.

We befeech thee to hear us good Lord.

E hat it may please thre to rule his heart in thy faith, fear, and lobe, and that he may ever more have affiance in thee, and ever feen thy honour and glozy.

We befeech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, gibing bim the bictory ober all bis enemies.

We befeech thee to hear us good Lord.

That it may please thee to blelle and preferve our gracious Ducen Mary , Brinse Charles, and the reft of the Riogan Progenie.

We beleech thee to hear us good Lord. prists & Dencorg, That it may please thee to illuminate all billops, pattors, and miniflers of the church, with true knowledge and understanding

of thy word, and that both by their preaching and libing, they may fet it forth, and them it accordingly. # We beleech thee to hear us good Lord.

all the Robflity, with grace, wildom, and underflanding.

That it may please thee to blelle and keep the Bagilirates , gi: bing them grace to erecute Juffice, and to maimain truth. We befeech thee to hear us good Lord.

That it may please there to bleffe and here all the prople. We befeech thee to hear us good Lord.

That it may please ther to give to all nations, unity, peace, and concord.

We befeech thee to hear us good Lord.

What it may please thee to gibe us an heart to lobe and Dien thee, and offigently to libe after thy commandments. We befeech thee to hear us good Lord.

That it muy please that to blent these thy x Servants, now to be admitted to y' Order of Deacong, vvc deletch thet to hear us good Lord. That it may please the to cubue the Lords of the Councel, and for price bills to power thy grace upon them; that the Robility, with grace, wildom, and under thanding. We befeech thet to hear us good Lord. That it may please the to bless and keen the Magnifirated of the Church, & y' glory of the Hol; hame. That it may please the to bless and keen the Magnifirated of the Church Wet beene that to heart us, good Lord.

That it may please thee to give to all the people increase of grace, to hear meekly thy word, and to receive it with pure affecti-on, and to bying forth the fruits of the spirit. We befeech thee to hear us good Lord.

That it may pleafe thee to bying into the way of truth, all fuch as habe erred and are beceibed.

We befeech thee to hear us good Lord.

Chat it may pleafe thee to Grengthen fuch as bo fland, and to comfort and help the weak hearted, and to raffe up them that fail, and finally to beat bown Satan under our feet. We befeechthee to hear usgood Lord.

That it may pleate thee to fuecour, belp and comfort all that be in danger, necellitie, and tribulation.

We befeech thee to hear as good Lord.

That it may please thee to prefer be all that trabell by land or by mater, all women labouring of childe, all lick perfons and young childsen, and to them thy pity upon all psiloners and captibes. We befeech thee to hear us good Lord.

That it may pleafe thee to defend and provide for the fatherlelle children and monoms, and all that be defolate and oppreffed.

We befeech thee to hear us good Lord.

That it may pleate thee to habe mercy upon all men. We befeech thee to hear us good Lord.

That it may please thee to forgive our enemies, perfecuters and flanderers, and to turn their hearts.

We befeech thee to hear us good Lord.

That it may please thee to give and preferbe to our use the Sindely fruits of the earth, to as in due time we may enjoy them. We befeech thee to hear us good Lord.

That it may please thee to give us true repentance, to logibe us all our ans , negligences, and ignozances, and to endue us with the grace of thy holy Spirit, to amend our libes according to thy boly word.

We befeech thee to hear us good Lord.

son of God : we beleech thee to hear us.

Son of God : we befeech thee to hear us.

D Lamb of God, that takeff a way the firs of the would. Grant us thy peace.

D Lambof God, that taken away the fins of the world. Have mercy upon us.

D Cyfft bear us.

O Chrift hear as.

Loid have mercy upon us.

Lord have mercy upon us.

Chill

Chill habe mercy upon us. Chill have mercy upon us. Lord have mercy upon us. Lord have mercy upon us. Our father which art in heaben, ac. And lead us not into temptation. But deliver us from ebill. Amen. The Verficle. D Lord deal not with us after our lins. Anfwer. Beither reward us after our iniquities.

ELet us pray.

Bod mercifull father, that betpfieft not the lighing of a contrite heart, not the defired in the as be for towfull, mercifully all if our prayers that we make before there in all our troubles and aberflittes, when foeber they oppieffe us : and gracioully hear us, that those ebits which the craft and fubtility of the debill or man weiketh again 0 us, be brought to nought, and by the probibence of thy goodnesse they may be differred, that we thy ferbants being hurt by no perfecutions, may ebermore give thanks unto there in thy poly church, through Jelus Christ our Lord. O Lord arife, help us, and deliver us for thy names fake.

D Bod, we habe heard with our ears, and our fathers habe de clared untous, the noble works that thou diddell in their bapes,

and in the old time before them. O Lord, arile, help us, and deliver us for thine honour. Blorp be to the father, and to the Songer. Answer. As it was in the beginning, is now, at. from our enemies belend us, D Chuis.

Gracioufly look upon our afflictions. Ditifully behold the fortows of our bearts.

Mercifully forgive the fins of thy people. **Sabourably with merce hear our pragers.** O Sonne of David have mercy upon us.

28oth now, and eber bonchtafeto hearus, D Chill. Gracioully hear us, O Chrift, gracioully hear us, O Lord Chrift. The Verficle.

D Lojo, let thy mercy be the wed upon up. Aslwcr.

Is we bo put our truft in thee.

\$ 4

C Let

a 11 Let 116 D187.

W chumbly befeech thee, D father, mercifully to loon up. on our infirmities, and for the glory of thy Dames father turn from us all those evils that we most righteoully habe beter. hed: and grant that in all our troubles we may put our whole truff and confidence tit thy mercte, and entimose ferbe thee in holinefe and purenelle of Hbing, to thy honos and glosy, throngb our onels Pediatour and Abbocate, Jelus Chilf sur Lozd. Amen.

Lmightie God, which had given usgrace at this time with one accord to make our common supplications anto thee, and Doeft promife that when two or three be gathered together in thy Aame, thou wilt grant their requeffs : fulfill now, D Lord, the Dellres and petitions of thy ferbants, as may be molt erpedient for them, granting us in this world knowledge of thy truth, and in the world to come life eberlafting. Amen.

Then shall be surg, or said y' Stervice for y' Comunum, Then shall be faid or fung this that followeth with y' Called, E. The Colled : piste, si forder, as followeth. L'mighty God, whom by thy dibine providence has appointed dibers of apphillers in thy Church. and diblet infine thing hold Constitute to Surch. and diddeft infpire thine holg Apolies, to chufe hato this other of Deacons, the first Darty S. Diepoen, with other: mercifully behold thele thy ferbants, now called to the line office and administration; replenith them fo bith the truth of the doctrine, and officiency of life, that both by word a good example, they may faithfully ferbe thee in this office, wy Diffication of thy Church to the gloup of the Dame, & prophet of the Congregation, through the merits of our Bablour Jelu Chrift, who libeth and reigneth with the and the hely Gholt, now and to ever. Amen.

> Then thell be fung or faid the communion of the day, Guing the spille thall be read out of Timoshic, as followeth.

The Episke. The wife mult the ministers be honelt, not double tongued, not giben unto much wine, neither greedy of filthy lucre, but holding the mydery of the faith, with a pure contci W Gospelin ence: and let them firit be probed, and then let them minister, fo that noman be able to reprove them. Even to mult their wives be honell, not evill speakers, but sober, and faithfull in all things Let the Weacons be the bulbands of one wife, and fuch as rule their chilbies

children well, and their own houholds: for they that minister well, get themfelbes a good degrec, and a great libertle in the faith which is in Chaift Fefu.

the bele things write Funtu thee, truffing to come thousand thee: ous and if I tarry long, that then thou main pet habe know: ledge how thos oughted to behave the foll in the house of God, which is the congregation of the Houng Bod, the pillar and ground oftruth. And without dentrigteat is that myllery of godlineffe. Bod was the med in the fleth, was juli ised in the fpirit, was teen a: mong the angels, was preached unto the Gentlies, was beleebeb on in the world, and receibed up in gloup.

Or elfe this out of the fixth of the Acts of y Ayr

Ben the twelve called the multitude of the difciples together, Adr.6.2. and faid, It is not meet that we fould leabe the word of Bod, and ferbe tables. Wherefoze, brethten, look pe out among you feben men of honeft report, and full of the holy Bhoft and wife bom, to whom we may commit this bulinelle: but we will gibe our felbes continually to prayer, and to the administration of the word. And that faying pleated the whole multitude. And they chofe Stephen, a man full of faith, and full of the holy Bhoff, and phtlip, and Prochorus, and Dicanor, and Timon, and Bermenas, and Micholas, a convert of Antioch. Thele they fet before the Apollies, and when they had prayed, they laid their hands on them. And the word of God increaled , and the number of the difciples mul= tiplied in gerulalem greatly , and a great company of the priefs were obedient unto the laith.

And before the Golpel, the Bilhop fitting in the chair, shall caufe the oath of the Kings supremacy, and against the power and autho-ritie of all forraign Potentates, to be ministred unto every of them that are to be ordered.

The oath of the Kings Soveraignty.

\$ A.B. do utteriy teltific and declare in my confeience, that & the ikings Digbnelle is the onely fupteme gobernour of this Bealm, and of all other bis Dighnelle, bominions and Countries, afwell in all fpirituall of ecclellafficall things or cautes, as temporall, and that no forraign prince, perfon, ipzelate.

Prelate, State of Potentate, hath of ought to have any jurifolction, power. Apprivity, preeminence, of authority Ecclellafficall, of Spiritual within this Realmand therfore I do utterly renounce and for the all foreign jurifolctions, powers, Apperiorities, and authorities, and do promife that from hencforth I thal bear faith and true Allegience to the Kings Digbnelle, his Deirs and lawfull Succellours, and to my power thall allift and beiend all jurifolctions, pitolledges, preeminences and authorities, granted or belong, ing to the Bings Digbnelle, his heirs, and fuccellors, or united and annered to the Imperial Crown of this Realm, to help me Bod, and the Contents of this Book.

Then thall the Bithop examine every one of them that are to be ordered, in the prefence of the people, after this manner following.

Do you trud that you are inwardly mobed by the holy Bhod to take upon you this office and minifiration, to ferse God, for the promoting of his glopy, and the edifying of his people? Anfwer,

I truf fo.

The Bilbop.

Bo you think that petruly be called according to the will of our Lord Letus Chrift, and the due order of this Realm, to the Mini they of the Church? Anlwer.

I think to.

The Bilhop.

Bo you unfainedly beleebe all the Canonicall Beriptures of the old and new Tellament? Answer.

3 do beleebeenem.

The Bifhop.

Wante Church where you thall be appointed to ferbe ? Anfwer,

g will.

The Bifhop.

Te appertaineth to the office of a Beacon in the Church, where the thail be appointed to all the point the point in Utbine ferbice, and ipecially when heminitizeth the holy Communion, and to help than in burtburtout thereof, and to read holy Socriptures and Domilies in the Configuration, and to infinite the youth in the Catechine; in the Configuration, and to infinite the youth in the Catechine; in the Configuration, and to infinite the youth in the Catechine; in the Configuration, and to infinite the youth in the Catechine; in the Configuration, and to infinite the youth in the Catechine; in the Configuration, and to infinite the youth in the Catechine; and authormore, it is bis office, where provident is to make, co fearch

The ordering of Deacons.

search for the ach, poor, and impotent people of the paris, to intimate their effates, names, and places where they dwell unto the Curate, that by his erhortation they may be reliebed; by the pathe Alm of yt parishionen or others. Linaly -

Aniwer.

I will to do by the help of Bod.

The Bilhop.

All you apply all your offigence to trame and faction your own libes, and the libes of your family according to the bos etrine of Chaiff, and to make both your felbes and them , as much as in you lieth, whollome eramples of the flock of Chrift ? Aniwer

a will to bo, the Lord being my helper.

The Bilhop.

Il you reberently obey your Didinary, and other chief me niflers of the Church, and them to whom the soberimment & yt charge, & governement over your were is committed over your, following with a gian minde "I com i ded; and charge is committed ober rous, following with a glad minde and will, their godly admonitions ? Anfwer.

I will endebour my felf, the Lord being my belper.

Then the Bilhop laying his hands leverally upon the head of every of them, thall fay, humbly hn geling bigner him, shall say;

Take thou authority to execute the office of a Deacon in the Church of Dog committed unto thee: In the Bame of the father, & of the Bon, and the holy Bholt, Amen.

Then thall the Bilhop deliver to every one of them the new Teltament, faying,

Take thou authoritie to read the Golpel in the Church of God. and to preach the fame, if thou be thereto adminiting commandes.

- The Gospel. ile 10.350 Let your loines be giviled about, & yo high's but a site ming , And ye your cives like unto Men, yt whit for yt Then one of them appointed by the Bilbop, fhall read Lord, when he will return from yt Welling; y, when -day,
- Then thall the Bithop proceed the Communions and all that are on-he comstends that they may open unto him inter dered, thall tarry and receive the holy communion the fame day with district. Bits derect, they may open unto him inter the Bithop. The Communion ended after the fall collect, and immediately before units you, that he shall gird himself is make them to the Benediction that be faid the Collect following, it down to meat, it will come forth, it for the inter the

And if he shall come in the second with a come Lunighty God, giber of all good things . white of the great it then wat h, & find them so ; I have that a goodnetie balt bouchlated to accept & take their the arbants for yonly. /.

trube

blord, m all our doing: with thy favour & further up with thy continent unto the offices of Beacons in thy Church: make them we believed at m all our work, begun, continued, thec(D L ond) to be modell, humble, and contiant in their minifices at m all our work, begun, continued, thec(D L ond) to be modell, humble, and contiant in their minifices bet, wet may glorify the holy Namt, & tion, to babi a ready will to observe all pirituall difcipline, that mercy obtain twer-lasting his, knowsk they babing almosysts the testimony of a good contifice, and conts nung ever lable and firing in the form the fourt of the found work they were wide Amen. most gracions; nuck help; Th

RWRITS. Amen.

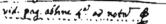
that office of a Deacon the space of a whole ver as the least (except for reasonable causes if be otherwise in the other will inter the other international to the international of the state of the other international of the other internation of the other international of the other internati may be perfect, and well expert in the things appertaining to the Eccled-afticall administration in executing whereof, if he be found faithfull and

+ upon some other Sunday, or Holy day in y face of yt Church, in such manner, & forme as hereafter followeth.

It when the day appointed by your Dichop is come; and Morning 12 varer is ended, there shell be a Sermon, or Extortion, declaving the duty, it Office of such, of come to be admitted posisis; how necessary of the Order is in the Church of Christ; is also how y' sou people ought to estore them in their Office.

Af The form of ordering of Priefts.*

reation is ended, then fault follow the Communication for be spink fall be read out of the swentisch chapter of the offer as followeth -



Rom Apriero Pani fent mellengers to Cohefus, and called the elders of the congregation : which worm they they mere come to the that it on the them, be snow that iron the first bay that I came into Sin, after what manner I have been with you at all irsteaps, ferbing the Losa with all humblenede of mitte, and with many tears and temptations, which hapned unto me by the lapings a wait of the Jews, becaute I would keep back nothing that was profitable tinto you but to the you, and reach you openly throughout there boute, witnelling both to the Je ws, a allo to the Greeks, the repentime that is toward God, and the faith which is toward out Lord Jenns. And now behold, J go bound in the fairle unto Jerulabe, not knoming

howing the things that thall come on me there, but that the holy Shaft witneffeth in ebery Citte, faging that bands and trouble abide me. But none of thele things mobe me, neither is my fle abioente, dut hone of their tynigs nove me, neuger is my nie Dear unto my felf, that I might tuläll my courle with joy, and the minification of the word, which I habereceived of the Lord Teus, to tellife the golpel of the grace of God. And now behald I am fure that henceforth ye all (through whom I have gone preaching the hingdom of God) (hall fee my face no more. where fire I take you to record this day, that Jam pure from the blood of all men: for I have (pared no labour: but habe bewed you all the councell of God. Walte heed therefoze unto your felbes, angto all the flock, among whom the bolk Gholt hath made pour berteers, and to all the noch, congregation of God, which he hath purchased with his blood. for Jam fure of this, that after my departing thall griebons wolves enter in among pou, not sparing the lock. Moreover, of pour own felves thall men after fipe hing perforte things, to draw Difcioles after them. Therefore smake, and remember that by the fvace of three yeers. I cealed not to warn every one of you night and Day with tears.

And now brethten, I comment you to God, and to the word of his grace, which is able to build inriber, and to gibe you an inhe= ritance among all them which are fonctified. I have defired no mans filber, gold, os bellure: Dea, you know your felbes, that these hands have minified unto monecentides, and unto them that were with me. I habe the wed you all things, how that fo labouring, pe ought to receibe the weak, and to remember the words of our Lord Belus, how that he laid. It is more blelled to give, then to receibe.

Or elfe this third chapter of the first episite Timothie,

man bis is a true faying. If any man but re the office of a Bla 1 Tim. 3. (bop, he deurth an honelt work. A Bithon thereforemult This when be blainelede, the hufband of one wife, diligent, lober, dif. Pricks see creet, a heeper of hospitality, apt to teach, not giben to or made boih in bermuch wine, no fighter, not greedy of althy lucre, bie gentle, aba one day. horring fighting, abhorring coverous nelle, one that rule h well bis own house, one that bath childzen in Aubjection with all reberence. for if a map cannot rule bis own boule, how thall be care tor the congregation of Bod? De may not be a yong fcholer, let be fweil, and fail thto the judgement of the ebill fpeaker. De mut alle babe a good tepost of them which are without, left he fail into rebuke and mare of the ebill fpeaker.

Albewife mut the ministers be houed, not double conguin

not giben mito much wine, neither greedy of fithy lucre, but hold= ing the my fiery of the faith, with a pure confeience : and lef them firit Bapzobed, and then let them minifier, to that no man be able to reprove them.

Eben fomus their wibes be hones, not ebill fpeakers : but fober and faithful in all things. Let the Deacons be the hutbands of one wife, and fuch as rule their children well, and their own houtholds: for they that minifter well, getthemfelbes a good be. gree, and great liberty in the faith, which is in Chail Jefus. Thele things waite J unto thee, trutting to come thostly unto thee : butit ftarry long, that their hou maiel babe yet knowledge, how thou oughten to behabethy felfin the house of Bod, which is the congregation of the libing God, the pillar and ground of truth.

and without doubt, great is that myllery of godlinelle: Bod was thewed in the flet, was juftiged in the fpirit, was feen among the angels, was preached unto the centiles, was beleebed on in the wolld, and receibed up in glozy.

After this shall be read for the gospel, a piece of the last chapter of Matthew, as followeth.

Ecus came and lyake unto them, faying, All power iggiben ante me in beaben and in earth : go ye therefore, and teach all nath ong, baptising them in the fame of the father, and of the Son, and of the holy Bhoff, teaching them to obferbe all things whatfor eber Thabe commanbed you: and to, Jam with you alway, sben untill the end of the woyld.

Or elfe this that followeth out of the tenth Chapter of S. John.

Terily berily I fay unto you, De that entreth not in by the boor into the theepfold, but climbeth up fome other way, the fame is a thief and amurtherer. But be that entrech in by the doop, is the hepherd of the heep : to him the poster openeth, and the theep bear his voice, and he calleth his own theep by name, and leadeth them out. And when he hath fent forth his own theep, he goeth beloze them, and the lbeep follow him, for they know his botce. A ftranger will they not follow, but will fee from him, for they know not the boice of Arangers. This proberb (pake Jefus unto them, but they underflood not what things they were which he spake unto them. Then faid 30 Als unto them again, Uerily, berily I fay unto you, I am the door of the theep : and all (even as many as came before me) are theebs and murderers, but the theep did not hear them. I am

This Gospel being amended after yt last-Translation comes in atterward in it's proper place.

am the boot : by me if any man enter in, he fall be fafe, and go in and out, and finde paffure. Athief cometh not but for to fleat, bill, and to bedroy. Jam come, that they infight have life, and that they might habe it moteabundantip. Jam the good fbepherb. A good fbepherd gibeth bis life for the fbeep. an bired ferbant, andbe which is not the thepherd (neither the theep are his own) feeth the woll coming, and leabeth the theep, and fleeth, and the wolf catche eth and fcattereth the ficep. The hired ferbant fleeth, becaufe be is an hired ferbant, and careth not for the fbeep. I am the good fhepherd, and buow my fbeep, and am known of mine. As my fa. ther knoweth me,even to know Jallo my father. And Agtbe my life for the fleep. And other theep I have, which are not of this fold: them also mut J bring, and they thall hear my boyce, and there shall be one fold, and one shepherd.

Orelfethis, of the xx.chapter of John-

De same day at night, which was the arst day of the Sabi boths, when the doors were fut (where the difciples were allembled together, for fear of the Jews Learne Jelus, and flood in the mion, and faid unso them, peace be unto you. And when he had fo faid, he flewed unto them his hands and his fide. Then were the difciples glad, when they law the Lord. Then faid Je-fus unto them again. Peace be unto you. As my father fent me, eben fo fend J you alfo. Ind when he had taid those words, he breathed outliem, and faid unto them, Receive ye the holy Bhoff. mohofoebers ans ye remit, they are remitted unto them : and inho forvers ling ye retain, they are retained.

When the gofpetis ended, then thall be faid or fung

I Dme holy Ghoft eternall God, proceeding from above : Both from the father and the Son, the God of peace and lobe. be. Billicour mindes.and into using the aventy grace infpire :

Chat in all truth and goolinelle, we may have true belite. Apurine wie fue thou art the very Comforter, in all wo and diltelle : ? grife, si all The heavenip gilt of God mol bigh; which no tongue carter. pzelle.

The fountain and the liver (pring, of joy celefiall : The fountain and the liver (pring, of joy celefiall : The five for bright, the love to clear, and anget on for ituall) Thou in thy gifts are manifold , whereby Chills Church both fand : thou writs?

In faithfull bearts witting thy lap the linger of Gods hand. According

This Veni Creator Sec thus and corrected , & smoothed, is after mist ted in due place.

The confectation of Bifhops. According to the promite make, thou gibell fpeech of grace: Chat through the beip the prate of God may replace. D holy Gholl into our with lend down thy heabenly light: Rindle our hearts with ferbent 1000 to Cerbe Good day and night. Our wrainer stringthen, & confirm (for Lord, thou knowle us fraite!) Strongthand Galitty all our wrahnelle, fo foeble and Cofrait: A Ghat neither field, the world, not debill, again fi us ad prebail. Put back our enemie far from us, and grant us to obtain Due to the house of with Schourth man with the or obtain plare. peril, world, nor fligh ; Beace in our hearts with God and man (mithout grubge os bif. -bain. And grant, D Loid, that thou being opy leader and our guide: me may fight the mares of fin, and from thee never fibe. Gous Such phillip of the grant good Loid, grant we thes pray : That thou mayed be out Comforter at the fall dreadfull day. Dfall, firife and diffention, D Loid, difficite the bands : And Makethe knots of peace and lobe, the oughout all Chiffian Brain us, that we "and there to know, the father mot of binful al might. Wet goin belobed mon, we may attain the fight. 5 To fort y take Laud and praise bei Spirit allo and the son contact of the spirit allo and the spirit allo (One 10 m fend: fal from hence On To all that do profelle bis Bame unto the worlds end. amen.

De First yt Arch Descon, or, in his absence, one appoint ted in his stored shall present unto the Bishop, And then the Archdeacon feel profession the Bishop, all them that that sitting in his chaire, near to the Holy Table, all them, receives the order of Priethood that day, the Archdeacon Caying, that shall receive yt Order of priethoud yt day; (tach of them being decently habited;) & say Revend Sather in God, I pretent unto you these perfors pre-tent, to be admitted to the order of priethood.

* The Arch Deacon shall answer, I have enquired of them Hallo examind them; A think them so to be.

L Lent, to be admitted to the usue of posting out, The Bishop Take heed, that the person, whom ye present unto us be apt, & meet, for their Cam interrogation or reportions at in ording Disconstruct Learning, & gody conversation, to gravit their Minustric duly, to the honour of god, & y' editying of by Church X And Inen the Bishop shall fay to the people.

Dod people, thefebe they whom we purpole, God willing, I to receive this day unto the holy office of Psiefthood: for ab ter due cramination, we finde not to the contrary, but that they be lawfully called to their function and ministery, and that they be perions

perfons meet for the fame : but yet if there bee any of you , which knoweth any impediment, oz notable crimede any of them, tog the which hee ought not to be received into this holy ministerie tow in the Mans of God Declare the fame, & shew what ye Crime, or

Impediment is. And il any great crime of impediment be objected, y = Bishop shal surctase from ordering # that person; until such time, any par-ty accu = wo fupro in Ordino Disconstan, of your of from Linanic, cambas = 10 shall = Ted shall be found collection clear of that Crime #

The Coked.

Amighty Bod, gluer of all good things, which by thy holy Spettet halt appointed divers ogders of Minillers in thy Church, mercifully behold thele thy feruants, now called to the office of Dieffbood, and replenich them to with the trueth of thy doctrine, and initiatency office, that both by word and good erample, they may faithfully ferue thee in this office, to the gloty of thy plame, and profit of the Congregation, through the merits of our Sauis, Edification of the Church, our Jefus Chift, who liveth and reigneth with thee and the boly Bholl, woald without end. Amen.

Then the Bilhop thall minister vnto euery one of them the soils when he aver led up on high he the form Oath concerning the Kings Supremacie, as it is let forth in the vity (appive, & gave sift to men. (Now y the Jorms for y orderoof Deacons, And that done, hee shall fay vnto them first into y' four part of y t said of the Math which are appointed to seccine the faid office, as hereafter driver drive of y t said of the diverties of y to are also above all Heaveny, ythe m followeth.

TOHOWEIN. And he gave some Apolles, sisone proposi-Y Ou have beard, brethren, alwell in your private eraminati & some tworder, sisone proposi-on, as in the erhortation; and in the boly Lelions taken out of ministrie, for y bify of the desire the Golpel, and of the writings of the Apolles, of what dignity, Tik were all come in y turing of y four, so and on the apolles, on the apolles, of what dignity, Tik were all come in y turing of y four, so and on how great importance this office is (more unto you fit fail, and all come in y turing of y four, so and of how great importance this office is (more unto you fit fail, and the all come in y turing of y four, so the boly of the solution of the apolity of the solution of and of how great importance this office is (whereunto pee le tale knowledge of y Son of God, unto a verfeit mi led.) And now we erhort you in the Mame of our Lozd Active the state of y States of y States of y full states of the state of y full states of y St bow chargesone an oute pe of caned; that is to hay, currint dens gers, the watchmen, the patiours and the frewards of the Lood; of y' nink (k. of S. math(es), at followeth. to teach? to premonify, to feede, and provide for the Loods family: to feede for Chiffs there that be differed abroad, and for his chile moved whe compation on y''', becaut they family to teach? to premonify to the middel of this naughty world? To be family: to feede for Chiffs there that be differed abroad, and for his chile moved whe compation on y''', becaut they family to teach? to premonify the middel of this naughty world? To be fauled sheepherd. Then said he unto his Dirich's, her through Chiffs for euse. Haw alwayes therefore printed in your Harvest truly is pleateou; but y' cabourers are remembrance, how great a treasure is committed to your charge : few. pray ye therefore y' do fy e harvest. In they with the theory of the bought with his best, will show to forthe Labourers into his Harvest. and to: whom he wed his blood. The Church and Congregation I or else this, y' followith ond of y' truk whom you must ferue is his foule and his body. I the to the start of s. Jokn. And if it wall charles the fame Church, of any mamber thereof, to Verily, verily & say unto you, the y' outret a

come forth

then yt Bishop (comending such, as a at be found meet to be ordered to y pray in shall be found meet to be ordered to y prayen of y Congregation) shall with y Clergy and people present, sing, or say y totanie with y prayen, at is before appointed in y former of ordering Dealons; Saw orky, y my Uroper Suffrage there added, y word [Dealons] shall be mind a be omitted, & yt word [price] inserted in p steed of it

Then shall be sung, or said yt service for yt Comunion; whey's Collect, Epistle, and Gospet, as followeth.

. The Episte

+ Faith, Blot

After this shall be read for yt Gospel part of yt ninth ch. of S. matthew, at followeth.

take by y' doort sic ut jupy. yog abline 3.

take any burt or hinderance, by reafon of your negligence, ye, inow the greatneffe of the fault, and alla of the horrible punithmet auffeh will enfue. meherefote, confider with your felues the end of your minificrie, towards the childien of God, towards the fpoufe and body of Chilit, and fee that you neuer ceale your labour, your care, and biligence, batfil you have done all that lyeth in you, accolding to your bounden duetie, to bing all fuch as are, or that be committed to your charge, buto that agreement in faith and knowledge of God, and to that ripenelle and perfertpelle of age in Chailt that there be no place left among you, either of errour in Re-

and offo great difficultie , ye fee with how great care and fludy pee ought to apply your felues, af well that you may fbew your fekies

e, & Kangitaine To that Loid, who hath placed you in to high a dignity, as allo to beware that neither you your fetues offend fletter be occasion that other offend. Howbeit, ye cannot haue a mind and wil there-to of your felues, for that powift and ability is given of God alone. Eberefore po fee how ye ought, to have need earneffly to pray for his holy Spirit. And feeing that you cannot by any other meanes compate the doing of fo weightie a worke pertaining to the faluation of man, but with doctrine and erhostation taken out of the holp Scriptures, and with a life agreeable bato the fame . Dt some how fludious ye ought to be in reading and in learning the Scriptures, and in framing the maners, both of your felues, and of them that specially pertaine bato you, according to the rule of the tame Scriptures: and for this felle tame caule , pe fee how ye ought to forfake and let allde (as much as you may) all worldig carce and fludies.

we have good hope, that you have well weighed and pondered thefe things with your felues, long before this time, and that you have clearely deternyingo, by Gods grace, to gibe your falues wholly to this bocation, whereunto it path pleafed God to call you, fo that (as much as lieth in you) you apply your falues wholly to this one thing, and draw all your cares & Budles this way, and to this ond. And that you will continually pray for the beauenly y chearing adistance of allinance of the boly Choft from Bod the father, by the mediation on of our only Bediatour and Saulour Jelus Chili, that by dais Ip reading and weighing of the Scriptures, ye may to war riper and fironger in your miniflerie : And that yee may to endeauour your felues from time to time, to fanctifie the lines of you and pours, and to fation them after the rule and boctrine of Child; And that pe may be whollong and godly eramples and paternes to the set the set of the Congregation to follow and that this prefent C m.

Holy Ghost:

congregation of Chill here allembled, may also buderfland your mindes and wils in these things : and that this your promite gattye more moue you to doe your duties, ye thall and were plainly to these chings much me in the name of the congregation of the congregation of the second

things, which we in the name of the congregation thall bemand of ~ God, & of his Church, you touching the fame.

Boe you thinke in your heart that you be truely called according to the will of our Lord Jelus Chriff, and the order of this Church of England, to the ministery of Briefhood:

Anfwere.

I thínde ft.

The Bifhop.

Bee you per [waded that the holy fcriptures containe fufficient= Iy all doctrine required of necellitie for eternall faluation, tho= row faith in Jelu Chaift? And are you determined with the fain Beriptures to infruct the people committed to your charge, and to teach nothing (as required of necellitie to eternall faluation) but that, you thall be per (waded may be concluded, and proued by the Scripture:

Answere.

Jam to perf waded, and have to determined by Gods grace.

The Bifhop.

W III you then give your faithfull diligence, alwayes to to minifier the doctrine and Sacraments, and the difcipline of Chyift, as the Lord bath commanded, and as this Realme bath & Church, & received the fame, according to the Commandements of God, to that you may teach the people committed to your cure and charge, both all diligence to keepe and obscrue the fame :

Anfwere.

I will to doe by the helpe of the Loid.

The Bilhop.

W Ju you be ready with all faithfull biligence to bamb and bilue away all erroneous and Grange boctrines, contrary to Gods word, and to ble both publike and private monitions and erhortations, as well to the ficke, as to the whole, within your cures, as need thall require, and occasion be given :

Answere.

I will, the Lozd being my helper.

The Bilhop.

WIII you be diligent in prayers, and in reading of the boly Secriptures, and in fuch fubies as belpe to the knowledge of the fame, laying albe the fludy of the world and the fleth. B 2 Aniwers.

Answere.

I will endeauour my felle to to doe, the Lord being my helper. The Bilhop.

All you be diligent to frame and falbton your owne felues, and your families according to the doctrine of Chrift, and to make both your felues and them (as much as in you liety) wholfome eramples and fpectacles to the flocke of Chalit ? Answere.

I will apply my telfe the Lord being my belper.

The Bilhop.

Il you maintaine and fet forwards (as much as lieth in you) quietnelle, peace, and loue, among all Chriftian people, and specially among them that are, of thall bee committed to your charge :

Answere. I will to doe, the Lozd being my helper.

The Bilbop. All pou reuerently ober vour Didinarie , and other chiefe, gow commisted ouer you, following with a glad minde and will, their gobly admonitions, and cubunitting your feines to their godiy indgements.

Anfwere.

I will to doe, the Lord bring my helper.

Then shall the Bishop fanding up or A Lmightie God, who hath gitten you this will to doe all there things, grant allo buto you strength and power to performe the fame, that he may accomplif his worke which he hath beam In pou, buill the time her thall come at the latter Day, to ludge the quicks and the bead, through forms Chrift our Lord. Amen.

Quicke and the beach through form the defined for the defined for the provent of the provent o

That done, the Bilbop shall pray in this wife, By you,

Elet bøppay.

Eng Lmightie God, and heavenly father, which of thine infl= niteloue and goodnelle towards bs, haft gitten to bsthy only a moit deare beloued Son Jelus Chut to be our redeemer Rauthos of everlasting life; who after be had made perfect our redemption by bis death, & was alcended into bequen, fent abroad into the world his Apofles, Prophets, Cuangelius, Doctours,

Come Holy Ghost our Souls mepire, And lighten with Celestial fire. Thou the Anointing Spirit art, Who doist they serven fold gifts impart. Thy Blaired Unction from above Is Comfort, Life, & fire of Love. Enable with perpetual Light The dulnes of our blinded sight Anoint, & cheare our soiled fact With the abundance of thy Grace. Keep farre our fors; Give peace at home: Where thou are quid no fl can come. Teach us to know the Father, Sonne, And thet, of Both, to be but One. That through the Ages all along , This may be our end leste song ; praise to thy Eternal Merit, Father, Sonne, & Holy Spirit.

T. Or this. Come, Holy Ghost, Eternal God Hic Bic. as about in this Offict.

Boctours, and Ballours , by whole labour and miniftery, bee ga thered together a great flocke in all the parts of the world, to fet forth the eternali pratfe of thy boly Dame: for thele to great bene firs of thy eternali goodnelle, and for that thou half bouchfaled to call thele thy leruants bere pretent, to the fame office and minife this cost tog terminis gete pretent, to the tame outre and minister rie of fakiation of mankinde; wee render buto thee moth heartie appointed for y^e thankes, we wolldin and praise thee, and we humbly beleech thee, by the fame thy Wolline, to grant buto beall, which either here, or cliewhere call byon thy flame, that wee may thew our felues thankful to thee, for thefe tall other thy benefits, and that we may dayly increase and goe for wards, in the knowledge and faith of thee and thy Donne, by the holy Spirit. So that as well br, thete the and the sounds, or the using sounds, so that as wen or up there the Dinitiers, as by them 45 phom ther that is appointed with niflers, thy hole Rame may be alwayes glouded, and thy bleffed hingdome enlarged, through the fame thy Sonne our Loid Jelus Chain, while liveth and reigneth with thee, in the buky of the fame holy Spirit, world without end. amen.

When this prayer is done, the Bilhop with the Priefs prefent, (hall lay their shood hands feuerally vpon the head of every one that receiveth Orders : The Receivers humbly kneeling vpon their knees, and the Bilbop faying,

R Ecciue the holy Boon in whose linnes thou doid forgine, they hor y' Ofice, & work of a prist my' Church of are forginen: and whole linnes thou doed retaine, they are re= (orl, now committed wor ther, by y' Imposition tained: and be thou a faithful dipenter of the word of God, and of his holy Sacraments. In the Rame of the father, and of the Sonne, and of the bony Chon. Amen,

Then The Billop Ihall deliver to every one of them the Bible the his hand; faying,

T ake chou authority to preach the word of God. and to minifier the boly macraments in this congregation, where thou that be to appointed. (any appointed therein no.

When this is done, the Congregation thell ling the Creed ; and allo they got on in y Forvice of take together, and remains in the fame place where the two does, that eake together, and remaine in the fame place where the hands were layd vpon them, vntill fuch time as they have received the Communion.

The Communion being done, after the laft Collect, and immediatly before the Benediction, shall be faid this Collect s.

Mos merciful father, we beleech theefoto fend bpon thete the feruants the heauenip blelling, that they may be dias about & cloaked we rightcoursefie; with alliudice, and that thy word fpotien by their monthes, may haue fuch fuccelle, that it may never be Gohen in baine. Grant afto that we may have grace to heare, and receive the fame as the x what they shall deliver out of 1B 3 molt

* prevent us olord &c. } as before my tend of y & Form The peace of God &c. for Dordering of Dealons. And if on the same day ye Order of Deacony be given to some, is the order of priesthand to others; The Deacons shall be first presented is others; The Deacons shall suffice yt yt Litanie Ken yt porietis: Bi it shall suffice yt yt Litanie It on t said for both. The Collect's shall both be suited; first that for Deacons, then y for prichtmolt boly more and the meanes of our faluation, that in all our The Epille shall be Eph: 4.7-13, as before words and deebs we may feelse thy glosy, and the increase of thy m this Office. Imediately after where y's are Bitingdome, through Hetus Christ our Lord. Amen. He to be mean of the const, shall take yt catheof Sue more and the mean of the increase of the the shall be the shall be the said of the to be mean of the const, shall take yt catheof Sue more and the mean of the said of the to be mean of the said of the to be mean of the said of the to be made Deacons, shall take y² Oath of Su: premacy, be examined, & orderned as it above Andie the Order of Deacons and Price Bood bagines both upon one day, prescribed. Then, one of them having read the then hell all things at the holy Communion her uled, so they are ap, Gospee Gut shall be either out of S. Malk : 9,36-38. pointed at the ordering of Priells, County that for the Epille, the as before in this Office; or the S. luke 12.38-38. whole third Chapter of the first to Timorhic thall be read, so the Dea-as before in this Office; or the S. luke 12.38-38. whole third Chapter of the first to Timorhic thall be read, so the Dea-they, that are to be made prices, shall like = none thall be ordered. And immediatly effore the Epille the Dea-they, that are to be made prices, shall like = none thall be ordered. And in the list forfice the Lettery to be faid once. While take the Oath of Supremacy, be examined, & orderined, as is in this Office before appointed. えるずきなだきたあきたあきたあきたんがうたいがくないがく # When all things are July propared in the Church, sist in Order; after morning prayer is f ended, y Arch-B. for some obser Dishop appointed) a shak begin y Comunion service in we this shak be The forme of Confectating of an whis alward to be performed upon some Sunday, or Holy day. Almighty God; who by they Son Jesus Christ-didit give to they holy Apostles many excellent gifts, & didit charge them to feed they flock: Give grace, were beseen there to all Bishopof 1. Tim. 3. 1. the formation of the second second And another Bishop offer y that wans lation, Br to all y trigt. The Epifile. gruce, wet bested thet, to at Bishops 1. Tim 3.1. y' Pastows of thy Church, yt Key may Diligently preach by word, Boby administration of the preach work. A Bishop therefore mut be blamelelle, the hutband of one wife, diligent, fober, differet, a beeper of holpitality, apt to teach, not gluen to outermuch wine, no fighter, not greedy of fil-the lace, but gentle, abborting fighting, abborting courtous freedow words 3 row Christows Lord. Amen. 4 ction with all renerence. for if a man cannot rule his own house, how thall he care for the Congregation of God? Hee may not be a Or this for y' Epister Ad 20.17. v. a before my fordering of 12nich. young fcholler, left he fwell, and fall into the fudgement of the eufl fpeaker. Demuitallo haue a good repost of them which are with-From Milety Baulsont to Epherny Bec out, left he fall into rebuhe, and the fnare of the cuill fpeaker. Then another Bishop shall read The Gospel. S. Joh. 24. 14. ICus faid to Simon Peter, Simon Johanna, louelt thou me more then thele ? Bee faid buto bim, Dea, Lord, thou knowell that I loue thec: hee faid to him , feed my Lambes. De faid to him againe the fecond time, Simon Johanna, loues thou mee? Dee faid bnto him, pea, Lozd, thou knowell that I loue ther : he (ato

Or this 2HR. 28.18. Josw came, 85 spake unto them saying; All power is given unto me m Heaven & Earth. Go ye therefore, & teach all Nations, baphising them, in yo Name of yo Maker & of ye Son, & of ye Holy Ghost: Teaching them, to observe all things, whatsoever 3' have comanded you: And 60, I am whe you all way, even unto ye soid of ye World.

have compared you. And w, f with a general of the source were shut where Or elfe this. Joh. 20. 19. THo same day at Even, being ye first day of ye week, when ye dower were shut where ye Disciples were ascrable, for feare of ye serves; came ferry, & stad in ye midst, & shundo them peace be unto you. Confectation of Bishops. And when he had so saidhe shew ed who them his hards, & his ride.

Connectation of Binnops. And when he had so saidhe shiw: ed unto them his hands is his field. fands them his hands is his field. fands them his hands is his field. fands then his hands is his field when they saw ye' Simon Johanna. louch thou me? Peter was forry, because be fand ond. Then said Jesus unto them again preache but o him the third time. Louell thou me. And bee faid but o bin, unto you: As my taken he had said this he breaks host him the third time, Louell thou me. And bee faid but o bin, unto you: As my taken he had said this he breaks host him the third time, house thou mowell that J loue thee. Je on them, he had said this he breaks fus faid but o him, freed my theepe. # Or elsour of the meth Obspur of Johas a subsfore in the order of Didde them; S who's source sing ye retein, they are retuiled unto them; S who's source sing ye retein, they are retuiled unto them; S who's source sing ye retein, they are retuiled unto Didde them is Who's source sing ye retein, they are retuiled unto them; S who's source sing ye retein, they are retuiled unto them; S who's source sing ye retein, they are retuiled unto them; S who's source sing ye retein, they are retuiled unto them; S who's source sing ye retein, they are retuiled unto them; S who's source sing ye retein, they are retuiled.

Or elfout of the tenth Chapter of Iona I as perfore in the Order of Prieflor Mr Nither syt Struon an (whited with in Notchof) After the Golpel and Creed ended : first the elected Bilbop (hall bee prefented by two Bilhops, vnto the Archbilhop of that Province, (or to fome other Bilhop appointed by the committion) the Bi- Xy Arch-B. sitting in his Chairt, near the hory Table; &

Most reuerend father in Bod , we pretent buto gou this goodg and well learned man to be confectated Bibop. 1 orderned &

Then shall the Archbilbop demand the Kings mandate for the conferntion, and cause it to bee read, and the Oath touching the knowledge of the Kings Supremacie, shall be ministred to the persons cleated, as it is set out in the order of Deacons. And then shall be ministred the Dath & Form for y' Ordering of due obedience suto the Archbishop, as followeth.

The Oath of due obedience to the Archbishop.

18 the Bame of Bod, Amen. 3 D. cholen Bilbop of the Church and see of A. doe profette and promite all due reuerence and D= bedience to the Archbilbop, and to the Metropoliticall Church of A. and to their Accelloss: to belpe me Bod, thiough Jefus Chuift.

This Oath (hall not be made at the Confectation of an Archbilhop.

Then the Archbishop shall mooue the Congregation present, to pray, faying thus to them,

BRethten, it is written in the Golpel of S. Luke, that our Sautour Chrift continued the whole night in prayer, for euer that be bib chute and fend forth his twelue apolles. It is pritten alto in the Acts of the Apolleg, that the Bilciples which bere at An-tioch did laft and pany, the there is a bands by an a start forth m paul and Barnabas, Act bs therefore, following the example of X start them forth. our Daniour Chrift and his Apolles, urit fall to prayer, of that me somit and lend forth this perion prefented bnto bs, to the worke the tote worke

And

Confectation of Bilhops.

And then shall be faid the Letanic, as flore in the order of Deacons: Save only, yt Andaster this place, E hat it may please there to tilinminate all 281, hope, se he shall fay, y the intervent of the following shall be omitted, to hat it may please there to bleffe this out brother elected, and to

fend thy grace byon him, that hee may duely execute the office whereunto hee is called, to the edifying of the Church, and to the honour, pratie, and glory of thy Mame.

Anfwere

me befeerb thee to heare bs good Lofo.

Then shall be said this prayer following Concluding the Letanie in the end, with this prayer.

Lmighty God, giver of all good things, which by thy holy ipi-rit hat appointed divers of ders of Dinitiers in thy Church, mercifully behold this thy feruant, now called to the worke and miniflery of a Bilbop , and replenich him to with the truth of the boctrine, and innocencie of life, that both by word and deed he may faithfully ferne thee in this office, to the glosy of thy fame, and Profitof the Congregation , through the merits of our Saniour Lefus Chifft , who liveth and reigneth with thee and the holy Opolt, world without end. Amen.

Then the Archbishop fitting in the chaire, shall fay to him that is to bee confectated,

m BRother, for as much as holy Scripture, and the old Canons commandets that we thould not be hafty in laying on hands, chunk and admitting of any perion to the government of the Congregation tion of Chiff, which he hath purchaled with no lelle price then the effution of his owne blood : fore I admit you to this administra: tion, whereunto you are called. I will eramine you in certaine ar-ticles, to the end the Congregation prefent may have a triall, and beare witneffe how yee be minded to behaue your felfe un the Church of God.

Are you perf waded that you bee truely called to this ministratio on, according to the will of our Lord Jeins Chrift, and the order of this Realme : Anfwere.

am fo perfinaded.

The Archbilhop.

A Re pon perfwaded that the holy Scriptures containe fuffici-emig all doctrine, required of nerellitie for eternall faluarion through the faith in Jetus Chill ? and are you determined with

i adorne him with

* yt Edifying, & web-go= verning of the Church,

Confectation of Bilhops.

with the fame boly Scriptures , to infruct the people committed to your charge, and to teach of maintaine nothing as required of necellicie to eternall faluation, but that you thall be perfinaded may be concluded and proued by the fame: Answere.

I am to perfusibed and determined by Gods grace.

The Archbifbop.

Jil pou then fatthtully erercife pour felle in the faib holy scriptures , and call bon God by prayer, for the true buderitanding of the fame, fo as ye may be able by them to teach and erhort with wholefome doctrine, and to withdand and conuince the gainelayers ?

Answere.

I will doe to, by the helpe of Bod.

out of

The Archbishop. BE you ready with all faithfull biligence to banifb and drive as way all erroneous and frange boctrine contrary to Gods word, and both privately and openly to call byon and encourage others to the fame ?

Anfwere.

I am ready, the Load bring my helper.

The Archbifhop.

All you deny all bugodiinelle and worldin lufts, and line foberly, righteoully, and godly in this world, that you present may them your telle in all things an example of good workes buto others, that the aduerlary may be alhamed, having nothing to lap-say againg you ?

Anlwere.

I will to boe, the Lond being my helper.

The Archbishop.

"Il pou maintaine and let forward (as much as thall lie in pou) quietnelle, peace, and love antong all men : and fuch as be buquiet, disobedient, and crimmous within your Biocelle, cos. rect and punit according to fuch authoritie as ree have by Gods word, and as to you thall bee committed by the ordinance of this Healme :

Anfwere.

g will doe to, by the helpe of God. #

The Archbilhop.

"Ill you them your felfe gentle, and be mercituil tos Chains I will so be, by the help of God-fate to poose and needle people, and to all frangers dettitute of helpe :

The Arch Bishop. Will you be faithfull in orderine or Laying hands upon others.

Answei

Anfwere

The Confectation of Bilhops.

Anfwere.

I will to them my telfe by Goos beipe. Then The Archbilbop, standing up, shall say,

Then shall yt Bishop Elect put or y'rost of 4t Then shall yt Bishop Elect put or y'rost of 4t Episcopal habit; & Ruecting down Iveni, Greator Spininijshall be sung of said over six and power to performe the lame, that hee accomplibing in you ereator Spininijshall be sung of said over six and power to performe the lame, that hee accomplibing in you of Arch. B. beginning in yt Bishops whether, the good worke which hee bath begun, yee may be found perfect and irreprebentible at the latter day, through Jelus Chail our lone, Holy Ghost, Eternall God &c. as before my thorm of Ordering Priests.

Loid heare our player.

And let our cry come but other.

Thet be play.

Answere.



Lmighty God, and most mercifull father. thy onely and most deare beloued Son Jelus Chaift to be our Redeemer and Author of enerlaffing life , who after that hee had made perlended into heaven, powed downe his gius abundantly boon men , making tome 300.

Ries, fome Prophets, fome Cuangelifts, fome Pallours and Boctours, to the edifying and making perfect his Congregation Chur grant wee befeech thee, to this thy leruant fuch grace, that hee may euermoze be ready to foread abroad thy Golpel, and glad ti= bings of reconcil mentre gob and to ble the authority given bito-him.nor to bettrop, but to take not to hurt, but to helpe : to that her as a wife and laithfull letuaut giving to the lamily meat in due ry portion fealon, may at the latt be received into loy, through Jel Chall our Loid, who with thee, and the holy obout, lineth and reignery one God, world without end, Amen.

Then the Archbishop and Bishops present, shall lay their hands vpon the head of the elected Billiop the Archbilliop faying, Aneching before them upon high need the Arch-Bishop saying,

ake the holp Bhoff, and remember that thou firre bp the grace of God, which is there, by impolition of Bands : for God bath not given by the chirit of feare, but of power, and love, and foberneffe.

Then

* Receive the toby Ghost for y' Ofice, & work, of a Bilhop in y Church of God now will hed unto there by y & Imposition of our hands; In y Name of y Father, & of y Son, B of y & holy Ghost. Amen.

i ever laiting

Confectation of Bilhops.

Then the Archbithop thall deliuor him the Bible, faying,

GIne heed buto reading, exhortation, and doctrine. Thinke bp. on the bethings contained in this booke. Be diligent in them, that the increate comming thereby, may be manifelt buto all men. Cake beed buto thy felfe, and bir ofele bing, and be olligent in bo-ing them: for by boing this, thou (balt laue thy felfe, and them that heare thee. Bee to the flocke of Chiff a fbepherd, not a wolfe : feed them, becoure them not: hold by the weak, heale the lick, binde to-up gether the broken, bring againe the nutcafts, feeke the lott, bee to merctfull, that per be not too remille: fo minifter difcipling, that you forget not mercy, that when the chiefe Shepherd thall with ye may receive the immarcellible crowne of glozy, through Jelus Anever-feu Chiff our Loid. Amen.

Service; Then the Archbilhop thall proceed the Communion, with whom the new conferenced Bilhop, with other thall also communicate. And for the laft Collect immediately before the Benediction , thall bee faid the prayers.

DE mercfull father, we beleech thee, to lend down bpon this thy fermant thy heavenly blefling, and fo enoue him with thy holy Spirit, that be preaching the word, may not ouely becarned to reprodue, beferch, and rebuke . with all pattence and boctrine. but also may bee, to fuch as beleeue, an wholefome erample, in word, in convertation, in love, in faith, in chanitie, and purky: that faithfully fulfilling his course, at the latter day hee may receive the Crowne of righteon mede, laid by by the Lord the righteous Judge, who liveth and reigneth, one God with the father and the boly Bhoft, world without end. Amen

See Imprinted at London by ROBERT BARKER Printer to the

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Kings most excellent Maiesty + and by the Anno 1616.

{ The pence of God &c) form for ordering of Decay

The Former of prayer for y V. of November, y 30% of January, & for the 29th of may are to be printed about and of this Backs.

S. .

THE MINISTRATION OF BADTISALE to such as are of riper years, A able to answer for ymselves.

- When any such persons, as are of river years, are to be baptized; timely r notice shall be given to ye Bishop, or, whom he shall appoint for yt purpose; a week before at ye lenit by ye parents, or some other discret persons that inthy instructed in ye principles of ye Christian Religion; & that they may of this Holy Saurament.
- I And if they shall be found fit, then y' Godfatherr, & Godmotherr (y'prople being aftembled, upon ye Sunday, or Notyday appointed) shall be verdy to present them at y Font, intedictely after ye second Liston, either at Morning , or Extning grayer, as y Curate in his Discretion shall think

And standing there, yo priest shall ask, whether any of yo persons here presented, be baptized, or no. If they shall answer [No] then shall the

Early beloved; For as much as all mon ave conceived, & born in Sin; & Kat, with D carry octoved; For as much as as men ne concerved, & born in Sin; & that, we is Born of y' flesh, is flesh; & they, that are in y' flesh, cannot please God, v but live in Sin, comitting many Actual transgreations; & that one Saviour Christ anew of Water, & of y' Holy Ghost: Dessech you, to call upon God y' father, through our Lord ferus Christ, That, of his boundeous goodnes, he will grant to these persons that, will by Nature they cannot have; that they may be baptized will water, & the Holy Ghost, & received into Christ's holy Church, & be made hively members of y' same.

Then shall y' privest say.

Let us pray.

And here all the Congregation shall kneel

L mighty, & everlasting God; who of they great mercy didit save Work & his A family my Ark from perisking by Water; & also didst safely lead yt Children of Isriel thy prople through yt Rea Sta figuring thereby thy holy Baptism: & by yt Baptism of My welltoved Son Jesni Christ myt viver Jordan, didit sanchify the Element of water to ye mystical washing away of Sin ; We beserch the for thine infimite mercies, that then will mercifully lak upon these they Servants. Walk y"the Sanchify y" with the Holy Ghost : yt they, being delivered from they Wrath may be a received into y Ard of Christ's Church; &, being stedfast in faith, joyful through Hopt, & noted in Charity, may so part of Wart of this tronblyom goord, it finally they may come to yt land of ever-lasting life, there to reign with the world with out end, man through forms Christ our Lord. Amon.

A Lmighty, & immortal Gody yt Aid of al, yt nord; yt Helper of all, yt flee to kee for fuccour; yt Life of them, yt behiever, by the Resurrection of yt deads We cal upon there for these perions; That they, coming to they holy Baptism, may receive Remission of their sins by Spiritual Regeneration. Receive them, o Lords &, as then hast promised by they wel-beloved Son, saying, Ask, & ye shall receive; Seek, & ye shall find; Knock, and it shalls opened unto you , So Give now unto m, ytask; Let w, ytseck, find; Open y' gate unto w, yt knock; That these persons may enjoy yt everlaking Benediction of thy Heavenly Washing, & may come to ye Eternal Kingdom, we show hast promised, n by Christour Cord. Amen.

of Then shall yt pople stand up; & yt prich shall say ,

Heare yt Words of yt Gospel, written by S. Joka, m yt third Chapter, beginning at the first verse.

J Here Wes a Man of yt Bharistes, maned Kicodemus, a Ruler of yt Jewes. The S. Joh: 3. Same came to Jesus by Night, & said noto him ; Rabbi, we know, yt them art as Teacher, come from God: For no man can doe these Miracles, yt Hon does?, except God Teacher, come from you; for no man can ace these Miraches, yt thou does, except you be with him. Jesus answered, Usaid unto him, Verily, verily Jesu unto there, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him; How can a man be born, when he is Old: Can he enter yt second hime into hi Mothers would, & be bern! Jesus answerd; Verily verily 3 say unto thet, Except a man be born of Water, a of yt Spirit, he cannot enter into yt kingdom of God. That, will i born of yt flish, is Fish; & yt, will i born of yt spirit, is Spirit: Marwel not, yt f said unto thee, Yo must be born again. The Wind bloweth, where it historik, & thou hear st yt sound thereof i but can that tell, whence it cometh, & whether it goeth. So is Every one, yt is born of yt Spirit. A cu

Afer

publick BAPTISM OF SUCH,

A for with to shall say this Exhortation for Rowing.

B Eloved; ye hear in this Gospol ye express sworth of our Saviour Christ, That, B Eloved; ye hear in this Gospet ye suprey worth of our Sarrour Christ, That, Except a man be born of Water, the ye Spirit, he cannot enter into ye King = dom of God. Whereby ye may percive ye great Necessity of this Sacrament, where it may be had. Likewise, inclusively before his Ascension into Hearen, (as we tread in the last chapter of S. marki Gospel) he gave comand to his Disciples, saying, Go ye into a all ye world, so preach ye Gospel to Every Creature. He that believeth is is baptized, she be saved but he, ye believeth not, shall be damand. We also sheweth unto us the areas Benefit, we reap thereby. Then will cause & Norman ye we we we wan de in the great Benefit, we verap thereby . For will cause S. peter y' Apostle, when up on his first preaching of yt Gospel, many were pricked at ytheart, & said to him, & # yt rest of y Aposter, men, & Brethern, what shak we doe! replied, & said unto y", Repent, of be baptist every out of you for yt Remission of Sing, & ye shall recoive y gift of they Holy Ghost. For y + promise is to you, & your Children, & to All y tart a far of , even as many , as y + Lova of God shall cal. And with many other words exherted he y " say 2 -say2 ing, Save yourselves from this untoward Generation . For (as yt same Apostle tosti = they save your server from my under the year under , but your server of the save your server of the save your of the server of a good Conscience to wards God,) by y Reserve a stion of Jesus Christ. Doubt ye not the ofort, but earnestly believe, that he will favor. vally veccive these present persons, truly Repenting, & coming unto this by Raith ; yt he will grand y thempion of their Sins, & beston upon yt y tholy Ghost; y the will grow he will grand y thempion of their Sins, & beston upon yt y tholy Ghost; y the will grow them y Blessing of Eternal Life, & make y partakens of his everlashing Kingdom. Wherfore we being they perswaded of y good will of our Heavenly father towards a these persons, declared by his Son Jesus Christ; Let as faithfully, & devoutly give a se Wanks to him, & say.

A Lmighty, & cverlaiting God, Heavenly tather; We give that humble thanks, for it thou hast vonestated to call us to yt knowledge of the Graces & Faith in r thet, Increase this knowledge, & confirm this faith in su evermore. Give by Holy Spic rit to these persons; that they may be form again, & be made heirs of ever lasting Sals varion, through our Lord Jesus Christ, who have here, & ye thoy Spinis now, & for ever Amen.

Then yt price shall speak to yt persons, to be baptised, on this wise.

Wt Elbeloved, Free of who are come hither, desiring to receive holy Baptim; ye have heard, how ye Congregation hast prayed, ye of Lord Jesny Christ would vouch safe to receive you, & bless you; to releas you of your sing to give you ye hingdom of Heaven, & everlashing hit. Ye have heard also, that our Lord Jesn Christ hath promised in his loss word, to grant al those things, ye we have prayed for : with promise He, for his part, with most swelly here, & perform.

Wherfore, after this promise made by Christ, ye must also faithfully, for your part, pro: mise in yt presence of these your Witnesses, & this whole Congregation, That yt will not nounce yt Devil, Ball his works, & constantly betwee God's holy word, & ald insty here his Comandement.

Then shall yt priost demand of sach of y' persons to be baptized severally these Questions forowing.

T Intertion.

Do'st thon renounce yt Devil, & all his works; yt vain promp, & Glory of yt Works, with all controus Desires of yt same; & yt Cernal Desires of yt flock, so yt then will not folt low, nor It led by them?

Answer.

I venouse them all.

a Question.

Doit then believe in God, ye tabler Almighty, maker of traven, & Earth & And in Jesus Christ his only begotten Son, our Lord ! Hy the was conceived by y & Holien Ghost, born of y't Virgin Mary; y'the inferred under pontine psilate; was conceived by Jead, W burith; yt he went down into Holl; & also did vike again yt third day; yt he ascendeds into Henrin, & sitest at y right hand of God yt Father Almighty; & from thouse that a come again at yt End of yt World, to judge yt quick, & yt deal? And dor's then believe in yt Holy Gloof? Yt Holy Casholick Church, yt Communion of and dor's then believe in yt Holy Gloof?

Saints , y + Remission of Sins ; y + Requere ction of y + flork ; & everlathing life after Death?

• Answer

All this & Atofatty believe.

T Lustion.

Will Kon be baptized in this faith ! Answer.

That is my Donne.

AS ARE OF RIPER YEARS.

1 Question.

Will thou then obediently heep God's Holy Will, & contandments; & walk in the same all ye day is of thy Life!

Answer.

I will endravour so to doe, God being my Helper. Then shall yt privet say.

O merciful God; Grant, yt yt old Adam in these persons may be so Burich that yt new man may be mised up in them. Amon.

Grant, yt at Carnal Affections may die in them, or yt al things, belonging to yt Spirit, may Live, & grow in yt Amen.

Grant, that they may have power, & Strength, to have Victory, & to Trisumph against ye Devil, ye World, & ye Fleth. Amen.

Grant, that they, being here dedicated to thee by a Office, & Ministery, may x also be indued with here why Vertues, & everlainingly rewarded through the Merry, a Loud Blog Dord God, who doest live, & govern all things, word whout end. Amen.

A Lonighty everliving God, who's most dearly beloved Son Jesus Christ, for y for siven is of a sing, did shed out of his most precious side both Water, and Block; Si gave Contandment to thi Disciples, yt they should go teach all Nations, and Block; Si gave Contandment to thi Disciples, yt they should go teach all Nations, and Baptize y' In y' Name of yt faker, y' Son, St yt Holy Ghost: Regard, Webereck thee, yt Supplications of this Congregation. Sanchifie this Water, to y' mysh cal wake ing away of Sin: Si grant; y'ye person; now to be baptized therein, may receive ye fulnes of thy Grace, & ever remain in y Number of thy faithful, & Elect Children, through for christ our Lord Amm.

Then shaky prive take each person to be beptized by y tright hand K, placing tim conveniently by yt font, according to his Discretion, shak ask yt Got fathers, & God mothers yt Name; & then shak Dip him in yt Waz ter or your Water upon him; saying,

N. J. Baptize thee, In yt Name of y' father, & of y' Son, & of y' Holy Ghost Amen. We receive this presen into y' Congregation of Christi flock; & dof signe him with y' Signt of y' Crose, in token, y' hereafter he shall not be ashaned to confers y' Faith of Christ concision, & manfully to fight under his Banner, against Sin, y World, Nyt Devil, & to continue Christ's faithful Soldier unto his Livet End. Amen.

Then yt priest shak say.

Sting now, dearly belowed Bretsven, yt these persons are Regenerate, & grafted into yt Dody of Okvist's Churchs Let us give thanks winto Almighty God for these Benefits, If with one accord make our prayers unto him, that they may load y trest of their life according to this stginning.

Then shall be said y + Lord's prayer; all neeling

Our Father, w chart in Heaven; Hallowed be they Name. Sec.

We yoold they humble thanks, o'Henvenly Tather, yt then hast vouch safed, to call us to yt knowledge of the grace, & Faith in thet. Increase this Knowledge, & confirmit this Faith in us overmore. Give they Holy Spirit to these persons; yt, being now born again, It made hairs of everlasting Salvation through our Lord Jesus Christ, they may continue they Servants, By attain they foromists, through yt same Low Jesus Christ they Son, Who hirth, St reigneth with there in yt unity of yt same Holy Spirit everlastingly. Amen.

A Then all Aanding up, y' prist shak up this Exhortation following; spear king to y' Go Jaken, & God mother first.

To orasmuch, as these previous have promised in your prosence, to renounce y Devil Ball his Works, to believe in God, & to serve hims ye must remember, yt it is yo port, & duty, to put you in mind, what a solemen yow, promise, & profession they have now made before this Congregation; & especially before you their chosen Witnesser. And years also to call upon them, to use all diligence to be rightly infructed in God's Holy word; y'so they may grow in Greec, & in y' Knowledge of o'Lord Jesus Christ, whire godly, rightcourty, & soberly in this present World .

And then speaking to yt new baymised persons, he shall proceed, & say ,

And at for you, who have now by Baptism put on Christ; It is you part, te duity also, bes ing made yo Children of God, to of you Light by Paith in Jerus Christ, to walk answereby to you Christman calling, st at seconoth yo Children of Light: Remembring alwaitr, yo Baptism re-presenteth unto us our profession; while to follow yo Example of our Sariour Christ, st to be madelike unto Him; That, at Ht died, si vort again for 14, 50 thould WE; who are baptized, Dit from Sin, & vist again novo Rightous now, continually mostifying alour Evil, & corrupt Afections, sidaily proceeding in all Vertue, & Godines of Living

+ Here y Print shall make forthead.

a His Andicat

PUBLICK BAPTISM OF SUCH, . as art of Riper year.

If is Experient, that Every person thus Baptized should be confirmed by your Bishop, so soon after his Baptism as conveniently may be ; that so he may admitted to your toy communion.

¶ Jf any persons, not baptized in their Infancy, shall be brought to be baz prized, before they some to years of Discretion, to answer for them school; It may suffice, to use y "Office for public Baptism of Infants; or, in Case of Entreme Danger, y "Office for Private Baptism, only changing y " Word [Infant] for [Ehild, or Person] as occasion tes quivert.