The first (1790) American Book of Common Prayer,
Formatted as the original

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Thanksgiving for the Fruits of the Earth.

A FORM OF PRAYER AND THANKSGIVING

To Almighty God, for the Fruits of the Earth, and all the other Blessings of his merciful Providence; to be used yearly on the First Thursday in November, or on such other Day as shall be appointed by the Civil Authority.

¶ The service shall be as usual, except where it is hereby otherwise appointed.
¶ Among the Sentences at the Beginning of Morning Prayer shall be the following:

HONOUR the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

Prov. iii. 9, 10.

The Lord by wisdom hath founded the earth; by understanding hath he established the Heavens: By his knowledge the depths are broken up, and the clouds drop down the dew.

Prov. iii. 19, 20.

The eternal God is thy refuge, and underneath are the everlasting arms. Deut. xxxiii. 27.

Israel then shall dwell in safety alone; the fountain of Jacob shall be upon the land of corn and of wine, also his heaven shall drop down dew.

Deut. xxxiii. 28.

Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency!

Deut. xxxiii. 29.

¶ Instead of “O come let us sing, &c.” the following shall be said or sung.

PRAISE ye the Lord; for it is good to sing praises unto our God; for it is pleasant, and praise is comely.

The Lord doth build up Jerusalem; he gathereth together the outcasts of Israel.

He healeth those that are broken in heart, and bindeth up their wounds.

He covereth the Heaven with clouds, and prepareth rain for the earth; he maketh the grass to grow upon the mountains.

He giveth to the beast his food; and to the young ravens which cry.

Praise the Lord, O Jerusalem; Praise thy God, O Sion.

For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

He maketh peace in thy borders; and filleth thee with the finest of the wheat.

¶ Then shall be said or sung one of the Selections; or some other portion of the Psalms; at the discretion of the Minister.
¶ The first Lesson shall be Deut. viii., and the Second Lesson shall be Theil. v. 12 to 24.
¶ After the General Thanksgiving, shall be said this which followeth.

MOST gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew; we yield thee unfeigned thanks and praise, as for all thy mercies, so especially for the returns of Seed-time and Harvest, and for crown-
Thanksgiving for the Fruits of the Earth.

ing the year with thy goodnes, in
the increase of the ground and the
gathering in of the fruits thereof.
And we beseech thee, give us a just
sense of this great mercy; such as
may appear in our lives, by an hum-
ble, holy, and obedient walking be-
fore thee all our days, through Jesus
Christ our Lord; to whom, with thee
and the Holy Ghost, be all glory and
honour, world without end. Amen.

¶ The Collect: to be used instead of
that for the day.

O

MOST merciful Father, who
haft blest the labours of the
husbandman in the returns of the
fruits of the earth; we give thee
humble and hearty thanks for this thy
bounty; beseeching thee to continue
thy loving kindness to us; that our
land may stil yield her increas, to
thy glory and our comfort, through
Jesus Christ our Lord. Amen.

The Epistle. St. James i. 16.

D

O not err, my beloved Bre-
thren: every good gift and
every perfect gift is from above; and
cometh down from the Father of
Lights, with whom is no varia-
bleness, neither shadow of turning. Of his
own will begat he us with the word
of truth, that we should be a kind of
first-fruits of his creatures. Where-
fore, my beloved Brethren, let every
Man be swift to hear, slow to speake,
flow to wrath: for the wrath of Man
worketh not the righteousness of God.
Wherefore lay apart all filthines and
superfluity of naughtines, and receive
with meeknes the engraven word,
which is able to save your souls. Be
ye doers of the word, and not hearers
only, deceiving your own selves. For
if any be a hearer of the word and
not a doer, he is like unto a Man be-
holding his natural face in a glas:
for he beholdeth himself, and goeth
his way, and straight-way forgetteth
what manner of Man he was. But
who so looketh into the perfect law of
liberty, and continueth therein, He,
being not a forgetful hearer, but a
doer of the work, this Man shall be
blessed in his deed. If any man
among you seem to be religious, and
bridleth not his tongue, but deceiveth
his own heart, this Man's religion is
vain. Pure religion and undefiled
before God and the Father is this;
To visit the fatherless and widows
in their affliction, and to keep himself
unspotted from the world.


Y

E have heard that it hath been
said, Thou shalt love thy Neigh-
bour, and hate thine Enemy. But I
say unto you, Love your Enemies,
blesse them that curse you, do good
to them that hate you, and pray for
them which despitefully use you and
persecute you; that ye may be the
children of your Father which is in
heaven; for he maketh his sun to
rise on the evil and on the good, and
sendeth rain on the just and on the
unjust. For if ye love them which love
you, what reward have ye? do
not even the Publicans the same? Or
if ye salute your Brethren only, what
do ye more than others? do not even
the Publicans so? Be ye therefore
perfect, even as your Father which is
in heaven is perfect.