The Book of Common Prayer,
as printed by John Baskerville

This document is intended to exactly reproduce The 1662 Book of Common Prayer as printed by John Baskerville in 1762. This particular printing appears in David Griffiths' "Bibliography of the Book of Common Prayer" as 1762/4; and is #19 in Phillip Gaskell's bibliography of Baskerville's works.

The font used is John Baskerville, from Storm Foundries, which is very close to the original and includes all the characters used in this book. The original pages are slightly larger than half of an 8½ x 11" piece of paper, so all dimensions of the original were reduced by about 8% to fit (e. g., the typeface is 13 point, rather than the original 14 point). Line and page breaks may be slightly different than in the original.

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Contact:
Charles Wohlers
P. O. Box 227
East Bridgewater, Mass. 02333 USA
chadwohl@satucket.com
http://satucket.com
A FORM of PRAYER with THANKSGIVING to Almighty God. For having put an end to the great Rebellion, by the Restitution of the King and Royal Family, and the Restoration of the Government after many Years interruption; which unspeakable Mercies were wonderfully completed upon the Twenty-ninth of May, in the Year 1660. And in Memory thereof, that Day in every Year is, by Act of Parliament appointed to be for ever kept holy.

The Act of Parliament made in the Twelfth, and confirmes 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 the Lord’s Day next before every such Twenty-ninth of May, and Notice to be given for the due observance 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 appointed.

If this Day shall happen to be Ascension-day, or Whit-Sunday, the Collects of this Office are to be added to the Offices of their Festivals in their proper places; If it be Monday or Tuesday in Whitsun-week, or Trinity-lunday, the Proper Psalms appointed 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 what Festival soever shall happen to fall upon this solemn Day of Thanksgiving, the following Hymn, appointed instead of Venite exultemus, shall be constantly used.

Morning Prayer shall begin with these Sentences.

The KING’s RESTORATION.

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 sung or said this Hymn following: one Verse by the Priest, and another by the Clerk and people.

My song shall be alway of the loving-kindness of the Lord: with my mouth will I ever be singing forth his wondrous works: that they ought to be had in remembrance. Ps. 111. 4.

Who can express the noble acts of the Lord: or shew forth all his praise? Ps. 106. 2.

The works of the Lord are great: fought out of all them that have pleasure therein. Ps. 111. 2.

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

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. ver. 10.

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

Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him. ver. 13.

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

Thou sittest in the secrets of the rivers: and in the light of the sun hast thou set before us. Ps. 66. 9.

Thou didst remember us in our low estate, and redeemed us from our enemies: for thy mercy endureth for ever. Ps. 136. 23, 24.
The KING's RESTORATION.

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

God hath shewed us his goodnes plenteouly: and God hath let us see our desir upon our enemies. Psal. 59. 10.

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

There are they fallen, all that work wickednes: they are cast down, and shall not be able to stand. Psal. 36. 12.

The Lord hath been mindful of us, and he hath shewed thee his goodnes: and God hath let us see our de
den, and thus shall not be able to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. Amen.
The KING's RESTORATION.

O Lord God of our salvation, who hast been exceedingly gracious unto this land, and by thy miraculous providence didst deliver us out of our miserable confusions, by restoring to us, and to his own just and undoubted rights, our then most gracious Sovereign Lord, King Charles the Second, notwithstanding all the power and malice of his enemies; and, by placing him on the Throne of these Kingdoms, didst restore also unto us the publick and free profession of thy 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 thankfulnecs, to acknowledge thine unfeigned, though unworthy oblation of ourselves; vowing all holy obedience in thought, word and work, unto thy Divine Majesty; and promising all loyal and dutiful allegiance to thine Anointed Servant now set over us, and to his heirs after him; whom we beseech thee to blest with all increafe 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 fake our only Lord and Saviour. Amen.

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

O Almighty God, &c.  
O Lord God of our salvation, &c.  } As before at Morning Prayer.

The Epistle. 1 S. PET. 2. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation holy and beautiful among the Gentiles: that, whereas they speak against you as evil-doers, 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 not using your liberty for a cloak of maliciousnes, but as the servants of God. Honour all men; Love the brotherhood; Fear God; Honour the King.
The KING's RESTORATION.

**The Gospel. St. Matth. 22. 16.**

And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he said unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar, the things which are Cæsar'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.

NOT every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. S. Matth. 7. 21.

¶ After the Prayer [For the whole state of Christ's Church &c.] this Collect following shall be used.

ALMIGHTY God and heavenly Father, who, of thine infinite and unspeakable goodnes towards us, didst in a most extraordinary and wonderful manner disappoint and overthrow the wicked designs of those traiterous, heady, and high-minded men, who, under the pretence of Religion and thy most holy Name, had contrived, and well-nigh effected the utter destruction of this Church and Kingdom; As we do this day most heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodnes already vouchsafed to us; so do we most humbly beseech thee to continue thy grace and favour towards us, that no such diabolical calamity may ever again fall upon us. Infatuate and defeat all the secret counsels of deceitful and wicked men against us: Abate their pride, affwage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign, King GEORGE, and all that are put in authority under him, with judgement and justice to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail against us, nor triumph 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. Be unto him an helmet of salvation, and a strong tower of defence against the face of all her enemies: Clothe them with shame and confusion; but upon himself and his Polity let the Crown for ever flourish. So we, thy people, and the sheep of thy pasture, will give thee thanks for ever, and will always be hewing forth thy praise from generation to generation; through Jesus Christ our only Saviour and Redeemer, to whom, with thee, O Father, and the Holy Ghost, be glory in the Church throughout all ages, world without end. Amen.