

FORMS OF PRAYER.

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FORMS OF PRAYER TO BE USED AT SEA

The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer. These two following Prayers are to be also used in his Majesties Navy every day.

ETERNAL LORD GOD, who alone spreadest the heavens, and rulest the raising of the sea; who hast compassed the waters with bounds until day and night; come in an end; Be pleased to receive in my, Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the danger of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign, Lord KING GEORGE and his Kingdoms, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God, and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies to praise and glorify thy holy Name through Jesus Christ our Lord. Amen.

Or this

MOST glorious and gracious Lord God, we confess when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the full voice of thy Word, and to obey thy commandments: But now we see how terrible they are in all the works of wonder; the great God to be feared above all: And therefore we adore thy divine Majesty; acknowledging thy power, and imploring thy goodness. Help, Lord, & save us for thy mercies sake in Jesus Christ thy Son our Lord. Amen.

Or this

MOST glorious and gracious Lord God, we do not dwell oft in heaven, but behold all things below: Look down, pit to seek thee, and hear us, calling out of depths of misery, and out of the jaws of this death, which is ready now to swallow us up. Save, Lord, or else no perish. The living the living shall praise thee. I send thy word of command to reduce the raging winds, and the wavy sea, that we being delivered from this distress, may live to serve thee, and to glorify the Name all the days of our life. Hear, Lord, and save us for the infinite merits of our blessed Saviour thy Son our Lord Jesus Christ. Amen.

The Prayer to be said before a fight at Sea against our Enemy.

REVENT US O LORD, in all our doings with the most gracious favour, and further us with thy continual help; that in all our works begun, continued and ended in thee, we may glorify the holy Name and finally by thy mercy obtain everlasting life through Jesus Christ our Lord. Amen.

Prayer to be used in storms at sea.

MOST merciful and glorious Lord God, at whose command thy winds blow, and lift up the waves of the sea; & who fillest the rage thereof; We thy creatures, but miserable sinners; do in this our greatest distress cry unto thee for help; save, Lord, or else never-

O the Lord of hosts that rulest and commandest all things; Thou sittest in the throne judging right; and therefore we make our address to thy divine Majesty in this our necessity; that thou wouldst take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, & come and help us; for thou givest not always the battle to the strong, but canst save by many or by few. Let not our fins now cry against us for vengeance; but hear us thy poor servants beseeching mercy, and imploring thy help; & that thou wouldst be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer;

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Name, Through Jesus Christ our Lord. Amen. Then shall the Priest, if there be any in the Ship pronounce this Absolution.

ALMIGHTY GOD, our heavenly Father, who of his great mercy hath professed for giveness of sins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

THANKSGIVING after a STORM.

Jubilate Deo Psalm 65.

BE joyful in God all ye lands; sing praises to the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works; through the greatness of thy power shall thine enemies be confounded and thee.

For all the world shall worship thee; sing of thee, and praise thy Name.

Come hither and behold the works of god how wonderful he is in his doing towards the children of men.

He turned the sea into dry land: so that they went through the water on foot; there did we rejoice therefore.

He ruled with his power for ever his eyes behold the people; and such as will not believe shall not be able to exalt themselves.

I praise our God, ye people: and make a voice of his praise to be heard.

Whilke held our life: and suffered not our feet to slip.

For then, O God, hast proved us; thou also hast tried us like as silver is tried.

Thou broughtest us into the snare: and laidst trouble upon our loins.

Then suffered men to ride over our heads; no man through fire and water, and thou broughtest us into a neather place.

I will go into thy house with burnt offerings; and will raise thee my vows which I promised with my lips; and speak with my mouth when I was in trouble.

I will offer unto thee fat burnt sacrifices, with incense; will offer bullocks and goats.

I come hither and hearken, all ye that fear god; and I will tell you what he hath done for me soul.

I called unto him with my mouth: and gave him praises with my tongue.

If I offend unto wickedness with my heart; the Lord will not hear me.

But god hath heard me: and considered the voice of my prayer.

Praised be god; who hath not cast out my prayer; nor turned his mercy from me.

Glory be to the Father, and to the Son; and to the Holy Ghost.

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

Confitemini domino.

GIVE thanks unto the Lord, for he is gracious; and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed, & delivered from the hand of the enemy;

And gathered them out of the lands, from east and from the west; from the north and from the south.

They went astray in the wilderness out of the way; and found no city to dwell in; hungry & thirsty their soul fainted in them.

So

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So they cried unto the Lord in their trouble; and he delivered them from their distress. He led them forth by the right way: that they might go to the side where their dwell. That men would therefore praise the Lord for his goodness; and declare the wonders that he doth for the children of men! For he satisfieth the empty soul; and filleth the hungry soul with goodnes.

Such as sit in darkness, and in the shadow of death: being full bound in misery and iron; Because they rebuked against the works of the Lord; and lightly regarded the counsels of the most High;

He also brought down their heart through heaviness: they fell down, and there was none to help them up.

So when they cried unto the Lord in their trouble: he delivered them out of their distress. For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

That men would therefore praise the Lord for his goodness; and declare the wonders that he doth for the children of men!

For he hath broken the gates of brass: and smitten the bars of iron in sunder.

Foolish men are plagued for their offence: and because of their wickednes.

Their soul at horred all manner of meat: & they never even had at death's door.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

He sent his word and healed them: and they were saved from their destruction.

That men would therefore praise the Lord for his goodness; and declare the wonders that he doth for the children of men!

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladnes.

They that do domine in the sea in ships: and occupie their busyness in great waters.

These men see the works of the Lord: and his wonders in the deep.

For with this word the stormy wind ariseth: & lifteth up the waves thereof.

They are carried up to the heaven, & down again to the deep: their soul melteth away; because of the trouble.

They reel to and fro, and stagger like a drunken man: and are athirst with thirst.

So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

For he maketh the storm to cease: so that the waves thereof are still.

Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

That men would therefore praise the Lord for his goodness; and declare the wonders that he doth for the children of men!

That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

Who turneth the floods into a mildernes: and drieth up the watry springs.

A fruitful land maketh he barren: for the wickednes of them that dwell therein.

Again he maketh the wildernes a standing water: and water-springs of a dry ground.

And there he setteth the hungry: that they may build them a city to dwell in;

That they may sow their land, and plant vineyards: to yield them fruits of increase.

He blisseth them, so that they multiply exceedingly: and suffereth not their cattle to decrease.

And again, when they are ministered and brought low: through oppression, through any plague or trouble;

Though he suffer them to be evil entreated through tyrants: and let them wander out of the way in the mildernes;

He helpeth he the poor out of misery: and maketh him households like a flock of sheep.

The righteous will consider this, and saye:

and the mouth of all wickednes shall be stopped. Who is nigh, will ponder those things: & they shall understand thy loving kindness of the Lord, glory to the Father, and to the Son: and to the Holy ghost;

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

Collects of Thanksgiving.

MOST blessed and glorious Lord God who art of infinite goodness and mercy,

We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death: humbly present our selves again before thy Divine Majestie, to offer a sacrifice of praise and thanksgiving, for that thou heardest us: when we call in our trouble, and didst not cast out our prayers which we made before thee in our greatest griefs; even when we gave all for tost our ship, our goods, our lives, then didst mercifully look upon us, and wonderfully command a deliverance: for which we now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. Amen.

Or this

MOST mighty and gracious good God thy mercy is over all thy works, but in special manner hath been extended towards us, whom thou hast so powerfully & wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art: how able and ready to help them that trust in thee. Thou hast shewed us how both Winds and Seal obey thy command, that we may learn even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name for this thy mercy infusing us when we were ready to perish. And we beseech thee, make us truly sensible of thy mercy, as we were then of thy dangers and give us hearts always ready to express our thankfulness, not only by words, but also by our lives in being more obedient to thy holy commandments. Continue we beseech thee this thy goodness to us, that we whom thou hast saved may serve thee in holines and righteousness, all the days of our life, through Jesus Christ our Lord. Amen.

An Hymn of Praise and Thanksgiving after a dangerous Tempest.

COME, let us give thanks unto the Lord for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praised: let the redeemed of the Lord say so: who have been delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion: slow to anger, and of great mercy.

He hath not dealt with us according to our sins: neither rewarded us according to our iniquities. But as the heaven is high above the earth, so great

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great hath been his mercy toward us. We found trouble and heaviness: we were even at death's door.

The waters of the sea had well nigh covered us: the proud waters had well nigh gone over our soul;

The sea roared: and the stormy wind lifted up the waves thereof;

We were carried up at times to heaven & then down again into the deep: our soul melted within us, because of trouble;

Then cried we unto thee, O Lord: and thou didst deliver us out of our distress.

Blessed be thy Name, who dost not despise the prayer of thy servants: but dost hear our cry, and hast saved us.

Thou didst send forth thy commandment: and the mighty storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and fulfil all for the children of men!

Praise be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of our salvation: God is the Lord by whom we have escaped death.

Thou, O Lord, hast made us glad through the operation of thy hands: and we will triumph in the praise.

Blessed be the Lord God: even the Lord God, who only doth wondrous things;

And blessed be the Name of his Majesty for ever, and let every one of us say, Amen. Amen. Glory be to the Father, and to the Son: & to the Holy Ghost.

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

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all now and for evermore. Amen.

At the Burial of their Dead at Sea.

ALMIGHTY GOD, the Sovereign Commander of all the world, in whose hand is power and might which none is able to withstand: we bless and magnifie thy great and glorious Name for this happy victory: for the whole glore whereof we do ascribe to thee, who art the only givere of all Victory;

And we beseeche thee to give us grace to improve this great mercy to thy glory: the advantage of this gospel, the honour of our Sovereign, and as much as in us lieth to the good of all mankind.

And we beseeche thee to give us such a sense of this thy greatness, as may engage us to a true thankfulness, such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord: To whom with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour world without end. Amen.

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

At the Burial of their Dead at Sea.

The Office in the Common Prayer Book may be used; only instead of these words [We therefore commit his Body to the Ground, Earth to Earth &c.] say,

We therefore commit his body to the Ground, to be turned into corruption, looking for the resurrection of the Body, (when the sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ, who at his coming shall change our vile Body, that it may be like his glorious Body, according to the mighty working whereby he is able to subdue all things to himself.

GEORGE R.

OUR Will and pleasure is, that these three books of Prayer and Service, made for the Fifth of November, the Thirtieth of January, and the Twentieth of May, be forthwith Printed and Published, and for the future annexed to the Book of Common Prayer, and Liturgy of the Church, of England, to be used yearly on the said days, in all Cathedral and Collegiate Churches and Chappells, in all Chappells of Colleges and Halls within both our Universities, and of our Colleges, Eaton and Winchester, and in all Parish Churches and Chappells within that part of our Kingdom of Great Britain called England, & Dominion of Wales, & Town of Berwick upon Tweed.

Given at our Court at James's the Ninth Day of Nov. 1714. In the Forty-first Year of our Reign.

By His Majesties Command.

Townshend, GUN-

KING CHARLES MARTYR.

be ever blessed among us; that we may follow the example of his courage and constancy, his meekness and patience, and great charity. For though he was punished in the sight of men, yet was his hope full of immortality. Wisdom, 3. 4.

How is he numbered with the children of God; and his lot is among the saints! *Wisd. 5. 5.* But, O Lord, to whom vengeance belongs, thou God, to whom vengeance belongs, be favourable and gracious unto Zion. *Psal. 94. 1. & 51. 18.*

Be merciful, O Lord, unto thy people, whom thou hast redeemed; and lay not innocent blood to our charge. *Psal. 22. 8.*

I shall not stop our souls with sinners; nor our lives with the blood-thirsty. *Psal. 25. 9.* Deliver us from blood-guiltiness, O God, thou that art the God of our salvation; and our tongues shall sing of thy righteousness. *Psal. 51. 14.*

For thou art the God, that hast no pleasure in wickedness; neither shall any evil abide with thee. *Psal. 5. 4.*

Thou art always the blood-thirsty, and deceitful man. *ver. 5.*

How suddenly do they consume: perish, and come to a fearful end! *Psal. 73. 18.*

Yea, even like as a dream, when one awaketh, so doth thou make their image to vanish out of the eye. *ver. 19.*

Great and marvellous are the works, O Lord God Almighty; just and true are thy ways, O King of saints! *Apost. 15. 3.*

Righteous art thou, O Lord; and just are thy judgments! *Psal. 119. 137.* Glory be to the Father, &c.

As it was in the beginning, etc.

Proper Psalms, IX. X. XI.

Proper Lessons. The first: 2. Sam. 1. The second: St. Matth. 27.

In instead of the first Collect at Morning Prayer, shall these two which next follow, be used.

MOST mighty God, terrible in thy judgments, and wonderful in thy doings towards the children of man: who in this heavy dispensation didst suffer the life of thy benevolent Sovereign King CHARLES the First, to be (as) this day taken away by the hands of cruel and bloody men. We the faithful creatures here assembled before thee, do in the behalf of all the people of this land, humblye confess, that these were the suffering ones of this Nation, which brought him down this heavy judgment upon us. But, O gracious god, when thou makest atonement for blood, lay not the guilt of this innocent blood (the shedding whereof nothing but the blood of thy Son can expiate) lay it not to the charge of the people of this land, nor let it ever be required of us, or our posterity. Be merciful, O Lord, be merciful unto the people, whom thou hast redeemed; and be not angry with us for ever. But pardon us for thy mercies sake, through the merits of thy Son Jesus Christ our Lord. Amen.

In the Communion-Service after Prayer for the King (Almighty God whose Kingdom is everlasting, &c.) instead of the collect for the Day, shall these two be used.

Most mighty God, etc. As in the Morning-Blessed Lord in whose Name Prayers, light, etc.

THE EPISTLE. I. S. PET. 2. 13.

COMMIT your selves to every ordinance of man for the Lord's sake; whether it be to the King as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men. As free and not ruling your liberty for a cloke of malice, but as the servants of God, honour all men. Love the brotherhood. Fear God however the King. Servants be subject to your master's will with all care, not only to the good & gentle, but also to the froward. For this is thanksgiving; if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it when ye be betrayed for your faults, ye shall take it again,

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KING CHARLES MARTYR.

So for this thy late marvellous Loving-kindness to our Church and Nation, in the Preseruation of our Religion and Liberties, And we humbly pray, that the devout Service of this thy repeated Mercy, may renew and increase in us a Spirit of love and Thankfulness to thee its only Author: A spirit of peaceable Submission and Obedience to our gracious Sovereign, EDWARD GEORGE; and a spirit of fervent Zeal for our holy Religion, which now as gain thou hast so wonderfully Refused and Established a blessing to us and our Posterity. And this we beg for Jesus Christ his sake. Amen.

A FORM OF PRAYER
WITH FASTING,

To be used Yearly upon the Thirtieth of January, being the Day of the Martyrdom of the Blessed King CHARLES the First, To Implore the Mercy of GOD That neither the Guilt of that Sacred & Innocent Blood, nor those other Sins by which God was provoked to deliver up bothus and our King into the hands of cruel and unreasonable Men, may at any time hereafter be visited upon us, or our Posterity.

If this day shall happen to be Sunday, this Form of Prayer shall be used, and the Fast kept the next Day following. And upon the Lord's Day next before the Day to be kept, at Morning Prayer, immediately after the Nicene Creed, Notice shall be given for the due Observation of the said Day.

The Service on the Day shall be the same with the usual Office for Holy-Days in all things: Except where it is in this Office otherwise appointed.

THE ORDER FOR MORNING PRAYER.
¶ He that Munday shall begin with one or more of these Sentences.

T O the Lord our God belong mercies and forgoesses, through we have rebelled against him; neither have we obeyed voice of the Lord our God, to walk in his laws, which he set before us. *Dan. 9. 9. 10.*

Correct us, O Lord, but with judgment; not with anger: lest thou bring us to nothing. *Jer. 10. 24.*

Enter not into judgment with thy servants, O Lord, for in thy sight shall no man living be justified. *Psal. 143. 2.*

Instead of Venerabile exultamus, the Hymn following shall be said or sung: one Verse by the Priest, another by the Clerk and People.

IGHTEous art thou, O Lord; and just are thy judgments. *Psal. 143. 2.*

Thou art just, O Lord, in all that is brought upon us: for thou hast done right, but we have done wickedly. *Neh. 9. 33.*

Nevertheless my feet were almost gone: my treadings had well nigh slipped. *Psa. 23. 2.*

For why? I was grieved at the wicked: I did also see the ungodly in such prosperity. *Verse. 3.*

The people stood up, and the rulers took counsel together: against the Lord, and against his anointed. *Psal. 2. 2.*

They cast their heads together with one consent: and were confederate against him. *Psal. 83. 5.*

He heard the blasphemy of the multitude, & fear was on every side: while they confederate together against him, to take away his life. *Psal. 31. 15.*

They spoke against him with false tongues, & compassed him about with words of hatred: and sought against him without a cause. *Psa. 102. 2.*

Yea, his own familiar friends whom he trusted: their throat of his bread, laid great wait for him. *Psal. 41. 9.*

They renounced him, evil for good: to the great discomfort of his soul. *Psal. 35. 12.*

They took their counsel together, saying, God hath forsaken him, persecute him, and take him: for there is none to deliver him. *Psa. 21. 9.*

The breath of our nostrils, the anointed of the Lord, was taken in these pits of them we said. Under his shadow we shall be safe. *I. Am. 4. 20.*

The adversary and the enemy entered into the gates of Jerusalem: saying, When shall he die, and his Name perish? *ver. 12. Psa. 41. 5.*

Let the sentence of guiltiness proceed against him: and now that he lieth, let him rise up no more. *ver. 6.*

False witnesses also did rise up against him: they laid to his charge things that he knew not. *Psal. 35. 11.*

For the sins of the people, and the iniquities of the priests: they shed the blood of the just in the midst of Jerusalem. *I. Am. 4. 23.*

O my soul, come not thou into their secret: unto their assembly: mine honour be not thou named: for in their anger they slew a man. *Gen. 4. 9. 5.*

Even the man of thy right hand: the Son of man, whom thou hadst made so strong for thine own self. *Psal. 80. 17.*

In the sight of the unwise he seemed to die: and his departure was taken for misery. *Wisdom, 3. 2.*

They fools counted his life madness; and his

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157 but when ye do well, and suffer for it, we take it patiently; this is acceptable with God. For even heretics were we called; because Christ also suffered for us, leaving us an example, that we should follow his steps: who did no sin, neither was guile found in his mouth.

THE GOSPEL MATTH. 21.23.

HERE was a certain husbandman which planted a vineyard & hedged it round about, and digged a nine-p[er]f[er]t & built a tower, and let it out to husbandmen, and went into another country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat them, and killed another, and stoned another. Again, he sent other servants unto them, the first, and they did unto them likewise. But last of all he sent unto them his Son, saying, They will reverence my son. But the husbandmen saw the Son, they cast him out, and left him. This is the hour, come let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, & stoned him. When the Lord therefore of the vineyard cometh, what will he do unto these husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen which shall render him the fruits in their seasons.

After the Nicene Creed, shall be read instead of the Sermon for that day, the First and Second parts of the Homily against Idolatry and Wilful Rebellion, set forth by Authority; Or the Minister who officiates, shall preach a Sermon of his own, concurring upon some Argument.

In the Offertory shall this Sentence be read. Whatsoever we would that men should do unto you, even so do unto them; for this is the law and the prophets. *S. Matth. 7.12.*

After the Prayer, — For the whole state of Christ's Church, &c. These two Collects following shall be used.

LORD our heavenly Father, who didst not suffer us, as our sins have deserved, but in the midst of judgment remittest mercy; We acknowledge thy infinite especial favour, that through for many and great provocations thou didst suffer thine innocent King CHARLES the First to be, as upon this day, given over to the violent outrages of wicked men, to be despised, used, and at length murdered by them: Then we cannot reflect upon so foul an act, but with horror and astonishment; yet do we most gratefully commend the glories of thy grace, which shined forth in thine Anointed, whom thou didst plead, even at the hour of death, to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And although thou didst suffer them to proceed to such an height of violence, as to kill him, and to take possession of his Throne; yet didst thou in great mercy preserve his Son, whose right was, and art length by a wonderful providence bring him back, and set him thereon, to restore the true Religion, and to settle peace among us: For which we glorify thee, Name through Jesus Christ our blessed Saviour. Amen.

Immediately after the Collect Lighten our darkness, &c. shall these three next following be said, as before at Morning Prayer. *I. Lord, we beseech thee, &c.* *O our merciful God and merciful Father, &c.* Turn them us, O good Lord, and so &c. *Immediately before the Prayer of St Chrysostom, shall this Collect which next followeth be used.*

ALMIGHTY

ND grant, O Lord, we beseech thee, if the course of this world may be so peacefully ordered by thy governance, that the Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

The ORDER for EVENING PRAYER.

The Hymn appointed to be used at Morning Prayer, instead of Venite, exultemus, shall here also be used before the Proper Righteous art thou, O Lord &c. *(Psalms.*

Proper Psalms. 74. 94. 95.

The First, Jer. 12. or Dan. 3. to ver. 22.
The Second, Heb. 11. 32; and 12. to ver. 7.

Instead of the first Collect of Evening Prayer, shall that fit into which next followeth be used.

BLESSED LORD GOD who by thy command not only guides, and orders all things, most suitable to thine own justice; but also performest thy pleasure in such a manner that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy sinful people do here fall down before thee, imploring thy mercy, for the pardon of them all; and that thou wouldest deliver this Nation from blood-guiltiness, (that of this day especially) and turn from us, and our posterity all these judgments which we by our sins have deserved: Grant this for the all sufficient merits of thy Son our Saviour Jesus Christ. Amen.

LESSED GOD, just and powerful, who dost permit thy dear servant, our late dread Sovereign King CHARLES the First to be, as upon this day, given over to the violent outrages of wicked men, to be despised, used, and at length murdered by them: Then we cannot reflect upon so foul an act, but with horror and astonishment; yet do we most gratefully commend the glories of thy grace, which shined forth in thine Anointed, whom thou didst plead, even at the hour of death, to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And although thou didst suffer them to proceed to such an height of violence, as to kill him, and to take possession of his Throne; yet didst thou in great mercy preserve his Son, whose right was, and art length by a wonderful providence bring him back, and set him thereon, to restore the true Religion, and to settle peace among us: For which we glorify thee, Name through Jesus Christ our blessed Saviour. Amen.

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157 THE KINGS RESTAURATION.

LMIGHTY and everlasting God, whose righteousness is like the strong mountains, and thy judgments like the great deep; and who by thy barb'rous murderer, as upon this day committed upon the Sacred Person of thine Anointed hast taughus, that either the greatest of Kings, nor the best of men, are more secure from violence than from natural death: Teach us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant that neither the splendor of any thing that is great, nor the conceit of any thing that is good in us may cause us to withdraw our eyes from looking up on ourselves as sinful dust and ashes: but that according to the example of thine that blessed Martyr, we may press forward toward the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance unto the end: And all this for thy Son our Lord Jesus Christ his sake: In whom with thee and the Holy Ghost be all honour and glory, world without end. Amen.

THE Act of Parliament made in the Twelfth, and confirmed in the Thirteenth Year of King Charles the Second, for the observation of the Twenty ninth Day of May, yearly, as a Day of Publick Thanksgiving, is to be read publickly in all Churches at Morning Prayer immediately after the Nicene Creed, on that, or the next Day next before every such Twenty ninth of May, and notice to be given for the due observation of the said Day.

The Service shall be the same with the usual Office for Holy days, except where it is in this Office otherwise appoynted.

Thus Day shall happen to be Ascension day, or Whitsunday; the Collects of this Office are to be read in the Offices of these Festivals in their proper places: And on Munday or Tuesday in Whitsun Week or Trinity Sunday, the proper Psalms here appoynted for this Day, instead of those of ordinary course, shall be also used, and the Collects added as before; and in all these cases the rest of this Office shall be omitted. But if it shall happen to be any other Sunday, this whole Office shall be used, as it followeth entirely. And in that Festival service shall happen to fall upon this solemn Day of Thanksgiving, the following Hymn appoynted instead of Venite, exultemus, shall be confoundly used. *Morning Prayer shall begin with these sentences.*

O THE LORD OUR GOD! long mercies and forgive[n]ess, though we have rebelled against him: neither have we obeyed the voice of the Lord our God to walk in his ways, in which he set before us. *Daniel. 9. 9, 10.*

It is of the Lord's mercies that we were not consumed, because his compassions fail not. *Lam. 3. 22.*

Instead of Venite exultemus, shall be said or sung this Hymn following: one verse by the Priest, and another by the Clerk and People.

Never shall be always of the living kind ness of the Lord; with my mouth will I ever be shewing forth his truth from one generation to another. *Psalms. 89. 1.*

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. *Psalms. 111. 4.*

Who can express the noble acts of the Lord, or shew forth all his praise? *Psalms. 105. 2.*

The works of the Lord are great, sought out of all that have pleasure therein. *Psalms. 105. 2.*

The Lord setteth up the meek, and bringeth low the ungodly: unto the ground. *Psalms. 147. 6.*

The Lord executeth righteousness and judgment; for all them that are oppressed with wrong. *Psalms. 103. 6.*

For he will not always be chiding; neither keepeth he his anger for ever: *verse 9.*

He hath not dealt with us after our sins: nor rewarded us according to our iniquities; *verse 10.*

For look how high the heaven is in comparison of the earth: so great is his mercy toward them that fear him. *verse 11.*

Yea, like as a father piteth his own children; even so is the Lord merciful unto them that fear him. *verse 12.*

Thou, O God, hast proved us: thou also hast tried us, even as silver is tried. *Psalms. 66. 9.*

Thou sufferest men to ride over our heads: through fire and water: but thou hast brought us out into a wealthy place. *verse 10.*

Oh, how great troubles and adversities have threatened us! and yet dost thou turn, and refresh



THE KINGS RESTAURATION.

refresh us: you, and brought us from the deep of the earth again. Psalm. 71. 18.
Then didst remember us in our low estate & redemus from our enemies: for thy mercy endurath for ever. Psalm. 135. 23. 24.

Lord thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. Psalm. 85. 1.

God hath shewed us his goodness plentifully: and god hath let us see our desire upon our enemies. Psalm. 59. 10.

They are brought down and fallen: but we are risen and stand upright. Psalm. 20. 8.

There are they fallen, all that work wickedness: they are cast down, and shall not be exalted. Psalm. 36. 12.

The Lord hath been mindful of us: and he shall bless us: even he shall bless the house of Israel: he shall bless the house of Aaron. Psalm. 145. 12.

He shall bless them that fear the Lord: both small and great. verse. 23.

That men would therefore praise the Lord, for his goodness: and declare the wonders that he doth for the children of men! Psalm. 107. 21.

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness. verse. 22.

And not hide them from the children of the generations to come: but then the honour of the Lord, his mighty and wonderful works that he has done. Psalm. 78. 4.

That our posterity may also know them, and the children that are yet unborn: and not be as their forefathers, a fable & a stubborn generation. verse. 5. 9.

Give thanks, O Israel, unto God the Lord in the congregation: from the ground of the heart. Psalm. 68. 26.

Praise God the Lord daily: even the God who helpeth us, and pouseth his benefit upon us. verse. 29.

O brother wickedness of the wicked come to an end: but establish the righteous. Psalm. 7. 9.

Of all those that seek thee, be joyful and glad in thee: and let all such as love thy salvation, say always, the Lord be praised. Psalm. 40. 19.

Glory before the Father. &c.
As it was in the beginning. &c.

¶ Proper Psalms. 124. 125. 129. 138.
The First. 2 Sam. 19. ver. 9. or Num. 6. te Deum.
¶ Proper Lessons. The Second. the Epistle of St. Jude. Jubilate Deo.

The Suffrages next after O Lord shall stand thus. Priest. O Lord, then thy mercy upon us. Answer. And grant us thy salvation.

Priest. Save the King.

Answer. Who putteth his trust in thee.

Priest. Send him help from thy holy place.

Answer. And moreover mightily defend him.

Priest. Let his enemies have no advantage against him.

Answer. Let not the wicked approach to hurt him.

Priest. Endue thy Ministers with righteousnes.

Answer. And make that chosen people joyful.

Priest. Give peace in our time O Lord.

Answer. Because there is none other that judgeth for us but only O God.

Priest. Be unto us a strong tower.

Answer. From the face of our enemies.

Priest. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

¶ Instead of the first Collect at Morning Prayer, shall those in o which follow be used.

ALMIGHTY GOD who art a strong tower of defence unto thy servants against the face of their enemies: We yield thee praise and thanks, for the wonderful deliverance of these Kingdoms from the **GREAT REBELLION**, and all the miseries and oppressions consequent therupon, under which they had so long groaned. We acknowledge, if thy goodness, that we were not utterly delivered over as a prey unto them: Be seeking the full to continue such the mercies towards us, that all the world may know, that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

LORD GOD of our Salvation who hast been exceedingly gracious unto this land, and by thy miraculous providence delivered us out of our miserable confusions, by restoring to us, and to his own just & undoubted Rights, our then most gracious Sovereign, Lord the Servant King CHARLES the Second (notwithstanding all the power & malice of his enemies) and by placing him in the Throne of these Kingdoms: thereby restoring all unto us, the publick and free profession of the true Religion and Worship, together with our former peace and prosperity to the great comfort and joy of our hearts. We are here now before thee, with all due thankfulness, to acknowledge these unspeakable goodnesses given unto us, and to offer up our sacrifice of praise for the same, unto thy great and glorious Name, humbly beseeching thee to accept this our unfeigned, though unworthy Oration of ourselves: worring all holy obedience in thought, word, and work, unto thy Divine Majesty, and promising in these and for these all loyal and dutiful Allegiance thine most graced Servant now before us, and to his Heirs after him: Whom we beseech that he be blessed with all increase of Grace, Honour and Happiness in this World, and to crown him with Immortality and Glory in the world to come, for Jesus Christ his sake, our only Lord and Saviour. Amen.

In the end of the Litany (which shall always this Day be used) after the Collect. We humbly beseech thee O Father, &c. shall this be said which next followeth.

ALMIGHTY GOD who hast in all ages shewed forth thy Power & Mercy in the miraculous and gracious deliveries of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the malitious Conspiracies and wicked Practices of all their enemies: We yield unto thee from the very bottom of our hearts unfeigned thanks and praise, as for thy many great and publick mercies, especially for that signal and wonderful deliverance, by thy wise and good providence, as upon this Day, complicated & vanquished to our then misgracious Sovereign CHARLES the Second, and all the Royal Family: And in them and with them to this whole Church and State, and all Orders and Degrees of men in both, from the unnatural Rebellion, Upstartion and tyranny of unto day & ever men, and from the said confusions and ruin therupon ensuing. From all these, O gracious and merciful Lord god, not our merit, but thy mercy, not our foresight, but thy providence: not our own arm, but thy right hand, and thine arm, and the light of thy countenance: even because thou hadst a favour unto us: And therefore notwithstanding O Lord not unto us, but unto the Name be ascribed all Honour, Glory and Praise, with most humble and hearty thanks, in all Churches of thy Saints.

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Even so, blessed be the Lord our God, who alone doth nonsinus things: And blessed be the Name of his Majesty for ever, through Jesus Christ our Lord and Saviour. Amen.

In the Communion Service immediately before the reading the Epistle, shall this Collect be used instead of the Collect for the King and the Collect of the Day.

ALMIGHTY GOD, who art a strong tower of defence unto thy servants against the face of their enemies: We yield thee praise and thanks, for the wonderful deliverance of these Kingdoms from the **GREAT REBELLION**, and all the Miseries and Oppressions consequent therupon, under which they had so long groaned. We acknowledge, if we are not utterly delivered over as a prey unto them: Be seeking the full to continue such the mercies towards us, that all the world may know, that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

LORD GOD of true Salvation who hast

been exceedingly gracious unto this land, and by thy miraculous providence delivered us out of our miserable confusions, by restoring to us, and to his own just & undoubted Rights, our then most gracious Sovereign, Lord the Servant King CHARLES the Second (notwithstanding all the power & malice of his enemies) and by placing him in the Throne of these Kingdoms: thereby restoring all unto us, the publick and free profession of the true Religion and Worship, together with our former peace and prosperity to the great comfort and joy of our hearts. We are here now before thee, with all due thankfulness, to acknowledge these unspeakable goodnesses given unto us, and to offer up our sacrifice of praise for the same, unto thy great and glorious Name, humbly beseeching thee to accept this our unfeigned, though unworthy Oration of ourselves: worring all holy obedience in thought, word, and work, unto the Divine Majesty, and promising in these and for these all loyal and dutiful Allegiance thine most graced Servant now before us, and to his Heirs after him: Whom we beseech that he be blessed with all increase of Grace, Honour and Happiness in this World, and to crown him with Immortality and Glory in the World to come, for Jesus Christ his sake, our only Lord and Saviour. Amen.

THE EPISTLE. I.S.PET.2.II.

EARLY beloved, I beseeche you all strangers and pilgrims, abstain from fleshly lusts, which war against the soul, besetting your conversation honest among the Gentiles: that whereas they speak against you as evildoers, they may by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and naturally liberty for a cloke of malice & selfe lusts, let us the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

THE GOSPEL. S.MATTH. 22.16.

AND they sent unto him these dispi-
cates, with the Herodians, saying, Mas-
ter, we know that thou art true, and
hast come to teach truth: and we know
that thou art not partiall to the Sadducees
nor to the Pharisæans: for ye say
that the dead rise not: but we say
that they do. Wherefore comest thou
not to our feasts? We know that
thou art a friend to the people: for
we see that thou helpest them.

teach all the way of God in truth, neither carest thou for man: for thou regardest not the person of men. Tell us therefore, what thinkst thou? Is it lawful to give tribute unto Cesar, or not? But they perceived their wickednes, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things that are Cesar's: and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

In the Offertory shall this Sentence be read. Note every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he shall not: but the will of my Father which is in heaven. S. Matth. 7. 21.

¶ After the Prayer for the whole State of the Church, &c. this Collect following shall be used.

ALMIGHTY GOD and heavenly Father, who, ofthine infinite and unspeakable goodness toward us, didst in a most extraordinary and most deuout manner dispossess and overthrow the wicked designs of those traitors, heads and high-minded men, who under the pretence of Religion, and thy most hallowed Name, had embrased, and wilfulli affected the utter destruction of this Church and Kingdom: As also in this day most hearele & detestable aduersaries and magnificient the glorious Name, for this thine infinite gracie & goodness, which faileth to us. So now most humbly beseeching thee to continue thy grace and favour toward us, hiding and covering us under the shadow of thy wings, that no just judgment calamity may ever again fall upon us. To this end, and for thy light and thy truth, for the discovery of these depths of Satan, this mystery of iniquity. Infuse and defeat all the secret counsels of the ungodly. Abate their pride, affrage their malice, and confound their devices. Strengthen & hallow our gracious Sovereign King GEORGE, and all that are put in authority under him, with judgment and justice, to cut off all such workers of iniquity as turn Religion into Rebellion, and Faith into Bastard; that they may never again prevail against us, nor bring in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lord the King, with the whole Royal Family; from all Treasons and Conspiracies. Behold him a helmet of Salvation, and a strong tower of defence against the face of his enemies. As for those that are implacable to them with shame and confusion, but upon him and his posterity let the curse for ever flourish. So we that are thy people, and the sheep of thy pasture, shall give thee thanks for ever, and will alwayes be shewing forth thy gracie from generation to generation, through Jesus Christ our only Saviour & Redeemer, to whom with thee O Father, and god the Holy Ghost the glory in the Church throughout all ages, world without end. Amen.

A FORM OF PRAYER WITH THANKS GIVING TO ALMIGHTY GOD; to be used in all Churches & Chapels within this Realm every Year upon the First Day of August Being Day on which His Majestie began His Happy Reign.

ARTICLES.

W^ehost, be amongst you, and remain with you always. Amen.

GEORGE R.



OUR WILL and PLEASURIS That this Form of Prayer with Thanksgiving for the first day of August, be forthwith Printed and Published, and be used yearly on the said Day in all Cathedrals, Collegiate Churches and Chapels, in all Chanceries of Colleges and Universitie^s, and in all Parochial Churches and Chapels within our Kingdom of England, Dominion of Wales, & Town of Berwick upon Tweed.

Given at our Court at St James's, the 23 Day June, 1715. In the First year of our Reign.

By His Majesties Command,
TOMINSHEND.



ARTICLES.

Agreed upon by the ARCHBISHOPS and BISHOPS of both Provinces, and the whole CLERGY, in the Convocation held at LONDON in the Year 1563, for the Avoiding of Differences of Opinions, and for the Establishing of Consent touching TRUE RELIGION. Reprinted by His Majesties Commandement with his Royal Declaration pre-fixed thereto.

HIS MAJESTIES DECLARATION.

BY KINGES Ordinance, according to our just title, Defender of the Faith, and Supreme Governor of the Church within these our Dominions, We hold it most agreeable to this Our Kingly Office, and our own Religious Zeal, to conserve and maintain the Church committed to our charge, in

unity of our Religion, and in the bond of Peace, & not to suffer unnecessary Disputations, Discussions, or Questions to be raised which may nourish Faction, bick in the Church and Commonwealth. We have therefore upon mature deliberation, and with the advice of many of our Bishops, as conveniently can be called together, thought fit to make this Declaration following.

That the Articles of the Church of England (which have been altered and authorized here before, & which we Cleverly generally have subscribed unto) do contain the true Doctrine of the Church of England agreeable to Gods Word; which we do therefore ratifie and confirm, requiring all our loving Subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles, which to that end we command to be new Printed, and this our Declaration to be published therewith.

That we are suzerain Governor of the Church of England; and that any difference arise about the external Policy concerning Ecclesiastical Canons, or other Constitutions, whatsoever the acts belonging to the clergy in these Constitutions be to order & settle them, having first obtained leave under Our Broad Seal so to do, and we approving their said Ordinances and Constitutions, provided that none made contrary to the Law and Customs of this Land.

That out of our Princely care, that the Churchmen do the work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble desire shall have Licence under Our Broad Seal, to deliberate of, and to do all such things, as being made plain unto them, and assented unto by us, shall concern the further continuall of the Doctrine and Discipline of the Church of England now established; from whence will notwithstanding any varying or departing in the least Disagree.

That for the present, though some Differences have beene urged, yet we take comfort in this, that all Clergy-men within Our Realm have almost most willingly subscribed to the Articles of Conscience, which is an Argum. To us, that we all agree in a true and clear meaning of the said Articles, and also in these curioues Points in which分歧 Differences lie, none of us will take the Articles of the Church of England to be for them, which is an Argum again, that one of them intend any Disseverion of the Articles established.

That therefore in these both curioues and unhappy Differences, which have for many hundred years in different Times and Places excrevated the Church of Christ, we will that all further curioues search be laid aside, and these Differencies put up in gods promise, as they be generally set forth to us in the Holy Scriptures, and the general meaning of the Articles of the Church of England according to them. And that no man negotiato shall either Preach or Preach to draw the Articles aside any way, but shall submit to the plain and full meaning thereof, and shall not put his own Sense or Comment to the meaning of the Articles, but shall take it in the literal and Grammatical sense.

That if any publick Reader in either Our Universities or any Head or Master of a College, or any other person respectively in either of them, shall affix any new Sentence to any Article, or shall publickly read, determine or have any publick Disputation, or suffer any such to be held among them, in either the Universities or Colleges respectively, or any Divine in the Universities shall Preach or Print any thing either way other than is already established in Convocation with our Royal Assent, he or they the offenders, shall be liable to Our Displeasure and the Churche's Censure in two Commission Ecclesiastical as well as other. And we will see that shall be due Execution upon them.

THE

THE XXXIX ARTICLES OF RELIGION.

I. Of Faith in the Holy Trinity.

HERE is but one living and true God, everlasting without Body, Parts or affections, of infinite Power, Wisdom and goodness, the Maker and Preserver of all things, both visible & invisible. And in Unity of this Godhead there be Three Persons, of one Substance, Power and Eternity, the Father, the Son, and the Holy Ghost.

II. Of the Word or Son of god which was made very Man.

THE SON, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one Substance, so that the Father took mans nature in the Womb of a chaste Virgin of her Substance, so that two whole & perfect natures, that is to say, the Godhead and Manhood were joined together in one Person, never to be divided, neither of his one Christ, very god and very Man, who truly suffered, was crucified, dead and buried, to rescue his Father to us, and to be a sacrifice, not only for Original Guilt, but also for Actual Sins of men.

III. Of the going down of Christ into Hell.

CHRIST did truly rise again from Death, and took again his Body with flesh, Bones, and all things appertaining to the Perfecting of M^rs Nature, whereinof he ascended into Heaven, and there sitteth, until He return to judge all Men at the Last Day.

IV. Of the Resurrection of Christ.

CHRIST did truly rise again from Death, and took again his Body with flesh, Bones, and all things appertaining to the Perfecting of M^rs Nature, whereinof he ascended into Heaven, and there sitteth, until He return to judge all Men at the Last Day.

V. Of the Holy Ghost.

THE HOLY GHOST proceeding from the Father and the Son, is of one Substance, Majesty and glory, with the Father, and the Son, very and Eternal God.

VI. Of the Sufficiency of Holy Scripture for Salvation.

HOLY Scripture containeth all things necessary to salvation, yet may be required thereby less to be required of any Man, that it should be observed as an Article of the Faith, or be thought requisite or necessary to Salvation. In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament of whose Authors we know not, nor ever doubt in the Church.

VII. Of the Names and Number of the Canonical Books.

GENESIS, EXODUS, LEVITICUS, NUMERI, DEUTEROLOGY, JOSHUA, JUDGES, RUTH, 1. Book of Chronicles, 2. Book of Chronicles, 1. Book of Esther, 2. Book of Esther, Book of Hosea, Book of Job, Psalms, Proverbs, 1. Book of Samuel, 2. Book of Samuel, 1. Book of Kings, 2. Book of Kings, And the other Books (as the name saith) the Church hath read for Example of Life and Instruction of Man uses; notwithstanding they do not apply them to establish any Doctrine. Such are the following: 1. Book of Esther, 2. Book of Esther, Story of Susanna, Bel and the Dragon, Prayer of Manasseh, Book of Wisdom, 1. Book of Maccabees, 2. Book of Maccabees, All the Books of the New Testament, as they are commonly received, we do receive, & account them Canonical.

VIII. Of the Old Testament.

THE Old Testament is not contrary to the New, for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator betwixt God and Man. Wherefore they are not to be heard which say that the Old Fathers did look only for transitory Promises. Although they did look only for transitory Promises, of one Infinite Power and Eternity, the Father, the Son, and the Holy Ghost.

IX. Of the three Creeds.

THE three Creeds, Nicæan, Athanasian, & Council of Corin^thi^s, which is commonly called the Apostles Creed, ought thoroughly to be received and believed; for they may be received by most certain Warrant of holy Scripture.

X. Of Original Sinne.

ORIGINAL SIN standeth notwithstanding the following of Adam (as the Pelagians do vainly talk) in the first and corruption of the Nature of every Man, that whereby he is engendered of the Offspring of Adam, whereby man is very farre gone from original righteousness, and is of his own Nature inclined to evil, so that the flesh lifeth always contrary to the Spirit, and therefore in every person born in this world, is deforward God's wrath and damnation. And this infection of nature doth remaine, even in them that are regenerated, who relise the lust of the flesh, called in Greek *paschē* we say, which some do expon the wisdom, some Semperality, some the affliction, some the age of the flesh, not subject to the Law of god. And although there is no condemnation for them that believe and are baptiz'd, yet the Apostle doth confess, that Concupisence and Lust hath of itselfe the nature of sin.

XI. Of Free-will.

THE Condition of Man after the fall of Adam, is such, that he cannot turne and prepare himselfe by his own naturall Strength and Good Works to Fauour, and calling upon god; wherefore we have no power to do good Works pleasant and acceptable to God, without the grace of god, by Christ presenting us, that we may have a good Will & working with us when we have that Will.

XII. Of the Infection of Man.

WE are accounted righteous before god, only for the meeting our Lord and Saviour Jesus Christ by Faith, and falling after justification, cannot put away our Sins, and endure the Severity of gods judgment, yet are they pleasant and acceptable to god in Christ, and do bring out excellency of a true and lively Faith, inasmuch that by them a lively Faith may be as evidently known as a tree discerned by the Fruite.

XIII. Of Works before justification.

WORKS done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to god in Jesus Christ, forasmuch as they spring not of Faith in Jesus Christ, neither do they make men meet to receive Grace, or (as the School Authors say) deserve Grace of Congruity; yet, rather for that they are not done as god hath willed and commanded them to be done, ne doubt not but they have the nature of sin.

XIV. Of Works of Supererogation.

OPTIONAL Works, besides over and above gods Commandments which they call

ARTICLES OF RELIGION.

all Works of Supererogation, cannot be taught without heresy and impurity. For by them Men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty required. Wherefore Christ saith, And when ye have done all that are commandments to you, say, We are unprofitable Servants.

XV. Of Christ alone without Servants.

CHRISS T on the truth of our nature, was made like unto us in all things (in all things except from which he was clearly void, both his flesh, and his Spirit). He came to heal, and minister, not by Sacrament of himself made, shrouded among the Sons of the World; and in (as St. John saith) as it is not in him. But all in the rest although baptised and born again in Christ yet offend in many things, and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. Of the Church in after Baptism.

NOT every results in willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of Repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost we may depart from grace given, and fall into sin, and by the grace of God (as we may) arise again, and amend our lives. And therefore they are to be condemned, which say, that we can no more for as long as they live here, to leave the place of forgiveness, in such as truly repent.

XVII. Of Predestination and Election.

PREDESTINATION is the everlasting Purpose of God, whereby before the foundations of the world were laid, he hath constantly decreed by his Councils, secret to us, to deliver from Curse and Damnation, those whom he hath chosen in Christ out of Mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefor they which are endued with exceeding greatness of grace, are called according to Gods purpose by his Spirit working in their Seafon, they through grace are at the calling; they be justified freely; they be made Sons of God by Adoption; they be made like the Image of his mighty begotten Son Jesus Christ, they make Righteousness in good Works, and at length by Gods Mercy they attain everlasting Felicity.

As the great Consideration of Redemption, and our Election in Christ, is full of sweet pleasure, and unspeakable comfort to godly Persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the Flesh, & their earthly Members, and drawing up their minds to high and heavenly things; so well because of the greatness of establish and confirm their Faith of eternal Salvation, to be enjoyed through Christ, because of their fervently kindle their love towards God; So for curious and carnal Persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods Predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desolation, or into wretchedness of most unclean living, no less pernicious than before.

Furthermore, we must receive Gods Promises in such wise as they are generally set forth to us in holy Scripture; And in our doings, that Will of God is to be followed which we have expressly declared unto us in the Word of God.

XVIII. Of retaining eternal Salvation only by the Name of Christ.

THE Y also are to be had assured, that presume to say, that every Man shall be saved by Confession, Penance, Orders, Matrimony, & Extreme Unction, are not to be counted for Sacraments of the gospel being such as have grown partly of the corrupt following of the Apostles, partly are States of life allowed in the Scriptures; but yet have not like nature of Sacraments with Bap-

XIX. Of the Church.

THE visible Church of Christ is a Congregation of faithful Men, in which the pure Word of God is Preached, and the Sacraments be duly Ministered, according to Christs Ordinance, in all those things that of necessity are requisite to the same.

As the Church of Hierusalem, Alexandria, and Antioch, have erred, notably in their living, and manner of government, but in matter of faith.

XX. Of the Authority of the Church.

THE Church hath Power to decree Rites, or Ceremonies, and authority in Conferences of Faith. And ye that be not lawfully for the Church to Ordain any thing that is contrary to gods Word written, neither may any disown one place of Scripture, neither repudiate another. Wherefore although the Church be a Witness and a Keeper of Holy Writ yet as it is right not to decree any thing against the same, so besides the same ought nothing to be decreed for necessity of Salvation.

XXI. Of the Authority of General Councils.

GEneral COUNCILS may not be gathered together without the Commandment and Will of Princes. And when they be gathered together (so far as much as they be an Assembly of Men, whereof all be not agreed with the Spirit and Word of God) they may err. Some have erred, even in things pertaining unto God. Wherefore things ordained by them, as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

XXII. Of Forgiveness.

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images, as of Reliques, and also Invocation of Saints, is a foul thing vainly invented, and ground upon no man's scripture, but rather repugnant to the Word of God.

XXIII. Of Baptizing in the Congregation.

IT is not lawful for any Man to take upon him the Office of publick Preaching, or Ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those who might judge lawfully called and sent, which be chosen and called to this Work by Men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lords Vineyard.

XXIV. Of speaking in the Congregation in such a Tongue as the People understandeth.

IT is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church to have publick Prayer in the Church, or to Minister the Sacraments in a Tongue not understood of the People.

XXV. Of the Sacraments.

SACRAMENTS ordained of Christ, be notably Bapts or Tokens of Christian mans Profession; but rather they be certaine Sacraments, and External signs of grace, and gifts given Will towards us, by the which he doth work invisibly in us, and without any quicken, but also strengtheneth and confirmeth our Faith in him.

There are two Sacraments ordained of Christ our Lord in the gospel, that is to say Baptism and the Supper of the Lord.

These five commonly called Sacraments, that is to say Confirmation, Penance, Orders, Matrimony, & Extreme Unction, are not to be counted for Sacraments of the gospel being such as have grown partly of the corrupt following of the Apostles, partly are States of life allowed in the Scriptures; but yet have not like nature of Sacraments with Bap-

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or Sacraments of great a thing.

XX. Of both Kinds.

THE Cup of the Lord is notes to be denied to the lay people; For both the parts of the Lords Sacrament, by Christ Ordinance and Commandment ought to be ministered to all Christian men alike.

XXI. Of the one Oblation of Christ finished upon the Cross.

THE offering of Christ once made, is that perfect Redempcion, Propitiation, and Satisfaction for all the sins of the whole world, both Original and Actual, and there is none other Satisfaction for Sin, truth alone. Wherefore the sacrifices of Masses, in the which it is commanded that the Priest offer Christ for the quick & the dead, to have remission of past or guilt, were highminded Fables and dangerous Decrets.

XXII. Of the Marriage of Priests.

THOS Priests and Deacons are not commanded by Gods Law, either to leave the State of single life, or to abstain from Marriage. Therefore it is lawful for them, as for all other Christian men to Marry at their own discretion, as they shall judge the same to serve better to godliness.

XXIII. Of Communicating Persons.

THAT Person which by open denunciation of the Church, is rightly cut off from the Unity of the Church, and Excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by Penance & received into the Church by a Judge that hath Authority.

XXIV. Of the Traditions of the Church.

IT is not necessary that Traditions and Customs be in all places one, or utterly diverse, for at all times there have been divers, and may be changed according to the diversity of countries Times, and Mens Manners, so that nothing be ordained against Gods Word. Wheresoevver through his private Judgment, willingly and prudely of other, openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be approved and approved by Common Authority, or to be rebuked openly, (that that may fear to do the like) as he that offendeth against the Common Order of the Church, and hurteth the Authority of the Magistrate and wrondeth the Conscience of the weak Brethren.

Every particular or National Church, hath Authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained only by their Authority, so that all things be done edifying.

XXV. Of Homilies.

THE second Book of Homilies, the several Titles whereof have been joined under this Article doth contain a godly & wholesome Doctrine, and necessary for these times, as former Book of Homilies, which were set forth in some of Edward the VI. and therefore doth contain some to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the People.

XXVI. Of the Names of the Homilies.

1 Of the right use of the Church.
2 Against Peril of Death.
3 Of Reparation & keeping clean of Churches.
4 Of good Works.
5 Of fasting.
6 Against Gluttony.

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*in a known Tongue,
is of Reuerent Expla-
nation of Gods Word.
ii. Of Alms-doing.
ii. Of the Naturall of
Christ.
13. Of the Passion of
Christ.
14. Of the Resurrection
of Christ.
15. Of the norther Rec-
eiving of the Sacra-
ment of Confession of
Bishops & Ministers.*

- 16. Of the Gifts of the
Holy Ghost.
- 17. For the Reformation
Days.
- 18. Of the State of Ma-
rimony.
- 19. Of Repentance.
- 20. Against Idlenes.
- 21. Against Rebellion.

bring either of Gods Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen, do most plainly refute: but that only Priveragor which we see to have been given alwayes in all Godly Princes in Holy Scripturis by god himself: that is, if they should rule all Estates and Degrees committed to their charge by god, whether they be Ecclesiasti- cal or Temporal, and restrain with Civil Sword the subtrah and Errit doers. The Bishop of Rome hath no jurisdiction in this Realm of England.

The Land of this Realm may punish Christian men with Death for hainous and grievous offences.

It is lawfull for Christian Men, at commandment of the Magistrate to wear weapons & appare in the Wars.

THE Riches and goods of Christians are not common, as touching the Right Title, and Possession, of the same as certain Anabaptists do falsly boast. Notwithstanding, every man ought of such things as he possesseith, liberally to give Men to the Poor, according to his Ability.

XXXIX. Of a Christian Mans Oath.

As we confess that凡人與基督同在是 forbidden Christian Men by our Lord Jesus Christ, and James his Apostle: So we judge the Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of Faith and Charitie, so it be done according to Prophets teaching in Justice, Judgment & Truth.

THE RATIFICATION.

SHIS Book of Articles before Rehearsed is again Approved, and Allowed to be Holden and Executed within the Realm, by the Assent & Consent of our Sovereign Lady ELIZABETH, by Grace of God of England France & Ireland Queen, Defender of the Faith, &c. Which Articles were deliberaled & Read, & Conformed again by Subscription of the Hand of Archibishop & Bishops of

XXXVI. Of the Civil Magistrate.

THE Queens Majestie hath the Chief Power in this Realm of England, and other Her Dominions wher whom the Chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all Causes both apartement, &c is, now, nor ought to be subject to any Foreign Jurisdiction.

Whereas we attribute to the Queens Majestie the Chief government by which Titles are understand the minds of some slanderous Folk to be offended: We give notice our Princes the Ministers of the Upper House, and by the Subscription of the Nether House in their Con-

vocation, in the year
of our Lord,

1571.

*Proveniens & Lumen
in allearum ducere in the
supradictis favore, unde
that all the world beginneth
and endeth in thee, no
man durst thy holy Name, &
falsly in thy service, thereto
come, & thereto through
Jesu Christ our Lord,
Amen. Communion
Service.*

