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THE

RATIFICATION

OF THE

BOOK OF COMMON PRAYER.

By the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention, this Sixteenth Day of October, in the Year of our Lord One Thousand Seven Hundred and Eighty-nine:

This Convention having in their present Session set forth A Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, do hereby establish the said Book: And they declare it to be the Liturgy of this Church; and require, that it be received at such by all the Members of the same: And this Book shall be in Use from and after the First Day of October, in the Year of our Lord One Thousand Seven Hundred and Ninety.
THE PREFACE

I. is a most invaluable part of that blessed liberty wherewith Christ hath made us free, that in his worship, different form and usage may without offence be allowed, provided the sublimity of the faith be kept entire: And that, in every Church, where the churchwardens have the chief care and protection, both in the Preface of her Book of Common Prayer, laid it down as a rule, that, "The particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, and to acknowledged, it is but reasonable that, upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein, as to those who are in places of authority should, from time to time, seem either necessary or expedient."

The same Church hath not only in her Preface, but likewise in her Articles and Homilies, declared the necessity and expediency of occasional alterations and amendments in her Forms of Public Worship: And we find accordingly, that, feeling to "keep the happy mean between too much inflexion in refusing, and too much inflexion in admitting variations in things once advisedly established, the bias, in the reign of several Princes, since the first compiling of her Liturgy in the time of Edward the Sixth, upon just and weighty considerations thereto moving, yielded to make such alterations in some particulars, as in their respective times were thought convenient; yet to as that the main body and essential parts of the same (as well in the choicest materials, as in the frame and order thereof) have still been continued san and unaltered."

Her general aim in these different Reviews and Alterations hath been, as the farther declares in her said Preface, "to do that which, according to her best understanding, might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and the exciting of pious and devout in the worship of God; and, finally, the cure of every Church, or Churchman, of car, civil or quarrel against her Liturgy." And although, according to her judgment, there be not "any thing in it contrary to the Word of God, or to found doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible, if allowed such just and answerable contradiction, as, in common equity, ought to be allowed to all human writings," yet upon the principle already laid down, it cannot but be supposed, that further alteration would in time be found expedient. Accordingly, a Commission for a review was issued in the year 1639: But this great and good work was interrupted at that time, and the Civil Authority has not since thought proper to revive it by any new Commission.

But when, in the course of Divine Providence, these American States became independent with respect to Civil Government, their Ecclesiastical Independence was necessarily included; and the different religious denominations of Christians in these States were left at fall and equal liberty to model and organize their respective Churches, and forms of worship, and discipline, in such manner as they might judge most convenient for their future prosperity, consistently with the Constitution and Laws of their Country.

The attention of this Church was, in the first place, drawn to those alterations in the Liturgy which became necessary by the Prayers for our Civil Rulers, in consequence of the Revolution. And the principal case herein was to make them conformable to what ought to be the proper end of all such prayers, namely, that "Rulers may have grace, wisdom, and understanding to execute justice, and to maintain truth;" and that the People "may lead quiet and peaceable lives, in all godliness and honesty."

But while these alterations were in review before the Convention, they could not but, with gratitude to God, embrace the happy occasion which was offered to them (uninfluenced and unstrained by any worldly authority whatever) to take a further review of the Public Service, and to establish such other alterations and amendments therein as might be deemed expedient.

It seems unnecessary to enumerate all the different alterations and amendments. They will appear, and it is to be hoped, the result of them all, upon a comparison of this with the Book of Common Prayer of the Church of England. In which it will also appear, that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; nor farther than local circumstances require.

And now, this important work being brought to a conclusion, it is hoped the whole will be received and examined by every true Member of our Church, and every sincere Christian, with a meek, candid, and charitable frame of mind, without prejudice or prepossession; seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching Almighty God, to accompany with his blessing every endeavour for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner, for the sake of Jesus Christ, our blest Lord and Saviour.

B
The Order how the Psalter is appointed to be read.

The Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read only to the Twenty-eighth or Twenty-ninth Day of the Month.

And whereas January, March, May, July, August, October, and December, have One and Thirty Days a-piece; it is ordered, that the same Psalms shall be read the last Day of the said Months, which were read the Day before; so that the Psalter may begin again the First Day of the next Month ensuing.

And whereas the CXIX Psalm is divided into Twenty-two Portions, and is so long to be read at one time; it is so ordered, that at one time shall not be read above four or five of the said Portions.

The Minister, instead of reading from the Psalter as divided for Daily Morning and Evening Prayer, may read one of the Selections set out by this Church.

And, on Days of Fasting and Thanksgiving, appointed either by the Civil or by the Ecclesiastical Authority, the Minister may appoint such Psalms as he shall think fit in his discretion, unless any shall have been appointed by the Ecclesiastical Authority, in a Service set out for the Occasion; which, in that case shall be used, and no other.

Proper Psalms on certain Days.

<table>
<thead>
<tr>
<th>Christmas-Day</th>
<th>Psalms 19</th>
<th>Psalms 89</th>
<th>Easter-Day</th>
<th>Psalms 37</th>
<th>Psalms 13</th>
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<td>139</td>
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<td>111</td>
<td>118</td>
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<td>Ash-Wednesday</td>
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<td></td>
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<tr>
<td>Good-Friday</td>
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<td>88</td>
<td>Whit-Sunday</td>
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<td>14</td>
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<td></td>
<td>54</td>
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<td>68</td>
<td>14</td>
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</table>

The Minister may use one of the Selections, instead of any one of the above Portions.

The Order how the Rest of the Holy Scripture is appointed to be read.

The Old Testament is appointed for the First Lessons at Morning and Evening Prayer; so that the most part thereof will be read every Year once, as in the Calendar is appointed.


And to know what Lessons shall be read every Day, look for the Day of the Month in the Calendar following, and there ye shall find the Chapters that shall be read for the Lessons, both at Morning and Evening Prayer: except only the Moveable Feasts, which are not in the Calendar; and the Immovable, where there is a Blank left in the Column of Lessons: the proper Lessons for all which Days are to be found in the Table of Proper Lessons.

And, on Days of Fasting and Thanksgiving, the same Rule is to obtain, as in reading the Psalms.

And, the same discretion of choice is allowed, on occasions of Ecclesiastical Conventions, and those of Charitable Collections.

And Note, That whenever Proper Psalms or Lessons are appointed, then the Psalms and Lessons of ordinary Course appointed in the Psalter and Calendar, if they be different, shall be omitted for that Time.

Note also, That the Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered.

TABLES
## TABLES of Lessons of Holy Scripture, to be read at Morning and Evening Prayer throughout the Year.

### A TABLE of Lessons for Sundays.

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<tbody>
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<td>1 S. in Adv.</td>
<td>Isaiah 1</td>
<td>Luke 1 to v 39</td>
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<td>2</td>
<td>5</td>
<td>1 to v 39</td>
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<td>3</td>
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<td>4</td>
<td>30</td>
<td>Mat. 3 to v 13</td>
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<tr>
<td>1 S. aft. Chr.</td>
<td>35</td>
<td>Luke 2 to v 25</td>
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<td>2</td>
<td>41</td>
<td>Mark 1 to v 16</td>
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<tr>
<td>1 S. aft. Ep.</td>
<td>44</td>
<td>Matt. 2 to v 13</td>
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<td>2</td>
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<td>John 1 to v 29</td>
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<td>3</td>
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<td>Luk. 4 to v 14 to 33</td>
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<td>Sept. Sunday.</td>
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<td>Sex. Sunday.</td>
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<td>Luk. 7 to v 19</td>
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<td>Quin. Sund.</td>
<td>Lam. 1</td>
<td>Mark 6 to v 30</td>
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<td>1 S. in Lent.</td>
<td>Jerem. 7</td>
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<td>2</td>
<td>Eze. 14</td>
<td>Luke 10 to v 25</td>
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<td>3</td>
<td>20 to v 27</td>
<td>Mark 9 to v 30</td>
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<td>Mic. 6</td>
<td>Luke 19 to v 28</td>
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<td>5</td>
<td>Hag. 2 to v 10</td>
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<td>6</td>
<td>Dan. 9</td>
<td>Mat. 26</td>
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<tr>
<td>Easter Day.</td>
<td>Exod. 12 to v 37</td>
<td>Rom. 6</td>
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<td>1 S. aft. East.</td>
<td>Ili. 43</td>
<td>Acês 1</td>
</tr>
<tr>
<td>2</td>
<td>Hof. 13</td>
<td>3</td>
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<tr>
<td>3</td>
<td>Joel 3 to v 9</td>
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<tr>
<td>4</td>
<td>Mic. 5</td>
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<td>5</td>
<td>Zech. 8</td>
<td>8 to v 5</td>
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<tr>
<td>S. aft. Ascen.</td>
<td>Joel 2</td>
<td>John 17</td>
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<tr>
<td>Whitunday.</td>
<td>Deut. 16 to v 18</td>
<td>Acês 4 to v 36</td>
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A TABLE
# A TABLE of LESSONS for SUNDAYS.

<table>
<thead>
<tr>
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<td>Matt. 3</td>
<td>Gen. 2</td>
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<td>S. afl. Trin.</td>
<td>3 to 9 to v 32</td>
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<td>6 to 15 to v 19</td>
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<td>2</td>
<td>37</td>
<td>11</td>
<td>42</td>
<td>3 &amp; 4 to v 9</td>
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<td>3</td>
<td>43</td>
<td>14</td>
<td>45</td>
<td>Titus 2 &amp; 3</td>
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<td>v 20</td>
<td></td>
<td>v 19</td>
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<td>4 to v 41</td>
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A TABLE
## A Table of Lessons for Holy-Days.

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<td>Isaiah 7 v 10 to 17</td>
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<td>2 Lesson.</td>
<td>Acts 6 v 8 &amp; ch. 7 to v 30</td>
<td>Acts 7 v 30 to 55</td>
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<td>St. John.</td>
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<td>Ecclus. 5</td>
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<td>Revelation 1</td>
<td>Revelation 22</td>
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<td>Jeremiah 31 to v 18</td>
<td>Wisdom 1</td>
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<td>Annun. Virgin Mary.</td>
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A TABLE of Lessons for Holy-Days.

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<th>HOLY-DAYS</th>
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<td><strong>Easter Even.</strong></td>
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<td>1 Lesson.</td>
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<tr>
<td>2 Lesson.</td>
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<tr>
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<td>Job 19</td>
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THE
The CALENDAR, with the Table of Lessons.

### A Table of Lessons for JANUARY.

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*Note: The Evens, that except in every Leap Year, February hath 28 Days only.*
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The CALENDAR, with the Table of Lessons.

### A Table of Lessons for SEPTEMBER.

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<td>Jer. 1</td>
<td>...</td>
<td>Mark 10:37</td>
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<td>Luke 10:23</td>
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<td>...</td>
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<td>Acts 14:22</td>
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### A Table of Lessons for OCTOBER.

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<td>...</td>
<td>Luke 1:35</td>
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<tr>
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<td>1 Thess. 5:25</td>
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### A Table of Lessons for NOVEMBER.

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### A Table of Lessons for DECEMBER.

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**TABLES**
### RULES to know when the Moveable Feasts and Holy-Days begin.

**EASTER-DAY**, on which the rest depend, is always the First Sunday after the Full Moon which happens upon, or next after, the Twenty-first Day of March; and if the Full Moon happen upon a Sunday, Easter-day is the Sunday after.

Advent Sunday is always the nearest Sunday to the Feast of St. Andrew, whether before or after.

<table>
<thead>
<tr>
<th>Date</th>
<th>Days before Easter</th>
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<tr>
<td>Septuagesima</td>
<td>Nine</td>
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<td>Sexagesima</td>
<td>Eight</td>
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<td>Quinquagesima</td>
<td>Seven</td>
</tr>
<tr>
<td>Quadragesima</td>
<td>Six</td>
</tr>
<tr>
<td>Rogation Sunday</td>
<td>Five Weeks</td>
</tr>
<tr>
<td>Ascension-day</td>
<td>Forty Days</td>
</tr>
<tr>
<td>Whitsunday</td>
<td>Seven Weeks</td>
</tr>
<tr>
<td>Trinity Sunday</td>
<td>Eight Weeks</td>
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### A TABLE of FEASTS to be observed in this Church throughout the Year.

<table>
<thead>
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<th>Feast</th>
<th>Date</th>
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<tr>
<td>All Sundays in the Year</td>
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<tr>
<td>The Circumcision of our Lord JESUS CHRIST</td>
<td></td>
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<tr>
<td>The Epiphany</td>
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<tr>
<td>The Conversion of St. Paul</td>
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<tr>
<td>The Purification of the Blessed Virgin</td>
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</tr>
<tr>
<td>St. Matthias the Apostle</td>
<td></td>
</tr>
<tr>
<td>The Annunciation of the Blessed Virgin</td>
<td></td>
</tr>
<tr>
<td>St. Mark the Evangelist</td>
<td></td>
</tr>
<tr>
<td>St. Philip and St. James, the Apostles</td>
<td></td>
</tr>
<tr>
<td>The Ascension of our Lord JESUS CHRIST</td>
<td></td>
</tr>
<tr>
<td>St. Barnabas</td>
<td></td>
</tr>
<tr>
<td>The Nativity of St. John the Baptist</td>
<td></td>
</tr>
<tr>
<td>St. Peter the Apostle</td>
<td></td>
</tr>
<tr>
<td>St. James the Apostle</td>
<td></td>
</tr>
<tr>
<td>St. Bartholomew the Apostle</td>
<td></td>
</tr>
<tr>
<td>St. Matthew the Apostle</td>
<td></td>
</tr>
<tr>
<td>St. Michael and all Angles</td>
<td></td>
</tr>
<tr>
<td>St Luke the Evangelist</td>
<td></td>
</tr>
<tr>
<td>St. Simon and St. Jude, the Apostles</td>
<td></td>
</tr>
<tr>
<td>All Saints</td>
<td></td>
</tr>
<tr>
<td>St. Andrew the Apostle</td>
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<tr>
<td>St. Thomas the Apostle</td>
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<tr>
<td>The Nativity of our Lord JESUS CHRIST</td>
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<tr>
<td>St. Stephen the Martyr</td>
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<tr>
<td>St. John the Evangelist</td>
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<tr>
<td>The Holy Innocents</td>
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<tr>
<td>Monday and Tuesday in Easter Week</td>
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<tr>
<td>Monday and Tuesday in Whitsun-Week</td>
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### A TABLE of FASTS.

<table>
<thead>
<tr>
<th>Fast</th>
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<tr>
<td>Ash-Wednesday</td>
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<tr>
<td>Good-Friday</td>
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</table>

Other Days of Fasting; on which the Church requires such a measure of Abstinence, as is more especially suited to extraordinary acts and exercises of Devotion.

1st. The Season of Lent.

2d. The Ember-days at the Four Seasons, being the Wednesday, Friday, and Saturday after the First Sunday in Lent, the Feast of Pentecost, September 14, and December 13.

3d. The three Rogation Days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.

4th. All the Fridays in the year, except Christmas Day.

In addition to the above, the First Thursday in November (or, if any other Day be appointed by the Civil Authority, then such Day) shall be observed as a Day of Thanksgiving to Almighty God, for the Fruits of the Earth, and all other Blessings of his merciful Providence.

**TABLES**
TABLES and RULES for the Moveable and Immovable Feasts, &c.

**TABLES for finding the HOLY-DAYS.**

This Table contains so much of the Calendar as is necessary for the determination of Easter; to find which, look for the Golden Number of the Year, in the first Column of the Table, against which stands the Day of the Full Moon; and then look in the third Column for the Sunday Letter, next after the Day of the Full Moon, and the Day of the Month standing against that Sunday Letter is Easter-Day. If the Full Moon happens upon a Sunday, then (according to the first Rule) the next Sunday after is Easter-Day.

To find the Golden Number or Prime, add one to the year of our Lord, and then divide by 7; and if there be no Remainder, then 1 is the Golden Number; but if nothing remain, then 15 is the Golden Number.

To find the Dominical or Sunday Letter according to the Calendar, until the year 1700, inclusive, add to the year of our Lord its fourth part, omitting fractions, and also the Number 1; divide the sum by 7; and if there be no Remainder, then A is the Sunday Letter; but if any Number remain, then the Letter standing against that Number in the small annexed Table is the Sunday Letter.

For the next Century, that is, from the Year 1701 till the Year 1800, inclusive, add to the current Year only its fourth part, and then divide by 7, and proceed as in the last Rule.

Note. That in a Bissextile or Leap-Year, the Letter found as above will be the Sunday Letter from the intercalated Day excluded, to the end of the Year.

---

**A TABLE of the Days on which Easter will fall for thirty-eight Years, being the Time of Two Cycles of the Moon.**

<table>
<thead>
<tr>
<th>Years of Our Lord</th>
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<th>Sunday Letter</th>
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**Another TABLE to find Easter till the Year 1899, inclusive.**

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Note. That in a Bissextile or Leap-Year, the number of Sundays after Epiphany will be the same as if Easter-day had fallen one day earlier than it really does. And, for the same reason, one day must, in every Leap-Year, be added to the Day of the Month given by the Table for Septuagesima Sunday, and for the First Day of Lent.

---

**A TABLE of the Moveable Feasts, according to the several Days that Easter can possibly fall upon.**

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<th>Day</th>
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Note. That in all Bissextile or Leap-Years, the number of Sundays after Epiphany will be the same as if Easter-day had fallen one day later than it really does. And, for the same reason, one day must, in every Leap-Year, be added to the Day of the Month given by the Table for Septuagesima Sunday, and for the First Day of Lent.

---

**A TABLE.**
### TABLE I

**General TABLES for finding the Dominical or Sunday Letter, and the Places of the Golden Numbers in the Calendar.**

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### TABLE II

**A Table to find Easter Day from the Year 1900 to 2029, inclusive.**

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### TABLE III

**Paepal and Immoveable Feasts, &c.**

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### THE

**General Tables for finding the Dominical or Sunday Letter, and the Places of the Golden Numbers in the Calendar.**

The Golden Numbers in the following Calendar point out the Days of the Paschal full Moons, till the Year of our Lord 1929; at which Time, in order that the Ecclesiastical Full Moons may fall nearly on the same Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal full Moons, and the Feast of Easter, from the Year 1900, to the Year 1929, inclusive. This Table is to be made use of, in all respects, as the First Table, before inserted, for finding Easter till the Year 1899.
We confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 St. John i. 8, 9.

† Then the Minister shall joy,

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

A general Confession, to be said by the whole Congregation after the Minister, all kneeling.

A mighty and most merciful Father, We have erred and strayed from thy ways like lost sheep: We have followed too much the devices and desires 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 in us. But thou, O Lord, have mercy upon us, miserable offenders: Spare thou those, O God, who confess their faults: Reioice thou of those who are penitent: According to thy promises declared unto mankind, in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

The
**MORNING PRAYER.**

† The Declaration of Absolution or Remission of sins; to be made by the Priest alone, standing; the People still kneeling.

** Almighty God, the Father of our Lord Jesus Christ, who desirest not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power and commandment to his Ministers to declare and pronounce to his People, being penitent, the Absolution and Remission of their sins. He pardoned and aboveth all those who truly repent, and turn from his wickedness and live, hath and deliver you from unto him, through Jesus Christ our Lord.**

‡ The People shall answer here, and at the end of every Prayer, Amen.

† Or this.

** Almighty God, our Heavenly Father, who, of his great mercy, hath promised forgiveness of sins to all those who 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 good works, and give you everlasting life, through Jesus Christ our Lord. Amen.**

‡ Then the Minister shall kneel, and say the Lord's Prayer; the People still kneeling, and repeating it with him, both here, and wherever else it is used in Divine Service.

** Our Father, who art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done on Earth, as it is in Heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive those who trespass against us: And lead us not into temptation: But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.**

† Then likewise be shall say,

O Lord, open thou our lips, Amen. And our mouth shall show forth thy praise.

‡ Here, all standing, the Minister shall say,

Glory be to the Father, and to the Son, and to the Holy Ghost: Amen. As it was in the beginning, is now, and ever shall be, world without end.

Minister. Praise ye the Lord.
Anfw. The Lord's Name be praised.

† Then shall be said or sung the following Anthem; except on those days for which other Anthems are appointed; and except also when it is used in the course of the Psalms, on the nineteenth day of the month.

Venite, exultemus Domino.

** O Come, let us sing unto the Lord, let us heartily rejoice in the strength of our salvation.**

Let us come before his presence with thanksgiving, and show ourselves glad in him with Psalms.

For the Lord is a great God; and a great King, above all gods.

In his hand are all the corners of the earth; and the strength of the hills is his also.

The sea is his, and he made it; and his hands prepared the dry land.

O come, let us worship, and fall down, and kneel before the Lord, our Maker.

For he is the Lord our God; and we are the people of his pasture, and the sheep of his hand.

O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him.

For he cometh, for he cometh to judge the earth; and with righteousness to judge the world, and the people with his truth.

† Then shall follow a Portion of the Psalms, as they are appointed, or one of the Selections of Psalms set forth by this Church: and at the end of every Psalm, and likewise at the end of the Venite, Benedicite, Jubilate, Benedictus, Cantate Domino, Bonum est confiteri, Deus misereatur, Benedict Anima mea, **may be said or sung the Gloria Patri; and, at the end of the whole Portion or Selection of Psalms for the day, shall be said or sung the Gloria Patri, or else the Gloria in Excelsis, as followeth:**

** Gloria in Excelsis.**

** Glory be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, Heavenly King, God the Father Almighty.**

O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us. Thou who takest away the sins of the world, have mercy upon us. Thou who takest away the sins of the world, receive our prayer. Thou who sittest at the right hand of God the Father, have mercy upon us.
The Lord; thou only, God the Father.

Holy Ghost, art most high in the glory of God the Father. Amen.

Then shall be read the First Lesson, according to the Table or Calendar; after which shall be said or sung the following Hymn.

Note, That before every Lesson, the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book: And after every Lesson, Here endeth the First, or the Second Lesson.

To Deus laudamus.

We praise thee, O God; we acknowledge thee to be the Lord.

All the Earth doth worship thee, the Father everlasting.

To thee all Angels cry aloud; the Heavens and all the Powers therein.

To thee Cherubim and Seraphim continually do cry, Holy, Holy, Holy, Lord God of Sabaoth.

Heaven and Earth are full of the Majesty of thy Glory.

The glorious company of the Apostles praise thee.

The goodly fellowship of the Prophets praise thee.

The noble army of Martyrs praise thee.

The holy Church, throughout all the world, doth acknowledge thee, The Father, of an infinite Majesty; Thine adorable, true, and only Son; Also the Holy Ghost, the Comforter.

Thou art the King of Glory, O Christ.

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou didst humble thyself to be born of a Virgin.

When thou hast overcome the sharpness of death, thou didst open the kingdom of Heaven to all believers.

Thou fittest at the right hand of God, in the Glory of the Father.

We believe that thou shalt come, to be our Judge.

We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints, in glory everlasting.

O Lord, fave thy people, and blesse thine heritage.

Govern them, and lift them up for ever. Day by day we magnify thee; And we worship thy Name ever, world without end.

Vouchsafe, O Lord, to keep us this day without sin.

O Lord, have mercy upon us, have mercy upon us.

O Lord, let thy mercy be upon us, as our trust is in thee.

O Lord, in thee have I trusted; let me never be confounded.

Or this Canticle.

Benedicta, omnia opera Domini.

O All ye Works of the Lord, blesse ye the Lord; praise him, and magnify him for ever.

O ye Angels of the Lord, blesse ye the Lord; praise him, and magnify him for ever.

O ye Heavens, blesse ye the Lord; praise him, and magnify him for ever.

O ye Waters that be above the Firmament, blesse ye the Lord; praise him, and magnify him for ever.

O all ye Powers of the Lord, blesse ye the Lord; praise him, and magnify him for ever.

O ye Sun and Moon, blesse ye the Lord; praise him, and magnify him for ever.

O ye Stars of Heaven, blesse ye the Lord; praise him, and magnify him for ever.

O ye Showers and Dews, blesse ye the Lord; praise him, and magnify him for ever.

O ye Winds of God, blesse ye the Lord; praise him, and magnify him for ever.

O ye Fire and Heat, blesse ye the Lord; praise him, and magnify him for ever.

O ye Winter and Summer, blesse ye the Lord; praise him, and magnify him for ever.

O ye Dews and Frosts, blesse ye the Lord; praise him, and magnify him for ever.

O ye Frosts and Cold, blesse ye the Lord; praise him, and magnify him for ever.

O ye Ice and Snow, blesse ye the Lord; praise him, and magnify him for ever.

O ye Nights and Days, blesse ye the Lord; praise him, and magnify him for ever.

O ye Light and Darkness, blesse ye the Lord; praise him, and magnify him for ever.

O ye Lightnings and Clouds, blesse ye the Lord; praise him, and magnify him for ever.

O let the Earth blesse the Lord; yea, let it praise him, and magnify him for ever.

O ye Mountains and Hills, blesse ye the Lord; praise him, and magnify him for ever.

O all ye green Things upon Earth, blesse ye the Lord; praise him, and magnify him for ever.

O ye Wells, blesse ye the Lord; praise him, and magnify him for ever.

O ye Seas and Floods, blesse ye the Lord; praise him, and magnify him for ever.
O ye Whales, and all that move in the waters, blest ye the Lord; praise him, and magnify him for ever.
O all ye Fowls of the air, blest ye the Lord; praise him, and magnify him for ever.
O all ye Beasts and Cattle, blest ye the Lord; praise him, and magnify him for ever.
O ye Children of Men, blest ye the Lord; praise him, and magnify him for ever.
O let Israel blest the Lord, praise him, and magnify him for ever.
O ye Priests of the Lord, blest ye the Lord; praise him, and magnify him for ever.
O ye Servants of the Lord, blest ye the Lord; praise him, and magnify him for ever.
O ye Spirits and Souls of the righteous, blest ye the Lord; praise him, and magnify him for ever.
O ye holy and humble Men of heart, blest ye the Lord; praise him, and magnify him for ever.

\[ \text{Then shall be read, in like manner, the Second} \\
\text{Lection, taken out of the New Testament,} \\
\text{according to the Table or Calendar; and, after} \\
\text{that, the following Psalm.} \]

\text{Fidelitate Dom. Psalm c.}

O Be joyful in the Lord, all ye hands; serve the Lord with gladness, and come before his presence with a song.
Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.
Go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his Name.
For the Lord is gracious; his mercy is everlasting; and his truth endureth from generation to generation.

\[ \text{Or this Hymn.} \]
Benedicite. St. Luke 1, 68.

Blessed be the Lord God of Israel; for he hath visited and redeemed his people;
And hath raised up a mighty salvation for us, in the house of his servant David:
As he spake by the mouth of his holy Prophets, which have been since the world began;
That we should be saved from our enemies, and from the hand of all that hate us.

\[ \text{Then shall be said the Apostles Creed, by the} \\
\text{Minister and the People, standing: And any} \\
\text{Churches may omit the words, He descended} \\
\text{into Hell; or may, instead of them, use the} \\
\text{words, He went into the place of departed} \\
\text{Spirits, which are considered as words of the} \\
\text{same meaning in the Creed.} \]

Believe in God, the Father Almighty, Maker of heaven and earth:
And in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into Hell: The third day he rose from the dead: He ascended into Heaven, And sitteth on the right hand of God the Father Almighty;
From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost; The holy Catholic Church; The communion of Saints; The forgiveness of sins; The resurrection of the body; And the life everlasting. Amen.

\[ \text{Or this.} \]

Believe in one God, the Father Almighty,
Maker of heaven and earth, and of all things visible and invisible:
And in one Lord Jesus Christ, the only begotten Son of God; begotten of his Father before all worlds; God of God; Light of Light; very God of very God; begotten, not made, being of one Substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate: He suffered and was buried; and the third day he rose again, according to the Scriptures, and ascended into Heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end.
And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son; who, with the Father and the Son together, is worshipped and glorified; who spake by the Prophets. And I believe one Catholic and Apostolic Church: I acknowledge one Baptist for the remission of sins: And I look for the resurrection of the dead, and the life of the world to come. Amen.

\[ \text{And after that, these Prayers following, all} \\
\text{devoutly kneeling; the Minister first pronouncing,} \]

The Lord be with you;
Amen. And with thy spirit.

\[ \text{Minister. Let us pray.} \]
O Lord, thou mercy upon us;
Amen. And grant us thy salvation.

\[ \text{Minister. O God, make clean our hearts} \\
\text{within us;} \]
Amen. And take not thy Holy Spirit from us.

\[ \text{Then} \]
MORNING PRAYER.

Then shall follow the Collect for the day, except when the Communion Service is read; and then the Collect for the day shall be omitted here.

¶ A Collect for Peace.

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend us, thy humble servants, in all adversities of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

¶ A Collect for Grace.

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

¶ A Prayer for the President of the United States, and all in Civil Authority.

O Lord, our Heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee, with thy favour to behold and bless thy servant The President of the United States, and all others in authority; and to replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way: Endue them plentifully with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

¶ The following Prayers are to be omitted here, when the Litany is read.

¶ A Prayer for the Clergy and People.

Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodnes and loving kindness to us, and to all men. We beseech thee for our creation, preservation, and all the blessings of this life; but, above all, for thine inconceivable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ, our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

¶ A Prayer of St. Chrysostom.

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

2 Cor. xiii. 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.

Here endeth the Order of Morning Prayer.
THE ORDER FOR DAILY

EVENING PRAYER.

The MINISTER shall begin the Evening Prayer, by reading one or more of the following Sentences of Scripture.

The Lord is in his holy temple; let all the earth keep silence before him. Hab. ii. 20.

From the rising of the sun even unto the going down of the same, my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, faith the Lord of Hosts. Mal. i. 11.

Let the words of my mouth, and the meditation of my heart, be always acceptable in thy sight, O Lord, my strength and my Redeemer. Psal. xix. 14.

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Ezek. xviii. 27.

I acknowledge my transgressions; and my sin is ever before me. Psal. li. 3.

Hide thy face from my sins; and blot out all mine iniquities. Psal. lii. 9.

The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise. Psal. lii. 17.

Renounce your heart and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Jer. vii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. Dan. ix. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, left thou bring me to nothing. Jer. x. 24. Psal. vi. 1.

Repent ye; for the kingdom of heaven is at hand. St. Mat. iii. 2.

I will arise, and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. St. Luke xv. 18, 19.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. Psal. cxiii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 St. John i. 8, 9.

Then the Minister shall say,

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

A general Confession, to be said by the whole Congregation after the Minister, all kneeling.

Almighty and most merciful Father, We have erred and strayed from thy ways like lost sheep: We have followed too much the devices and desires of our own hearts: We have offended against thy holy laws: We have left undone those things which we ought to have done; And, being slow to hearken to thy commands and precepts, we have done what was contrary to thy will. And there is no health in us. But thou, O Lord, have mercy upon us miserable offenders. Spare thou, O Lord, thy people, and turn not thine anger upon us: For thou art the Lord our God, and hast promised to be merciful to us, and to bear our iniquities. Excuse the faults of the those who are penitent: According to thy promises declared unto mankind, Ch. Jesus our Lord. And grant, O merciful Father, for his sake, That henceforth we may walk in thy commandments, and serve thee only. To the glory of thy holy Name. Amen.
EVENING PRAYER.

A Mighty God, the Father of our Lord Jesus Christ, who deignest not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power and commandment to his ministers to declare and pronounce to his People, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit; that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy: so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

† The People shall answer here, and at the end of every Prayer, Amen.

† Or this.

A Mighty God, our Heavenly Father, who, of his great mercy, hath promised forgiveness of sins to all those who 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 goodnes, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

† Then the Minister shall kneel, and say the Lord's Prayer; the People shall kneeling, and repeating it with him, both here, and where-ever else it is used in Divine Service.

Our Father, who art in Heaven, Hallowed be thy Name: Thy Kingdom come; Thy Will be done on Earth, as it is in Heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive those who trespass against us: And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

† Then likewise be shall say, O Lord, open thou our lips, Amen. And our mouth shall show forth thy praise.

Here, all standing up, the Minister shall say, Glory be to the Father, and to the Son, and to the Holy Ghost; Amen. As it was in the beginning, is now, and ever shall be, world without end. Minister. Praise ye the Lord.

Amen. The Lord's Name be praised.

† Then shall follow a Portion of the Psalms, as they are appointed, or one of the Selections, as they are set forth by this Church, with the Doxology, as in the Morning Service. Then shall be read the First Lesson, according to the Table or Calendar; after which shall be said or sung the following Psalm, except when it is read in the ordinary course of the Psalms, or on the nineteenth day of the month.

Cantate Domino. Psal. xciii.

Sing unto the Lord a new song; for he hath done marvellous things.

With his own right hand, and with his holy arm, hath he gethern himselv the victory. The Lord declared his salvation; his righteousness hath he openly showed in the light of the heathen.

He hath remembered his mercy and truth toward the house of Israel; and all the ends of the world have seen the salvation of our God.

Show yourselves joyful unto the Lord, all ye lands; sing, rejoice, and give thanks.

Praise the Lord upon the harp; sing to the harp with a psalm of thanksgiving.

With trumpets also and cornets, O show yourselves joyful before the Lord the King.

Let the sea make a noise and all that therein is, the round world and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord; for he cometh to judge the earth.

With righteousness shall he judge the world, and the people with equity.

† Or this.

Bless us after confiteiri. Psal. xcviii.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O Most High:

To tell of thy loving kindness early in the morning, and of thy truth in the night-sitting;

Upon an instrument of ten strings, and upon the lute; upon a loud instrument, and upon the harp:

For thou, Lord, hast made me glad through thy works; and I will rejoice in giving praise for the operations of thy hands.

† Then a Lesson of the New Testament, as it is appointed: And after that, shall be sung or said this Psalm, except on the twelfth day of the month.

Dona. Psal. lxxvii.

God be merciful unto us, and blest us, and show us the light of his countenance, and be merciful unto us.
EVENING PRAYER.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds; God of God; Light of Light; very God of very God; begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate also for us under Pontius Pilate: He suffered and was buried; and the third day he rose again, according to the Scriptures, and ascended into Heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son; who, with the Father and the Son together, is worshipped and glorified; who spake by the Prophets. And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the resurrection of the dead, and the life of the world to come. Amen.

After that, these Prayers following, all devoutly kneeling; the Minister first pronouncing,

The Lord be with you;
Amen. And with thy spirit.

O Lord, how thy mercy upon us;
Amen. And grant us thy salvation.

Minister. O God, make clean our hearts within us;
Amen. And take not thy Holy Spirit from us.

Then shall be said the Collect for the day, and, after that, the Collects and Prayers following,

A Collect for Peace.

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

A Collect.

Benedic, anima mea. Psal. ciii.

Praise the Lord, O my soul; and all that is within me, praise his holy Name.

Praise the Lord, O my soul, and forget not all his benefits;
Who forgiveth all thy sin, and healeth all thine infirmities;
Who.fasteth thy life from destruction, and crowneth thee with mercy and lovingkindness.

O praise the Lord, ye Angels of his, ye that excel in strength, ye that fulfil his commandment, and hearken unto the voice of his word.

O praise the Lord, all ye his hosts; ye servants of his that do his pleasure.

O speak good of the Lord, all ye works of his, in all places of his dominion: Praise thou the Lord, O my soul.

Then shall be said the Apostles Creed by the Minister and the People, standing: And any Churches may omit the words, He descended into Hell, or may, instead of them, use the words, He went into the place of departed Spirits, which are considered as words of the same meaning in the Creed.

I believe in God, the Father Almighty, Maker of heaven and earth:
And in Jesus Christ, his only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into Hell: The third day he rose from the dead: He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead, says the Apostle to the Romans.

I believe in The Holy Catholic Church; The Communion of Saints; The forgiveness of sins; The resurrection of the body; And the life everlasting. Amen.

Or this.

That thy way may be known upon earth, thy saving health among all nations.
Let the people praise thee, O God; yea, let all the people praise thee.
O let the nations rejoice and be glad; for thou shalt judge the folk righteously, and govern the nations upon earth.
Let the people praise thee, O God; yea, let all the people praise thee.

Then shall the earth bring forth her increase; and God, even our own God, shall give his blessing.
God shall bless us; and all the ends of the world shall fear him.

Believe in God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds; God of God; Light of Light; very God of very God; begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate also for us under Pontius Pilate: He suffered and was buried; and the third day he rose again, according to the Scriptures, and ascended into Heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son; who, with the Father and the Son together, is worshipped and glorified; who spake by the Prophets. And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the resurrection of the dead, and the life of the world to come. Amen.

After that, these Prayers following, all devoutly kneeling; the Minister first pronouncing,

The Lord be with you;
Amen. And with thy spirit.

O Lord, how thy mercy upon us;
Amen. And grant us thy salvation.

Minister. O God, make clean our hearts within us;
Amen. And take not thy Holy Spirit from us.

Then shall be said the Collect for the day, and, after that, the Collects and Prayers following,

A Collect for Peace.

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

A Collect.
EVENING PRAYER.

A Collect for Aid against Perils.

O Lord, our Heavenly Father, by whose almighty power we have been preserved this day; by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ. Amen.

A Prayer for the President of the United States, and all in Civil Authority.

O Lord, our Heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee, with thy favour to behold and bless thy servant the President of the United States, and all others in authority; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way: Endue them plenteously with heavenly gifts; grant them health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

A Prayer for the Clergy and People.

Almighty and everlasting God, from whom cometh every good and perfect gift, send down upon our Bishops and other Clergy, and upon the Congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing: Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. Amen.

A Prayer for all Conditions of Men.

O God, the Creator and Saviour of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldst be pleased to make thy ways known unto them, and their health unto all nations. More especially we pray for thy holy Church Universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy Fatherly goodness, all those who are any ways afflicted, or distressed in mind, body, or estate; that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions: And this we beg for Jesus Christ's sake. Amen.

A General Thanksgiving.

Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodnes and loving kindness to us, and to all men. We beseech thee for our creation, preservation, and all the blessings of this life; but, above all, for thine inefliable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ, our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

A Prayer of St. Chrysostom.

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

2 Cor. xiii. 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.

Here endeth the Order of Evening Prayer.
The LITANY.

† The LITANY, or General Supplication, to be used after Morning Service, on Sunday, Wednesdays, and Fridays.

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

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

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

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

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

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

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

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

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

Spare us, good Lord.

From all evil and mischief; from sin; from the craft and affilights of the devil; from thy wrath, and from everlasting damnation:

Good Lord, deliver us.

Good Lord, deliver us.

From all blindness of heart; from pride, vain glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness:

Good Lord, deliver us.

From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil;

Good Lord, deliver us.

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death:

Good Lord, deliver us.

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schisme; from hardnefs of heart, and contempt of thy Word and Commandment:

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; By thy Baptism, Fasting, and Temptation; Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Crofs and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost;

Good Lord, deliver us.

In all time of our tribulation; in all time of our prosperity in the hour of death, and in the day of judgment;

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church Universal in the right way:

We beseech thee to hear us, good Lord. That it may please thee to blest and preserve all Christian Rulers and Magistrates; giving them grace to execute justice, and to maintain truth:

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set them forth, and show it accordingly:

We beseech thee to hear us, good Lord.

That it may please thee to blest and keep all thy people:

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and fear thee, and diligently to live after thy Commandments:

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all who are in danger, necessity, and tribulation:

We beseech thee to hear us, good Lord.

That it may please thee to preserve all who travel by land or by water, all women in the perils of child-birth, all sick persons, and
The LITANY.

and young children, and to shew thy pity upon all offenders and captives:

*Let us pray.*

God, merciful Father, who despisest not the praying of a contrite heart, nor the desire of such as are sorrowful; mercifully affright our prayers which we make before thee in all our troubles and adversities, whenever they oppress us; and graciously hear us, that these evils which the craft and subtility of the devil or man worketh against us, may, by thy good providence, be brought to nought; that we, thy servants, being hurt by no perfections, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us, for thy Name's sake.

O Lord, have mercy upon us, and upon our fathers, and upon all the company of heaven.

Let us pray.

We humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy Name, turn from us all these evils that we most jubilily have deferred; and grant that, in all our troubles, we may put our whole trust and confidence in thy mercy; and evermore serve thee in holiness and piety of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

A General Thanksgiving.

Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodnecs and loving kindness to
us, and to all men. We beseech thee for our creation, preservation, and all the blessings of this life; but, above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ, our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

PRAYERS and THANKSGIVINGS upon several Occasions, to be used before the two final Prayers of Morning and Evening Service.

† A Prayer for Congress, to be used during their Session.

MOTGRACIOUS GOD, WE HUMBLY BESeeCH THEE, AS FOR THE PEOPLE of these United States in general, so especially for their Senate and Representatives in Congress assembled; that thou wouldst be pleased to direct and prosper all their consultations, to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of thy People; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities for them, for us, and thy whole Church, we humbly beg in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. Amen.

† For Rain.

O GOD, HEAVENLY FATHER, WHO BY THY SON JESUS CHRIST hast promised to all those who seek thy kingdom and the righteousness thereof, all things necessary to their bodily sufficiency; send we, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

† For Fair Weather.

ALMIGHTY AND MOST MERCIFUL FATHER, we humbly beseech thee, of thy great goodness, to restrain those immediate rains wherewith, for our sins, thou hast afflicted us. And we pray thee to send us such reasonable weather, that the earth may, in due time, yield her increasement, for our use and benefit; and give us grace, that we may learn, by thy punishments, to amend our lives, and for thy clemency to give thee thanks and praise, through Jesus Christ our Lord. Amen.

† In Time of Dearth and Famine.

O GOD, HEAVENLY FATHER, WHOSE GIFT it is that the rain doth fall, and the earth bring forth her increasement; behold, we beseech thee, the afflictions of thy people: Increase the fruits of the earth by thy heavenly bountifulness; and grant that the scarcity and dearth which we now most justly suffer for our sins, may, through thy goodness, be mercifully turned into plenty, for the love of Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, now and for ever. Amen.

† In Time of War and Troubles.

ALMIGHTY GOD, THE SUPREME GOVERNOR of all things, whose power no creature is able to repel, to whom it belongeth justly to punish sinners, and to be merciful to them who truly repent; save and deliver us, we humbly beseech thee, from the hands of our enemies; that we being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy Son, Jesus Christ our Lord. Amen.

† For
PRAYERS.

For those who are to be admitted into Holy Orders, to be used in the weeks preceding the stated times of Ordination.

Almighty God, our Heavenly Father, who hast purchased to thyself an Universal Church, by the precious blood of thy dear Son; mercifully look upon the same, and at this time guide and govern the minds of thy servants, the Bishops and Pastors of thy Flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit Persons, to serve in the sacred ministry of thy Church. And, to those who shall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may show forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. Amen.

Or this.

Almighty God, the Giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church; give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. Amen.

In Time of great Sickness and Mortality.

Almighty God, the Lord of life and death, of sickness and health; regard our supplications, we humbly beseech thee; and, as thou hast thought fit to visit us for our sins with great sickness and mortality, in the midst of thy judgment, O Lord, remember mercy. Have pity upon us miserable sinners, and withdraw from us the grievous sickness with which we are afflicted. May this thy fatherly correction have its due influence upon us, by leading us to consider how frail and uncertain our life is; that we may apply our hearts unto that heavenly wisdom, which in the end will bring us to everlasting life, through Jesus Christ our Lord. Amen.

For a Sick Person.

Father of mercies, and God of all comfort, our only help in time of need; look down from heaven, we humbly beseech thee, behold, visit, and relieve thy sick servant, for whom our prayers are desired. Look upon him with the eyes of thy mercy; comfort him with a sense of thy goodness; preserve him from the temptations of the enemy; give him patience under his affliction; and, in thy good time, restore him to health, and enable him to lead the residue of his life in thy fear, and to thy glory: Or else give him grace so to take thy visitation, that, after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

For a Sick Child.

Almighty God, and merciful Father, to whom alone belong the issues of life and death; look down from heaven, we humbly beseech thee, with the eyes of mercy, upon the sick child for whom our prayers are desired. Deliver him, O Lord, in thy good appointed time, from his bodily pain, and visit him with thy salvation; that if it should be thy good pleasure to prolong his days here on earth, he may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in his generation: Or else receive him into those heavenly habitations, where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for the love of thy Son, our Saviour Jesus Christ. Amen.

For a Person, or Persons, going to Sea.

Eternal God, who alone spreadest out the heavens, and rulest the raging of the sea; we commend to thy Almighty protection, thy servant, for whose preservation on the great deep our prayers are desired. Guard him, we beseech thee, from the dangers of the sea, from sickness, from the violence of enemies, and from every evil to which he may be exposed. Conduc him in safety to the haven where he would be, with a grateful sense of thy mercies, through Jesus Christ our Lord. Amen.

For a Person under Affliction.

Merciful God, and Heavenly Father, who hast taught us, in thy holy Word, that thou dost not willingly afflict or grieve the children of men; look with pity, we beseech thee, upon the forrows of thy servant, for whom our prayers are desired. In thy wisdom thou hast seen fit to visit him with trouble, and to bring distress upon him. Remember him, O Lord, in mercy; sanctify thy fatherly correction to him; endue his soul with patience under his affliction, and with resignation to thy blessed will; comfort him with a sense of thy goodness; lift up thy countenance upon him, and give him peace, through Jesus Christ our Lord. Amen.

For
THANKSGIVINGS.

1 For a Malefactor, after Condemnation: Or else the Prayer in the Visitation of Prisoners, beginning, O Father of mercies, &c. may be used.

O Most gracious and merciful God, we earnestly beseech thee to have pity and compassion upon the Partaker to generation, through Jesus weather; we praise and glorify thy holy Name, through thy mercies and salvation; convince him of the miserable condition he is in by his sins and wickedness; and let thy powerful grace produce in him such a godly sorrow, and sincere repentance, as thou wilt be pleased to accept. Give him a strong and lively faith in thy Son our blessed Saviour, and make it effectual to the salvation of his soul. O Lord, in judgment remember mercy; and whatever sufferings he is to endure in this world, yet deliver him, O God, from the bitter pains of eternal death. Pardon his sins, and save his soul, for the fake and merits of thy dear Son, our blessed Saviour and Redeemer. Amen.

THANKSGIVINGS.

1 The Thanksgiving of Women after Child-birth; to be said when any Woman, being present in Church, shall have desired to return Thanks to Almighty God for hersafe Deliverance.

O Almighty God, we give thee humble thanks, for that thou hast been graciously pleased to preserve, through the great pain and peril of Child-birth, this woman, thy servant, who desire now to offer her praises and thanksgivings unto thee. Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

1 For Rain.

O God, our Heavenly Father, who by thy gracious providence doth cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; we give thee humble thanks that it hath pleased thee, in our great necessity to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. Amen.

1 For Fair Weather.

O Lord God, who hast justly humbled us by thy late visitation of us with immoderate rain and waters, and in thy mercy hath relieved and comforted our souls by this seasonable and blessed change of weather; we praise and glorify thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. Amen.

1 For Plenty.

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our heaviness and fear into plenty; we give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. Amen.

1 For Peace, and Deliverance from our Enemies.

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; we yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed; we acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still 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.

1 For restoring Public Peace at Home.

O Eternal God, our Heavenly Father, who alone makest men to be of one mind in a house, and stifled the outcry of a violent and unruly people; we bless thy holy Name, that it hath pleased thee to appease the seditionous tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. Amen.
The First Sunday in Advent.

For Deliverance from great Sickness and Mortality.

O Lord God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation, and now, in the midst of judgment, remembering mercy, hast redeemed our souls from the jaws of death; we offer unto thy fatherly goodneses ourselves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee; always praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. Amen.

For a Safe Return from Sea.

Most gracious Lord, whose mercy is over all thy works; we praise thy holy Name, that thou hast been pleased to conduct in safety, through the perils of the great deep, this thy servant, who now returneth to return his thanks unto thee, in thy holy Church. May be be duly sensible of thy merciful providence towards him, and ever express his thankfulness by a holy trust in thee, and obedience to thy laws, through Jesus Christ our Lord. Amen.

The COLLECTS, EPISTLES, and GOSPELS.
To be used throughout the Year.

The First Sunday in Advent.

The Collect.

Almighty God, give us grace that we may call away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

This Collect is to be repeated every Day with the other Collects in Advent, until Christmas Day.

The Epistle. Rom. xiii. 8.

O we no man any thing, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.


When they drew nigh unto Jerusalem, and were come to Bethpage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and setting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them; and brought the ass, and the colt, and put on them their cloaths, and they set him thereon. And a very great multitude spread their garments in the way;
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...on their faces, and worshipped God, saying, Amen: Blest are the poor in spirit: for theirs is the kingdom of heaven. Blest are they that mourn: for they shall be comforted. Blest are the meek: for they shall inherit the earth. Blest are they which do hunger and thirst after righteousness: for they shall be filled. Blest are the merciful: for they shall obtain mercy. Blest are the pure in heart: for they shall see God. Blest are the peace-makers: for they shall be called the children of God. Blest are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Amen.


Jesus seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blest are the poor in spirit: for theirs is the kingdom of heaven. Blest are they that mourn: for they shall be comforted. Blest are the meek: for they shall inherit the earth. Blest are those who are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Amen.

The ORDER for the Administration of the Lord's Supper, or, Holy Communion.

If among those who come to be Partakers of the Holy Communion, the Minister shall know any to be an open and notorious evil doer, or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; he shall acquaint him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he hath reconciled the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

The same order shall the Minister use with those between whom be perceived malice and hatred to reign; not suffering them to be Partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other hath transgressed against him, and to make amends for that wherein he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his perverseness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate: Provided, that every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, as soon as he conveniently may be.

The Table, at the Communion-time, having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel; and the Minister, standing at the north side of the Table, or where Morning and Evening Prayer are appointed to be said, shall say the Lord's Prayer and the Collect following, the People kneeling: But the Lord's Prayer may be omitted, if Morning Prayer hath been said immediately before.

Our Father, who art in Heaven, Hallowed be thy Name: Thy Kingdom come; Thy Will be done on Earth, as it is in Heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive those who trespass against us: And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

The Collect.

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

Then shall the Minister, turning to the People, rehearse distinctly the Ten Commandments; and the People sitting kneeling, shall after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the Law for the time to come, as followeth.

Minister.

God spake these words, and said, I am the Lord thy God: Thou shalt have none other Gods but me. People.
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People. Lord, have mercy upon us, and incline our hearts to keep this law.

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

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

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

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

Minister. Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

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

Minister. Thou shalt do no murder.

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

Minister. Thou shalt not commit adultery.

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

Minister. Thou shalt not steal.

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

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

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

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

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

Then the Minister may say,

Let us pray.

Almighty Lord and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may bepreferred in body and soul, through our Lord and Saviour Jesus Christ. Amen.

Then shall be said the Collect of the Day: and immediately after the Collect, the Minister shall read the Epistle, saying, The Epistle [or, The Portion of Scripture appointed for the Epistle] is written in the—Chapter of—beginning at the—Verse. And, the Epistle ended, be shall say, Here endeth the Epistle. Then shall be read the Gospel, the People all standing up, saying, The Holy Gospel is written in the—Chapter of—beginning at the—Verse.

Here the People shall say,

Glory be to Thee, O Lord.

Then shall be read the Epistles or Nicene Creed: unless one of them hath been read immediately before, in the Morning Service.

Then the Minister shall declare unto the People what Holy-days, or Festal days, are in the week following to be observed; and, if occasion be, shall Notice be given of the Communion, and of the Banns of Matrimony, and other Matters to be published.

Then shall follow the Sermon: After which, the Minister, when there is a Communion, shall return to the Lord's Table, and begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient.

L ET your light so shine before men, that they may see thy good works, and glorify your Father which is in heaven. St. Matt. v. 16.
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Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. St. Matth. vi. 19, 20.

Whatsoever ye would that men should do to you, even so do to them: for this is the law and the prophets. St. Matth. vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. St. Matth. viii. 19.

Zaccheus went forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. St. Luke, xix. 8.

Who goeth a warfare at any time at his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 Cor. ix. 7.

If we have fown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 Cor. ix. 11.

Do ye not know, that they who minister about holy things, live of the sacrifice, and they who wait at the altar, are partsakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. 1 Cor. ix. 13, 14.

He that soweth little, shall reap little; and he that soweth plentifully, shall reap plentifully. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. vi. 6, 7.

Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. Gal. vi. 6, 7.

While we have time, let us do good unto all men: and especially unto them that be of the household of faith. Gal. vi. 10.

Godliness is great riches, if a man be content with that he hath: For we brought nothing into this world, neither may we carry anything out. 1 Tim. vi. 6, 7.

Charge them who are rich in this world, that they be ready to give and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 Tim. vi. 17, 18, 19.

God is not unrighteous, that he will forget your works, and labour that proceeded of love: which love ye have showed for his Name's sake, who have ministered unto the faints, and yet do minister. Heb. vi. 10.

To do good and to distribute, forget not; for with such sacrifices God is well pleased. Heb. xiii. 16.

Who so hath this world's good, and feeth his brother have need, and flutteth up his compulsion from him, how doth he shew the love of God in him? 1 St. John, iii. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. Tob. iv. 7.

Be merciful after thy power. If thou hast much, give plentifully. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward, in the day of necessity. Tob. iv. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord; and look, what he layeth out, it shall be paid him again. Prov. xix. 17.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. Psal. xli. 1.

Wash those Sentences are in reading, the Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent fashion to be provided by the Parishes for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

And the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient: After which done, he shall say,

Let us pray for the whole state of Christ's Church militant.

A Almighty and everliving God, who, by thy holy Apostle, hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully ['to accept our alms and oblations, and to receive thee our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee also, to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment
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punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O Heavenly Father, to all Bishops and other Ministers; that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy People give thy heavenly grace; and especially to this Congregation here present; that with meek heart, and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodnes, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, ficknes, or any other adversity. And we also beseech thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

*When the Minister gives warning for the Celebration of the holy Communion (which he shall always do upon the Sunday, or some Holy-day, immediately preceding) he shall read this Exhortation following; or so much thereof as, in his discretion, he may think convenient.*

Dear beloved, on—day next, I purpose, through God's affiance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ; to be by them received, in remembrance of his meritorious Cross and Passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God, our Heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to those who will presume to receive it unworthily; my duty is to exhort you in the mean season, to consider the dignity of that holy Mystery, and the great peril of the unworthy receiving thereof; and to search and examine your own consciences, (and that not lightly, and after the manner of diffenders with God; but fo) that ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy Scripture; and be received as worthy partakers of that holy Table.

The way and means thereto is, First, to examine your lives and conversations by the rule of God's commandments; and wherein you shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as ye would have forgiven of your offences at God's hand: For otherwise the receiving of the holy Communion doth nothing else but increase your condemnation. Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime; repent ye of your fins, or else come not to that holy Table.

And because it is requisite that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you, who by these means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other Minister of God's Word, and open his grief; that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulnes.

*Or, in cases he shall see the People negligent to come to the holy Communion, instead of the former, be shall use this Exhortation.*

Early beloved Brethren, on— I intend by God's grace, to celebrate the Lord's Supper; unto which, in God's behalf, I bid you all who are here present; and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kinds of provision, so that there lacketh nothing but the guests to fit down; and yet...
yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted, and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come; wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say, ye will not come? When ye should return to God, will ye excuse yourselves, and say, ye are not ready? Consider earnestly with yourselves, how little such excused excuses will avail before God. Those who refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. Wherefore according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the son of God did vouchsafe to yield up his soul by death upon the cross, for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with yourselves, how great is your ingratitude to God, and how for punishment hangeth over your heads for the same, when ye wilfully abdain from the Lord's Table, and separate from your brethren who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace, return to a better mind; for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God, our Heavenly Father.

At the time of the celebration of the Communion, the Priest shall say this Exhortation.

Early beloved in the Lord, ye who mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; so is the danger great, if we receive the same unworthily. Judge therefore yourselves, Brethren, that ye be not judged of the Lord; repent ye truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy Mysteries. And above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-thedding he hath obtained for us, he hath instituted and ordained holy Mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness, all the days of our life. Amen.

F. Then shall the Priest say to those who come to receive the holy Communion:

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

Then shall this general Confession be made, by the Priest and all those who are minded to receive the holy Communion, humbly kneeling.

A. Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty; provoking most justly thy wrath and indignation against
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againft us. We do heartily repent, and are heartily sorry for the evil our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father: For thy Son our Lord Jesus Christ's fake, forgive us all that is past; and grant, that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. Amen.

At the Communion Table, the Priest saith and the People answer with hearty repentance and true faith turn unto him, bring you to everlasting life, through Jesus Christ our Lord.

Here shall follow the proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Priest and People:

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts; heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen.

Upon Christmas Day, and seven Days after.

Becuse thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin: Therefore with Angels, &c.

Upon Easter Day, and Seven Days after.

But chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord: For he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life: Therefore with Angels, &c.

Upon Ascension Day, and seven Days after.

Thruough thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and, in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory: Therefore with Angels, &c.

Upon Whitsunday, and six Days after.

Thruough Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likenesse of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the gospel unto all nations; whereby we have been brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ: Therefore with Angels, &c.

Upon
Upon the Feast of Trinity only, may be said, 

WHO art one God, one Lord; not one only Perfon, but three Perfons in one Subftance: For that which we believe of the glory of the Father, the fame we believe of the Son, and of the Holy Ghost, without any difference or inequality: Therefore with Angels, &c.

Or else this may be said, the words [Holy Father] being retained in the introductory Address.

For the precious death and merits of thy Son Jefus Chrift our Lord, and for the fending to us of the Holy Ghost the Comforter; who are one with thee in thy eternal Godhead: Therefore with Angels, &c.

Then fhall the Prieft, kneeling down at the Lord's Table, fay, in the name of all thofe who fhall receive the Communion, this Prayer following:

We do not presume to come to this thy Table, O merciful Lord, trufting in our own righteoufnefs, but in thy manifold and great mercies. We are not worthy fo much as to gather up the crumbs under thy Table. But thou art the fame Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, fo to eat the fplet of thy dear Son Jefus Chrift, and to drink his blood, that our finful bodies may be made clean by his body, and our fouls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

When the Prieft, standing before the Table, hath fo ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands; be fhall fay the Prayer of Confevration, as followeth:

All glory be to thee, Almighty God, our Heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jefus Chrift to suffer death upon the crofs for our redemption; who made there (by his one oblation of himflef once offered) a full, perfect, and fufficient facrifice, obligation, and fatisfaction, for the fins of the whole world; and did inftrute, and in his holy Gospel command us to continue a perpetual memory of that precious death and facrifice until his coming again: For in the night in which he was betrayed (a) he took bread; and when he had given thanks, (b) he break it, and gave it to his disciples, faying, Take, eat, (c) This is my Body, which is given for you; Doth this in remembrance of me. Likewife after supper (d) he took the cup; and when he had given thanks, he gave it to them, faying, Drink ye all of this; for (e) This is my Blood, of the New Testament, which is fhed for you, and for many, for the remifion of fins: Do this as oft as ye fhall drink it, in remembrance of me.

The Obfervation.

Wherefore, O Lord and Heavenly Father, according to the institution of thy dearly beloved Son our Saviour, Jefus Chrift, we thy humble fervants, do celebrate and make here before thy divine Majesty, with thefe thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his bleffed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks, for the innumerable benefts procured unto us by the fame. And we most humbly befeech thee, O merciful Father, to hear us; and of thy Almighty goodnefs, vouchsafe to blefs and fanchify, with thy Word and Holy Spirit, thefe thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jefus Chrift's holy institution, in remembrance of his Death and Passion, may be partakers of his most bleffed Body and Blood. And we carnally defire thy Fatherly goodnefs, mercifully to accept this our sacrifice of praise and thanksgiving: most humbly befeeching thee to grant, that by the merits and death of thy Son Jefus Chrift, and through faith in his blood, we, and all thy whole Church, may obtain remifion of our fins, and all other benefits of his Passion. And here we offer and present unto thee, O Lord, ourfelves, our fouls, and bodies, to be a reasonable, holy, and living facrifice unto thee; humbly befeeching thee; that we, and all others who fhall be partakers of this holy Communion, may worthily receive the most precious Body and Blood of thy Son Jefus Chrift, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we are unworthy, through our manifold fins, to offer unto thee any sacrifice; yet we befeech thee to accept this our bounden duty and service, not...
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not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

Here shall be sung a Hymn, or Part of a Hymn, from the Selection for the feast of Holy and Holy Ghofts, &c.

Then shall the Priest first receive the Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present) and, after that, to the People also in order, into their hands, all devoutly kneeling: And when he delivereth the Bread, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, and feed on him in thy heart by faith, with thanksgiving.

And the Minister who delivereth the Cups, shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, receive in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

If the consecrated Bread and Wine be spent before all have communicated, the Priest is to consecrate more, according to the Form before prefixed; beginning at, All glory be to thee, Almighty God, and ending with these words, Partakers of his most blessed Body and Blood.

When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair Linen Cloth.

Then shall the Minister say the Lord's Prayer, the People repeating after him every petition.

O UR Father, who art in Heaven, Hallowed be thy Name: Thy Kingdom come; Thy Will be done on Earth, as it is in Heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive those who trespass against us: And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

After shall be said as followeth.

Almighty and everlasting God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O Heavenly Father, so to afflict us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

Then shall be said or sung, all standing, Gloria in Excelsis, or same proper Hymn from the Selection.

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we blest thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, Heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, who taketh away the sins of the world, have mercy upon us. Thou who taketh away the sins of the world, have mercy upon us. Thou who taketh away the sins of the world, receive our prayer. Thou who sitteth at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then the Priest (the Bishop, if be be present) shall let them depart with this blessing.

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

Amen.
Public Baptism of Infants.

Colle至尊s that may be said after the Collects of Morning or Evening Prayer, or Communion, at the Discretion of the Minister.

Assist us mercifully, O Lord, in these our supplications and prayers; and dispose the way of thy servants towards the attainment of everlasting life, that among all the changes and chances of this mortal life, they may ever be defended by Jesus Christ our Lord. Amen.

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living; so the honour and praise of thy Name, through Jesus Christ our Lord. Amen.

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

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; we beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. Amen.

Almighty God, who hast promised to hear the petitions of those who ask in thy Son's Name; we beseech thee mercifully to incline thine ears to us who have now made our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessities, and to the setting forth of thy glory, through Jesus Christ our Lord. Amen.

The Minister, after having read the said Collect and Collect Board, shall say:

Thy will be done in earth as it is in heaven. Amen.

The people shall answer, Amen.

Public Baptism of Infants.

To be used in the Church.

The People are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays and other Holy-days, or Prayer Days. Nevertheless, if necessity so require, Baptism may be administered upon any other day.

There shall be for every Male Child to be baptized, when they can be had, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers: And Parents shall be admitted as Sponsors, if it be desired.

When there are Children to be baptized, the Parents or Sponsors shall give knowledge thereof, before the beginning of Morning Prayer, to the Minister. And then the Godfathers and Godmothers, and the People with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Minister, by his Discretion, shall appoint. And the Minister coming to the Font (which is then to be filled with pure Water) and standing there, shall say,

Hath this Child been already baptized, or no?

If they answer, No; then shall the Minister proceed, as followeth:

Early beloved, forasmuch as all men are conceived and born in sin; and our Saviour Christ faith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy, he will grant to this Child that which by nature he cannot have; that he may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made a living Member of the same.

Then
Public Baptism of Infants.

Then shall the Minister say,
Let us pray.

Almighty and everlasting God, who, of thy great mercy, didst save Noah and his family in the Ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify water, to the mystical washing away of sin; we beseech thee, for thine infinite mercies, that thou wilt mercifully look upon this Child: Wash him, and sanctify him with the Holy Ghost; that he, being delivered from thy wrath, may be received into the Ark of Christ’s Church; and being filled in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally he may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. Amen.

Or this.

Almighty and immortal God, the aid of all who need, the helper of all who cle as to thee for succour, the life of those who believe, and the resurrection of the dead; we call upon thee for this Infant, that he, coming to thy holy Baptism, may receive remission of sin, by spiritual regeneration. Receive him, O Lord, as thou hast promised by thy well-beloved Son, saying, Aflk, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us who ask; let us who seek, find; open the gate unto us who knock; that this Infant may enjoy the everlasting beneficition of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

After the Minister shall say as follows: Or else shall pass on to the Questions addressed to the Sponsor; and from thence to the Prayer immediately before the Immersion, or the pouring of Water on the Infant. But note, that, in every Church, the intermediate parts of the Service shall be used, once at least in every month (if there be a Baptism) for the better instructing of the People in the grounds of Infant Baptism.

Hear the words of the Gospel, written by St. Mark, in the tenth Chapter, at the thirteenth Verse.

They brought young children to Christ, that he should touch them; and his disciples rebuked those who brought

them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel:

B

Elowed, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those who would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how, by his outward gesture and deed, he declared his good will toward them: For he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive this present Infant; that he will embrace him with the arms of his mercy; that he will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our Heavenly Father towards this Infant, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing this Infant to this holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

A

Almighty and everlasting God, Heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to this Infant; that he may be born again, and be made an heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

Then shall the Minister speak unto the Godfathers and Godmothers in this wise:

D

Early beloved, ye have brought this Child here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive him, to release him from sin, to sanctify him with the Holy Ghost, to give him the kingdom of heaven and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised,
in his Gospel, to grant all these things that ye have prayed for; which promise, he for his part will most surely keep and perform. Wherefore, after this promise made by Christ, this Infant must also faithfully, for his part, promise by you that are his parents (until he come of age to take it upon himself) that he will renounce the Devil and all his Works, and constantly believe God's holy Word, and obediently keep his Commandments.

Then the Minister shall then demand of the Sponsors as follows: the Questions being considered as addressed to them severally, and the Answers to be made accordingly.

I demand therefore,

DOST thou, in the name of this Child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh; so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

Minister. Doest thou believe all the Articles of the Christian Faith, as contained in the Apostles Creed?

Answer. I do.

Minister. Wilt thou be baptized in this Faith?

Answer. That is my desire.

Minister. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

Then shall the Minister say,

O Merciful God, grant that the old Adam in this Child may be so buried, that the new man may be raised up in him. Amen.

Grant that all sinful affections may die in him, and that all things belonging to the Spirit may live and grow in him. Amen.

Grant that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that whatsoever is here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

Almighty, everlasting God, who most dearly beloved Son Jesus Christ, for the forgiveneis of our sins, did hide out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, the supplications of thy Congregation; sanctify this water to the mythical washing away of sin; and grant that this Child, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful children, through Jesus Christ our Lord. Amen.

Then the Minister shall take the Child into his hands, and shall dye to the Godfathers and Godmothers,

Name this Child.

And then, naming it after them, he shall dip it in the Water distinctly, or shall pour Water upon it, saying,

N I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the Minister shall say,

We receive this Child into the Congregation of Christ's Flock, and do sign him with the Sign of the Cross; in token that hereafter he shall not be ashamed to confess the Faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

If these who present the Infant shall desire the sign of the Cross to be omitted, although the Church knows no worthy cause of scruple concerning the same, yet, in that case, the Minister may omit that part of the above which follows the Immersion, or the pouring of Water on the Infant.

Then shall the Minister say,

Seeing now, dearly beloved brethren, that this Child is regenerate, and grafted into the body of Christ's Church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that this Child may lead the rest of his life according to this beginning.

Then shall he say, all kneeling,

OUR Father, who art in Heaven, Hallowed be thy Name: Thy Kingdom come; Thy Will be done on Earth, as it is in Heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive those who trespass against us: And lead us not into temptation; But deliver us from evil. Amen.

Then
Private Baptism of Children.

* Then shall the Minister say,

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as he is made Partaker of the Death of thy Son, he may also be Partaker of his Resurrection; so that finally with the residue of thy holy Church, he may be an Inheritor of thine everlasting Kingdom, through Christ our Lord. Amen.

* Then, all standing up, the Minister shall say to the Godfathers and Godmothers this Exhortation following:

Ourselves as this Child hath promised by you his Sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that this Infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath here made by you. And that he may know these things the better, ye shall call upon him to hear Sermons; and chiefly ye shall provide, that he may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health; and that this Child may be virtuously brought up to lead a godly and a Christian life: remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

* Then shall be added, and say,

Ye are to take care that this Child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the other parts of the Church Catechism, let forth for that purpose.

**THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN in Houses.**

* The Minister of every Parish shall often admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable Cause.

* And also they shall warn them, that, without like great cause and necessity, they procure not their Children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered as followeth.

* First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with those who are present, call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Public Baptism, as the time and present exigence shall suffer. And then the Child being named by some one who is present, the Minister shall pour water upon it, saying these words:

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

* Then the Minister shall give thanks unto God, and say,

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as he is made Partaker of the Death of thy Son, he may also be Partaker of his Resurrection; so that finally, with the residue of thy holy Church, he may be an Inheritor of thine everlasting Kingdom, through Christ our Lord. Amen.
Private Baptism of Children.

Belooved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how, by his outward gesture and deed, he declared his good will toward them; For he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but carefully believe, that he hath likewise favourably received this present Infant; that he hath embraced him with the arms of his mercy; and, as he hath promised in his holy word, will give unto him the blessing of eternal life, and make him Partaker of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards this Infant, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us:

Our Father, who art in Heaven, Hallowed be thy Name: Thy Kingdom come; Thy Will be done on Earth, as it is in Heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive those who trespass against us: And lead us not into temptation; But deliver us from evil. Amen.

Dost thou, in the name of this Child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh; so that thou wilt not follow, nor be led by them?

Aye. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

Ministr. Doth thou believe all the Articles of the Christian Faith, as contained in the Apostles Creed?

Aye. I do.

Ministr. Wilt thou be baptized in this Faith?

Aye. That is my desire.

Ministr. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Aye. I will, by God's help.

Then
Private Baptism of Children.

¶ Then the Minister shall say,

We receive this Child into the Congregation of Christ's Flock, and do sign him with the sign of the Cross; in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

¶ The same Rule is to be observed here, as to the Omission of the Sign of the Cross, as in the Public Baptism of Infants.

¶ Then shall the Minister say,

Saying now, dearly beloved brethren, that this Child is regenerate, and grafted into the body of Christ's Church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that this Child may lead the rest of his life according to this beginning.

¶ Then shall be said, all kneeling,

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as he is made Partaker of the Death of thy Son, he may also be Partaker of his Resurrection; so that finally, with the residuum of thy holy Church, he may be an Inheritor of thine everlasting kingdom, through Christ our Lord. Amen.

¶ Then, all standing up, the Minister shall say to the Godfathers and Godmothers this Exhortation following:

Ora simuch as this Child hath promised by you his Sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that this Infant be taught, so soon as be shall be able to learn, what a solemn vow, promis, and profession he hath here made by you. And that be may know these things the better, ye shall call upon him to hear Sermons; and chiefly ye shall provide, that be may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health; and that this Child may be virtuously brought up to lead a godly and a Christian life: remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ Then shall be added, and say,

Ye are to take care that this Child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the other parts of the Church Catechism, set forth for that purpose.

¶ But if they who bring the Infant to the Church do make such uncertain Answers to the Minister's Questions, as that it cannot appear that the Child was baptized with Water, in the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism) then let the Minister baptize it in the Form before appointed for Public Baptism of Infants; facing, that at the dipping of the Child in the Font, he shall use this Form of Words:

If thou art not already baptized, N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ If Infant Baptism, and the receiving of Infants baptized in private, are to be at the same time, the Minister may make the Questions to the Sponsors and the succeeding Prayers serve for both. And again, after the Immerison, or the pouring of Water, and the receiving into the Church, the Minister may use the Remainder of the Service for both.

2
THE MINISTRATION OF

BAPTISM to such as are of RIPER YEARS,

And able to answer for themselves.

When any such Persons as are of Riper Years are to be baptized, timely notice shall be given to the Minister; that due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian Religion; and that they may be exhorted to prepare themselves with prayers and fasting, for the receiving of this Holy Sacrament.

And if they shall be found fit, then the Godfathers and Godmothers, (the People being assembled upon the Sunday, Holy-day, or Prayer-Day appointed) shall be ready to present them at the Font, immediately after the Second Lesson, either at Morning or Evening Prayer, as the Minister, in his discretion shall think fit.

And standing there, the Minister shall ask, Whether any of the Persons here presented be baptized or not? If they shall answer, No; then shall the Minister say thus:

Dearly beloved, forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh) and they who are in the flesh cannot please God, but live in sin, committing many actual transgressions; and our Saviour Christ faith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these Persons that which by nature they cannot have; that they may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made lively members of the same.

Then shall the Minister say,

Let us pray.

Almighty and everlasting God, who, of thy great mercy, didst save Noah and his family in the Ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element of water, to the mystical washing away of sin; we beseech thee, for thine infinite mercies, that thou wilt mercifully look upon these thy Servants: Wash them and sanctify them with the Holy Ghost; that they, being delivered from thy wrath, may be received into the Ark of Christ's Church; and being redad in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. Amen.

Or this.

Almighty and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead; we call upon thee for these Persons that they, coming to thy holy Baptism, may receive remission of their sins, by spiritual regeneration. Receive them, O Lord, as thou hast promised by thy well-beloved Son, saying, Aka, and ye shall receive; and ye shall find; knock, and it shall be opened unto you: So give now unto us who ask; let us who seek, find; open the gate unto us who knock; that these Persons may enjoy the everlasting benediction of thy heavenly wafting, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

Then the Minister shall say,

Hear the words of the Gospel, written by Saint John in the third Chapter, beginning at the first Verse:

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, 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 the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whether it goeth: so is every one that is born of the Spirit.
Baptism of those of Riper Years.

After which he shall say this Exhortation following:

Beloved, ye hear in this Gospel the express words of our Saviour Christ, that, except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last Chapter of Saint Mark’s Gospel,) he gave command to his disciples, saying, go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized shall be saved; but he that believeth not, shall be damned: Which also showeth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied, and said unto them, Repent and be baptized every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost: For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For, as the fame Apostle testified in another place, even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive these present Persons, truly repenting, and coming unto him by faith; that he will grant them remission of their sins, and bestow upon them the Holy Ghost; that he will give them the blessing of eternal life, and make them Partakers of his everlasting kingdom.

Wherefore, we being thus persuaded of the good-will of our heavenly Father toward these Persons, declared by his Son Jesus Christ, let us faithfully and devoutly give thanks to him, and say,

Almighty and everlasting God, Heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to these Persons, that they may be born again, and be made Heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

Then the Minister shall speak to the Persons to be baptized on this wise:

Well-beloved, who are come hither desiring to receive holy Baptism, ye have heard how the Congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his holy Word, to grant all these things that we have prayed for; which promise, he for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, ye must also faithfully, for your part, in the presence of these your Witnesses, and this whole Congregation, promise and answer to the following Questions.

The Minister shall then demand of the Persons to be baptized as follows: The Questions being considered as addressed to them severally, and the Answers to be made accordingly.

Ques: Doest thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh? So that thou wilt not follow, nor be led by them?

Ans. I renounce them all; and, by God’s help, will endeavour not to follow, nor be led by them.

Ques. Doest thou believe all the Articles of the Christian Faith, as contained in the Apostles Creed?

Ans. I do.

Ques. wilt thou be baptized in this Faith?

Ans. That is my desire.

Ques. Wilt thou then obediently keep God’s holy will and commandments, and walk in the same all the days of thy life?

Ans. I will, by God’s help.

Then shall the Minister say,

Merciful God, grant that the old Adam in these Persons may be so buried, that the new man may be raised up in them. Amen.

Grant that all sinful affections may die in them, and that all things belonging to the Spirit may live and grow in them. Amen.

Grant that they may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant
Grant that they, being here dedicated to thee by our Office and Ministry, may also be endowed with heavenly virtues, and overlaftingly rewarded, through thy mercy, O blessed Lord God, who do live and govern all things, world without end. Amen.

Almighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, the supplications of this Congregation; sanctify this water to the mythical washing away of sin; and grant that the Persons now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful children, through Jesus Christ our Lord. Amen.

Then shall the Minister take each Person to be baptized by the Right Hand; and placing him conveniently by the Font, according to his disposition, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the Water, or pour Water upon him, saying, I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the Minister say, Receive this Person into the Congregation of Christ's Flock, and do sign him with the sign of the Cross; in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

The same Rite, as to the Omission of the Sign of the Cross, is to be observed here, as in the Baptism of Infants.

Then the Minister shall say, Seeing now, dearly beloved brethren, that these Persons are regenerate, and grafted into the body of Christ's Church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that they may lead the rest of their life according to this beginning.

Then shall be said the Lord's Prayer, all kneeling.

Our Father, who art in Heaven, Hallowed be thy Name: Thy Kingdom come; Thy Will be done on Earth, as it is in Heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive those who trespass against us: And lead us not into temptation; But deliver us from evil. Amen.

We yield thee humble thanks, O Heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to these Persons; that being now born again, and made Heirs of everlasting salvation through our Lord Jesus Christ, they may continue thy Servants, and attain thy promises, through the same Lord Jesus Christ thy Son; who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlasting. Amen.

Then, all standing up, the Minister shall use this Exhortation following; speaking to the Godfathers and Godmothers first:

Forasmuch as these Persons have promised, in your presence, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put them in mind, what a solemn vow, promise, and profession they have now made before this Congregation, and especially before you their chosen Witnesses. And ye are also to call upon them to use all diligence to be rightly instructed in God's holy Word; that so they may grow in grace, and in the knowledge of our Lord Jesus Christ; and live godly, righteously, and soberly, in this present world.

And then speaking to the baptized Persons, he shall proceed and say,

And as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the Children of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as behemth the children of light; remembering always, that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.
ACATECHISM.

Question.

What is your name?

Answer. N. or M.

Ques. Who gave you this name?

Ans. My Sponsors in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Ques. What did your Sponsors then for you?

Ans. They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomp and vanity of this wicked world, and all the sinful lusts of the flesh: Secondly, that I should believe all the articles of the Christian Faith: And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Ques. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Ans. Yes verily; and by God's help so I will: And I heartily thank our Heavenly Father that he hath called me to this state of salvation, through Jesus Christ our Saviour: And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. Rehearse the Articles of thy Belief.

Answer.

I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried: He ascended into Hell: The third day he rose from the dead: He ascended into Heaven, and sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The communion of Saints; The forgiveness of sins; The resurrection of the body, And the life everlasting. Amen.

Ques. What dost thou chiefly learn in these Articles of thy Belief?

Ans. First I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God.

Ques. You said that your Sponsors did promise for you, that you should keep God's commandments: Tell me how many there are.

Ans. Ten.

Ques. Which are they?

Answer.
A C A T E C H I S M

THE same which God spake in the
twentieth Chapter of Exodus, saying,
I am the Lord thy God, who brought thee
out of the land of Egypt, out of the house
of bondage.

I. Thou shalt have none other gods but
me.

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

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

IV. Remember that thou keep holy the
Sabbath-day. Six days shalt thou labour,
and do all that thou haft to do; but the
seventh day is the Sabbath of the Lord thy
God: In it thou shalt do no manner of
work, thou, and thy son, and thy daughter,
thy man-servant, and thy maid-servant,
thy cattle, and the stranger that is within
thy gates. For in six days the Lord made
heaven and earth, the sea, and all that
in them is, and rested the seventh day:
Wherefore the Lord blessed the seventh
day, and hallowed it.

V. Honour thy father and thy mother,
that thy days may be long in the land
which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witnes-
s against thy neighbour.

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

Quo. What doth thou chiefly learn by
these commandments?

Ans. I learn two things; my duty to-
dards God, and my duty towards my
Neighbour.

Quo. What is thy duty towards God?

Ans. My duty towards God is, to be-
lieve in him; to fear him: and to love
him with all my heart, with all my mind,
with all my soul, and with all my strength;
to worship him; to give him thanks; to
put my whole trust in him; to call upon
him; to honour his holy Name and his
Word; and to serve him truly all the days
of my life.

Quo. What is thy duty towards thy
Neighbour?

Ans. My duty towards my Neighbour
is to love him as myself, and to do to all
men as I would they should do unto me:
To love, honour, and succour my father
and mother: To honour and obey the
Civil Authority: To submit myself to all
my governors, teachers, spiritual pastors,
and masters: To order myself lowly and
reverently to all my betters: To hurt no
body by word or deed: To be true and
just in all my dealings: To bear no malice
nor hatred in my heart: To keep my
hands from picking and stealing, and my
tongue from evil speaking, lying, and flan-
dering: To keep my body in temperance,
sobriety, and chastity: Not to covet nor
derive other men's goods; but to learn and
labour truly to get mine own living, and
to do my duty in that state of life unto
which it shall please God to call me.

Catech. My good Child, know this, that
thou art not able to do these things thy-
self, nor to walk in the Commandments
of God, and to serve him, without his special
grace, which thou must learn at all times
to call for by diligent Prayer: Let me hear,
therefore, if thou canst say the Lord's
Prayer.

OUR Father, who art in Heaven, Hal-
lowed be thy Name: Thy Kingdom
come; Thy Will be done on Earth, as it
is in Heaven: Give us this day our daily
bread: And forgive us our trespasses, as
we forgive those who trespass against us:
And lead us not into temptation; But
deliver us from evil. Amen.

Quo. What desirest thou of God in this
Prayer?

Ans. I desire my Lord God, our Hea-
venly Father, who is the Giver of all good-
ness, to send his grace unto me and to all
people; that we may worship him, serve
him, and obey him, as we ought to do:
And I pray unto God that he will send us
all things that are needful both for our
souls and bodies; and that he will be mer-
ciful unto us, and forgive us our sins; and
that it will please him to save and defend us
in all dangers both of soul and body; and
that he will keep us from all sin and wick-
edness, and from our spiritual enemy, and
from everlasting death: And this I trust he
will
will do of his mercy and goodness, through our Lord Jesus Christ; and therefore I say, Amen, So be it.

Question.

H OW many Sacraments hath Christ ordained in his Church?

Ans. Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Q u e s t i o n. What meanest thou by this word Sacrament?

A n s. I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself; as a means whereby we receive the same, and a pledge to allure us thereof.

Q u e s t i o n. How many parts are there in a Sacrament?

A n s. Two; the outward visible sign, and the inward spiritual grace.

Q u e s t i o n. What is the outward visible sign or form in Baptism?

A n s. Water; wherein the person is baptized, in the Name of the Father, and of the Son, and of the Holy Ghost.

Q u e s t i o n. What is the inward and spiritual grace?

A n s. A death unto sin, and a new birth unto righteousness: For being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Q u e s t i o n. What is required of Persons to be baptized?

A n s. Repentance, whereby they for-sake sin; and Faith, whereby they freely believe the promises of God made to them in that Sacrament.

Q u e s t i o n. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

A n s. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Q u e s t i o n. Why was the Sacrament of the Lord’s Supper ordained?

A n s. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Q u e s t i o n. What is the outward part or sign of the Lord’s Supper?

A n s. Bread and Wine, which the Lord hath commanded to be received.

Q u e s t i o n. What is the inward part, or thing signified?

A n s. The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord’s Supper.

Q u e s t i o n. What are the benefits whereof we are partakers thereby?

A n s. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine.

Q u e s t i o n. What is required of those who come to the Lord’s Supper?

A n s. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God’s mercy, through Christ, with a thankful remembrance of his death; and be in charity with all men.

The Minister of every Parish shall diligently upon Sundays and Holy-days, or on some other convenient occasions, publicly in the Church, instruct or examine so many Children of his Parish, sent unto him, as he shall think convenient, in some part of this Catechism.

And all Fathers, Mothers, Masters, and Mistresses shall cause their Children, Servants, and Apprentices, who have not learned their Catechism, to come to the Church at the time appointed, and obediently to hear, and to be ordered by the Minister, until such time as they have learned all that is here appointed for them to learn.

So soon as Children are come to a competent age, and can say the Creed, the Lord’s Prayer, and the Ten Commandments, and can answer to the other questions of this short Catechism, they shall be brought to the Bishop.

And whenever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Minister of every Parish shall either bring, or send in writing, with his hand subscribed thereto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed.
CONFIRMATION.

The Order of Confirmation, or Laying on of Hands upon those who are baptized, and come to years of discretion.

† Upon the Day appointed, all that are to be then confirmed, being placed and standing in order before the Bishop; he, or some other Minister appointed by him, shall read this Preface following:

To the end that Confirmation may be minished to the more edifying of such as shall receive it, the Church hath thought good to order, that none shall be confirmed, but such as can say the Creed, the Lord’s Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short catechism are contained: Which Order is very convenient to be observed; to the end that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, may themselves, with their own mouth and consent, openly before the Church ratify and confirm the same; and also promise, that, by the grace of God, they will evermore endeavour themselves faithfully to observe such things as they, by their own confession, have affented unto.

† Then shall the Bishop say,

O ye here, in the presence of God, and of this Congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your Baptism; ratifying and confirming the same; and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your Sponsor then undertook for you?

† And every one shall audibly answer, I do.

Bishop.

Our help is in the Name of the Lord;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord.

Answer. Henceforth world without end.

Bishop. Lord hear our prayer;

Answer. And let our cry come unto thee.

Bishop. Let us pray.

Almighty and everlasting God, who makest us both to will and to do those things which are good and acceptable unto thy Divine Majesty; we make our humble supplications unto thee for these thy Servants, upon whom, after the example of thy holy Apostles, we have now laid our hands; to certify them, by this sign, of thy favour and gracious goodness towards them. Let thy Fatherly hand, we beseech 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 everlasting life, through our Lord Jesus Christ; who, with thee and the Holy Ghost, liveth and reigneth ever, one God, world without end. Amen.

† And these Collects.

Almighty and everlasting God, who vouchsafe to bequeath thy Holy Ghost to thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; strengthen them, we beseech thee, O Lord, with the Holy Ghost, the Comforter; and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. Amen.

† Then shall the Bishop say, the Lord be with you.

Answer. And with thy spirit.

† And all kneeling down, the Bishop shall add,

Let us pray.

Our Father, who art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done on Earth, as it is in Heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive those who trespass against us: And lead us not into temptation; But deliver us from evil. Amen.

† Then shall the Bishop say,

And all kneeling down, the Bishop shall add,

Let us pray.

Our Father, who art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done on Earth, as it is in Heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive those who trespass against us: And lead us not into temptation; But deliver us from evil. Amen.

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† And these Collects.

Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preferred in body and soul, through our Lord and Saviour Jesus Christ. Amen.

† Then shall the Bishop bless them, saying thus:

The blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. Amen.

† And these shall none be admitted to the Holy Communion, until such time as he be confirmed; or be ready and desirous to be confirmed.
M A T R I M O N Y.

The Form of Solemnization of MATRIMONY.

The Laws respecting Matrimony, whether by publishing the Banns in Churches, or by License, being different in the several States; every Minister is left to the direction of those Laws, in every thing that regards the civil contract between the Parties. And when the Banns are published, it shall be in the following form—I publish the Banns of Marriage between M. of — and N. of ——: If any of you know cause or just impediment, why these two Persons should not be joined together in holy Matrimony, ye are to declare it. [This is the first, second, or third time of asking.]

At the Day and Time appointed for Solemnization of Matrimony, the Persons to be married shall come into the Body of the Church, or shall be ready in some proper house, with their Friends and Neighbours; and there standing together, The Man on the Right Hand, and the Woman on the Left, the Minister shall say,

Dearly beloved, we are gathered together here in the sight of God, and in the face of this Company, to join together this Man and this Woman in holy Matrimony; which is commended of Saint Paul to be honourable among all men; and therefore is not by any to be entered into unduly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate, these two Persons present come now to be joined. If any man can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

And also speaking unto the Persons who are to be married, he shall say,

I require and charge you both (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not lawfully be joined together in Matrimony, ye do now confess it: For be ye well assured, that if any persons are joined together otherwise than as God's word doth allow, their marriage is not lawful.

The Minister, if he shall have reason to doubt of the lawfulness of the proposed Marriage, may demand sufficient certainty for his indemnification; but if no impediment shall be alleged, or suspected, the Minister shall say to the Man,

WILT thou have this Woman to thy wedded Wife, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou obey her, comfort her, honour, and keep her, in sickness and in health; and forfaking all others, keep thee only unto her, so long as ye both shall live?

The Man shall answer, I will.

B L

WILT thou have this Woman to thy wedded Wife, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou obey him, serve him, love, honour, and keep him, in sickness and in health; and forfaking all others, keep thee only unto him, so long as ye both shall live?

The Woman shall answer, I will.

Then shall the Minister say unto the Woman, N.

Who giveth this Woman to be married to this Man?

Then shall they give their Truth to each other in this Manner:

The Minister receiving the Woman at her Father's or Friend's hands, shall cause the Man with his Right Hand to take the Woman by her Right Hand, and to say after him as follows:

M. take thee N. to my wedded Wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my Truth.

Then shall they lose their Hands, and the Woman with her Right Hand taking the Man by his Right Hand, shall likewise say after the Minister:

N. take thee M. to my wedded Husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my Truth.

Then shall they again lose their Hands; and the Man shall give unto the Woman a Ring; And the Minister taking the Ring shall deliver it unto the Man, to put it upon the fourth finger of the Woman's Left Hand. And the Man holding the Ring there, and taught by the Minister, shall say,

WITH this Ring I thee wed, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

Then
Visitation of the Sick.

Then the Minster shall the Ring upon the fourth Finger of the Woman's Left Hand, the Minster shall say,

Let us pray.

Our Father, who art in Heaven, Hallowed be thy Name: Thy Kingdom come; Thy Will be done on Earth, as it is in Heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive those who trespass against us: And lead us not into temptation; But deliver us from evil. Amen.

O Eternal God, Creator and Preserver of all mankind, giver of all spiritual grace, the author of everlasting life; send thy bleeding upon these thy servants, this man and this woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these persons may securely perform, and keep the vow and covenant betwixt them made (whereof this Ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

And the Minister shall add this Blessing:

God the Father, God the Son, God the Holy Ghost, blessing, preserve, and keep you: The Lord mercifully with his favour look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

The Order for the Visitation of the Sick.

When any Person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick Person's House, shall say,

Peace be to this House, and to all that dwell in it.

When he cometh into the sick Man's presence, be shall say, kneeling down,

Remember not Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood; and be not angry with us for ever.

Amen. Spare us, good Lord.

Then the Minister shall say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, who art in Heaven, Hallowed be thy Name: Thy Kingdom come; Thy Will be done on Earth, as it is in Heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive those who trespass against us: And lead us not into temptation; But deliver us from evil. Amen.

Ministr. O Lord, save thy servant;

Amen. Who putteth his trust in thee.

Ministr. Send him help from thy holy place;

Amen. And evermore mightily defend him.

Ministr. Let the enemy have no advantage of him;

Amen. Nor the wicked approach to hurt him.

Ministr. Be unto him, O Lord, a strong tower,

Amen. From the face of his enemy.

Ministr. O Lord, hear our prayer;

Amen. And let our cry come unto thee.

Ministr.

O Lord, look down from heaven, behold, visit, and relieve this thy servant. Look upon him with the eyes of thy mercy; give him comfort and sure confidence in thee; defend him from the danger of the enemy; and keep him in perpetual peace and safety, through Jesus Christ our Lord. Amen.

Hear us, Almighty and most merciful God and Saviour: Extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy Fatherly correction.
tion to him; that the sense of his weakness may add strength to his faith, and sincerity to his repentance: That if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory; or else give him grace, so to take thy visitation, that after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

Then shall the Minister exhort the sick Person after this Form, or other like:

Early beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining: as youth, strength, health, age, weaknesses, and sickness. Wherefore, whatsoever your sickness be, know you certainly that it is God's visitation. And for what cause forever this sickness be sent unto you; whether it be to try your patience for the example of others, and that your faith may be found, in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endear felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, truing in God's mercy, for his dear sake of our Lord Jesus Christ, and render unto him humble thanks for his Fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

If the Person visited be very sick, then the Minister may end his Exhortation in this place, or else proceed:

Take therefore in good part the chastisement of the Lord: For, as Saint Paul faith in the twelfth Chapter to the Hebrews, Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: For what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: Shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good Brother, are written in holy Scripture, for our comfort and instruction; that we should patiently, and with thanksgiving, bear our Heavenly Father's correction, whatsoever, by any manner of adversity, it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain: He entered not into his glory, before he was crucified. So truly our way to eternal joy, is to suffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons; I require you to examine yourself, and your estate, both toward God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our Heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith; that ye may know whether you do believe as a Christian man should, or no.

Here the Minister shall rehearse the Articles of the Faith, saying thus:

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And doth thou believe in the Holy Ghost; The holy Catholic Church; The communion of Saints; The remission of sins; The resurrection of the flesh; and everlasting life after death?

The sick Person shall answer,

All this I heartily believe.
Visitation of the Sick.

Then shall the Minister examine, whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask their forgiveness; and where he hath done injury or wrong to any man, that he may make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal affairs, whilst they are in health.

The exhortation before rehearsed may be said before the Minister begin his Prayer, as he shall see cause.

The Minister shall not omit earnestly to move such sick Persons as are of ability, to be liberal to the Poor.

And then the Minister shall say the Collect following.

Let us pray.

O Most merciful God, who, according to the multitude of thy mercies, dost of put away the sins of those who truly repent, that thou rememberest them no more; open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider his contrition, accept his tears, allevage his pain, as shall seem to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins, but strengthen him with thy blested Spirit; and when thou art pleased to take him hence, take him unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

Then shall the Minister say this Psalm:

Psal. cxxx. De profundis.

Out of the deep have I called unto thee, O Lord; Lord hear my voice.

O let thine ears consider well the voice of my complaint.

If thou, Lord, wilt be extreme to mark what is done amiss; O Lord, who may abide it?

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

I look for the Lord, my soul doth wait for him; in his word is my trust.

My soul fleeth unto the Lord, before the morning watch; I say, before the morning watch.

O Israel, truth in the Lord, for with the Lord there is mercy; and with him is plentiful redemption.

And he shall redeem Israel from all his sins.

Adding this:

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us; save us, and help us, we humbly beseech thee, O Lord.

Then shall the Minister say,

THE Almighty Lord, who is a most strong tower to all those who put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other Name under Heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

Here the Minister may use any part of the service of this Book, which, in his discretion, he shall think convenient to the occasion; and after that shall say,

UNTO God's gracious mercy and protection we commit thee: The Lord blest thee, and keep thee: The Lord make his face to shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace both now and evermore. Amen.

Prayers which may be said with the foregoing service, or any part thereof, at the discretion of the Minister.

A prayer for a sick Child.

O Almighty God and merciful Father, to whom alone belong the issues of life and death: look down from Heaven, we humbly beseech thee, with the eyes of mercy upon this Child, now lying upon the bed of sickness: Visit him, O Lord, with thy salvation; deliver him in thy good appointed time from his bodily pain, and save his soul for thy mercies sake; that if it shall be thy pleasure to prolong his days here on earth, be may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in his generation; or else receive him into those heavenly habitations, where the souls of those who
sleep in the Lord Jesus enjoy perpetual rest and felicity: Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

† A Prayer for a sick Person, when there appears but small hope of Recovery.

O Father of mercies, and God of all comfort, our only help in time of need; we fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon him, O Lord; and the more outward man decayeth, strengthen him, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give him unfeigned repentance for all the errors of his life past, and steadfast faith in thy Son Jesus, that his sins may be done away by thy mercy, and his pardon sealed in heaven, before he go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise him up, and grant him a longer continuance amongst us: Yet, forasmuch as in all appearance the time of his dissolution draweth near, so fit and prepare him, we beseech thee, against the hour of death, that after his departure hence in peace, and in thy favour, his soul may be received into thine everlasting kingdom; through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. Amen.

† A Commendatory Prayer for a sick Person at the point of Departure.

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly pilgrimages: we humbly commend the soul of this thy servant, our dear brother, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight: Wilt it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this, and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whist we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ, thine only Son our Lord. Amen.

† A Prayer for Persons troubled in Mind or Confidence.

O Blest Lord, the Father of mercies, and the God of all comforts, we beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou wiltst better things against him, and makest him to possess his former iniquities: Thy wrath lieth hard upon him, and his soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give him a right understanding of himself; and of thy threats and promises; that he may neither call away his confidence in thee, nor place it any where but in thee. Give him strength against all his temptations, and heal all his distempers: Break not the bruised reed, nor quench the fuming flax: Shut not up thy tender mercies in displeasure; but make him to hear of joy and gladness, that the bones which thou hast broken may rejoice: Deliver him from fear of the enemy, and lift up the light of thy countenance upon him; and give him peace, through the merits and mediation of Jesus Christ our Lord. Amen.

† A Prayer which may be said by the Minister, in behalf of all present at the Visitation.

O God, whose days are without end, and whose mercies cannot be numbered; make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives: That, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee our God, and in perfect charity with the world: All which we ask through Jesus Christ our Lord. Amen.

† A Prayer which may be said in case of sudden surpris and immediate danger.

O Moll gracious Father, we fly unto thee for mercy in behalf of this thy servant, here lying under the sudden visitation of
Communion of the Sick.

of thine hand. If it be thy will, preserve his life, that there may be place for repentance: But, if thou hast otherwise appointed, let thy mercy supply to him the want of the usual opportunity for the trimming of his lamp. Stir up in him such sorrow for sin and such fervent love to thee, as may in a short time, do the work of many days: That among the praisethat thy Saints and holy Angels shall sing to the honour of thy mercy through eternal ages, it may be to thy unpeachable glory, that thou hast redeemed the soul of this thy servant from eternal death, and made him partaker of the everlasting life, which is through Jesus Christ our Lord. Amen.

† A Thanksgiving for the beginning of a Recovery.

GREAT and mighty God, who bringest down to the grave, and bringest up again; we bless thy wonderful goodnes, for having turned our heaviness into joy and our mourning into gladness, by restoring this our brother to some degree of his former health. Blessed be thy Name, that thou didst not forake him in his sickness; but didst visit him with comforts from above; didst support him in patience and submision to thy will; and, at last, didst fend him reasonable relief. Perfect, we beseech thee, this thy mercy towards him; and prosper the means which shall be made use of for his cure: That being restored to health of body, vigour of mind, and cheerfulnes of spirit, he may be able to go to thine House, to offer thee an oblation with great gladness; and to bless thy holy Name for all thy goodnes towards him, through Jesus Christ our Saviour: To whom with thee and the Holy Spirit, be all honour without end. Amen.

The Communion of the Sick.

† Forasmuch as all mortal men are subject to many sudden perils, diseases, and ficknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in readiness to die, whenever it shall please Almighty God to call them, the Ministers shall diligently from time to time (but especially in the time of pestilence, or other infectious fickness,) exhort their Parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the least cause to be disquieted for lack of the same. But if the sick Person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Minister, signifying also how many there are to communicate with him (which shall be two at the least:) And all things necessary being prepared, the Minister shall there celebrate the Holy Communion, beginning with the Collect, Epistle, and Gospel, here following:

The Collect.

A mighty everlasting God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; we beseech thee to have mercy upon this thy servant visited with thine hand; and to grant that he may take his sickness patiently, and recover his bodily health, if it be thy gracious will; and that whensoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. Amen.

† After which the Minister shall proceed according to the Form before prescribed for the Holy Communion, beginning at these words, Ye who do truly, &c.

† At the time of the distribution of the Holy Sacrament, the Minister shall first receive the Communion himself, and after minister unto those who are appointed to communicate with the sick, and left of all to the sick Person.

† But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Minister, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Minister shall instruct him, that if
Burial of the Dead.

he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, be desirous to eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.

1 When the sick Person is visited and received into the Holy Communion, all at one time, then the Minister, for more expedition, shall cut off the Form of the Visitation at the Psalm, and go straight to the Communion.

1 In the times of contagious sickness or diseases, when none of the Parish or Neighbours can be gotten to communicate with the Sick in their houses, for fear of the infection; upon special request of the Diseased, the Minister alone may communicate with him.

THE ORDER FOR
THE BURIAL OF THE DEAD.

1 Here is to be observed that the Office ensuing is not to be used for any unbaptized Adults, any who die excommunicate, or who have laid violent hands upon themselves.

1 The Minister, meeting the Corpse at the entrance of the Church-yard, and going before it either into the Church, or towards the Grave, shall say or sing,

Am the resurrection and the life, faith in the Lord: he that believeth in me, though he were dead, yet shall he live; and whoever liveth and believeth in me, shall never die. St. John xi. 25, 26.

Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another. Job xix. 25, 26, 27.

We brought nothing into this world, and it is certain we can carry nothing out: The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 1 Tim. vi. 7. Job i. 21.

After they are come into the Churchs, shall be said or sung the following Anthem, taken from the 39th and 50th Psalms,

ORD, let me know my end, and the number of my days; that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long; and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and diqquiteth himself in vain; he heareth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope? truly my hope is even in thee.

Deliver me from all mine offences; and make me not a rebuke unto the foolish.

When thou with rebukes dost chaste man for sin, thou makest his beauty to con-

fume away, like as it were a moth fretting a garment: Every man therefore is but vanity.

Hear my prayer, O Lord; and with thine ears consider my calling: Hold not thy peace at my tears.

For I am a stranger with thee, and a sojourner; as all my fathers were.

O spare me a little, that I may recover my strength; before I go hence, and be no more seen.

Lord, thou hast been our refuge, from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou fayest, Come again ye children of men.

For a thousand years in thy sight are but as yesterday; seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep; and fade away suddenly like the grass.

In the morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure; and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee; and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: We bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be in strength that they come to fourscore years, yet is their strength
Burial of the Dead.

strength then but labour and sorrow; for
soon paffeth it away, and we are gone.
So teach us to number our days, that we
may apply our hearts unto widom.
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.

1 Then shall follow the Lesson, taken out of the
fifteenth Chapter of the first Epistle of Saint
Paul to the Corinthians.

Now is Christ risen from the dead,
and become the first fruits of them
that slept. For since by man came death,
by man came also the resurrection of
the dead. For as in Adam all die, even so in
Christ shall all be made alive. But every
man in his own order: Christ the first
fruits; afterward they that are Christ's, at
his coming. Then cometh the end, when
he shall have delivered up the kingdom to
God, even the Father; when he shall have
put down all rule, and all authority, and
power. For he must reign till he hath put
all enemies under his feet. The last enemy
that shall be destroyed is death: for he hath
put all things under his feet. But when he
faith all things are put under him, it is
manifest that he is exalted which did put all
tings under him. And when all things shall
be subdued unto him, then shall the Son
also himself be subject unto him that put all
tings under him, that God may be all in
all. Else what shall they do which are
baptized for the dead, if the dead rise not
at all? Why are they then baptized for the
dead? And why stand we in jeopardy every
hour? I protest by your rejoicing, which
I have in Christ Jesus our Lord, I die daily.
If after the manner of men I have fought
with beasts at Ephesus, what advantageth
it me, if the dead rise not? let us eat and
drink, for to-morrow we die. Be not de-
ceived: Evil communications corrupt good
manners. Awake to righteousnes, and fi;
not: for some have not the knowledge of
God. I speak this to your shame. But
some man will say, How are the dead rai-
ised up? and with what body do they come?
Thou fool, that which thou sowest is not
quickened, except it die. And that which
thou sowest, thou sowest not that body
that shall be, but bare grain; it may chance
of wheat, or of some other grain. But
God giveth it a body as it hath pleased
him; and to every seed his own body. All
flesh is not the same flesh; but there is one
kind of flesh of men, another flesh of beasts,
another of fishes, and another of birds.
There are also celestial bodies, and bodies
terrestrial: But the glory of the celestial
is one, and the glory of the terrestrial is
another. There is one glory of the sun,
and another glory of the moon, and another
glory of the stars: For one star differeth
from another star in glory. So also is the
resurrection of the dead. It is fown in cor-
rupption; it is raised in incorruption: It is
fown in dishonour; it is raised in glory:
It is sown in weakness; it is raised in power:
It is sown a natural body; it is raised a spi-
ritudinal body. There is a natural body, and
there is a spiritual body. And so it is writ-
ten, The first man Adam was made a living
foul, the last Adam was made a quickening
spirit. Howbeit, that was not first which
is spiritual, but that which is natural; and
afterward that which is spiritual. The first
man is of the earth, earthly: The second
man is the Lord from heaven. As is the
earthly, such are they that are earthly; and
as is the heavenly, such are they also that
are heavenly. And as we have borne the
image of the earthly, we shall also bear the
image of the heavenly. Now this I say,
brethren, that flesh and blood cannot inherit
the kingdom of God; neither doth corrup-
tion inherit incorruption. Behold, I shou
you a mystery: We shall not all sleep, but
we shall all be changed, in a moment, in the
twinkling of an eye, at the last trump: For
the trumpet shall sound, and the dead shall
be raised incorruptible, and we shall be
changed. For this corruptible must put
on incorruption, and this mortal must put
on immortality. So when this corruptible
shall have put on incorruption, and this
mortal shall have put on immortality, then
shall be brought to pass the saying that is
written, Death is swallowed up in victors.
O death, where is thy sting? O grave, where
is thy victory? The sting of death is sin,
and the strength of the sin is the law: But
thanks be to God, which giveth us the
victory through our Lord Jesus Christ.
Therefore, my beloved brethren, be ye
tedfast, unmoveable, always abounding in
the work of the Lord; forasmuch as ye
know that your labour is not in vain in
the Lord.

When they come to the grave, while the Corpse
is made ready to be laid into the earth, shall
be sung or said,

MAN, that is born of a woman, hast
but a short time to live, and is full
of misery: He cometh up, and is cut down
like a flower; he fleeth as it were a shadow,
and never continueth in one flay.

In
Burial of the Dead.

In the midst of life we are in death: Of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: Shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death to fall from thee.

Then, while the Earth shall be cast upon the Body by some standing by, the Minister shall say, Ora sumque as it hath pleased Almighty God, in his wise Providence, to take out of this world the soul of our deceased Brother, we therefore commit his Body to the ground; earth to earth, ashes to ashes, dust to dust: looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious Majesty to judge the world, the Earth and the Sea shall give up their dead; and the corruptible bodies of them that sleep in him shall be changed, and made like unto his own glorious Body; according to the mighty working whereby he is able to subdue all things unto himself.

Then shall be said, or sung, In the midst of life we are in death: Of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased? And the Gospel shall be read, as in the text. Then the Minister shall say, 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.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him; we humbly beseech thee, O Father, to raise us from the death of fin unto the life of righteousness; that when we shall depart this life, we may rest in him; and that at the general resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well­beloved Son shall then pronounce to all who love and fear thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

Our Father, who art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done on Earth, as it is in Heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive those who trespass against us: And lead us not into temptation; But deliver us from evil. Amen.

Then the Minister shall say one or both of the following Prayers, at his discretion.

A Mighty God, with whom do live the spirits of them that depart hence in the Lord; and with whom are the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity: we give thee hearty thanks, for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

Then the Minister shall say the Lord's Prayer.

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.

DD

The
The Thanksgiving of Women after Child-birth:

Commonly called,

The CHURCHING of WOMEN.

† This Service, or the concluding Prayer alone, as it stands among the Occasional Prayers and Thanksgiving, may be used at the discretion of the Minister.

† The Woman, at the usual time after her delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,

Forasmuch as it hath pleased Almighty God, of his goodness, to give you safe deliverance, and to preserve you in the great danger of Child-birth; you shall therefore give hearty thanks unto God, and say,

† Then shall the Minister say the following Hymn, taken from the 116th Psalm.

Dilexi, quoniam.

I am well pleased that the Lord hath heard the voice of my prayer;
That he hath inclined his ear unto me:
Therefore will I call upon him as long as I live.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous; yea, our God is merciful.

What reward shall I give unto the Lord, for all the benefits that he hath done unto me?
I will receive the cup of salvation; and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people; in the courts of the Lord's house, even in the midst of thee, O Jerusalem: Praise the Lord.

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.

† Then shall the Minister say the Lord's Prayer, with what follows: But the Lord's Prayer may be omitted, if this be used with the Morning or Evening Prayer.

Our Father, who art in Heaven, Hallowed be thy Name: Thy Kingdom come; Thy Will be done on Earth, as it is in Heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive those who trespass against us: And lead us not into temptation; But deliver us from evil. Amen.

Minist. O Lord, save this woman thy servant;
Amen. Who putteth her trust in thee.
Minist. Be thou to her a strong tower,
Amen. From the face of her enemy.
Minist. Lord, hear our prayer:
Amen. And let our cry come unto thee.
Minist. Let us pray.

O Almighty God, we give thee humble thanks, for that thou hast been graciously pleased to preserve, through the great pain and peril of Child-birth, this woman thy servant, who desires now to offer her praises and thanksgivings unto thee. Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

† The Woman that cometh to give her thanks must offer accustomed offerings, which shall be applied by the Minister and the Church-Warden to the relief of distressed Women in Child-bed: And if there be a Communion, it is convenient that she receive the holy Communion.
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 may be also used in Ships of War.

O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds, until day and night come to an end; be pleased to receive into thy Almighty and most gracious protection, the persons of thy servants, and the Fleet (or Ship) in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto the United States of America, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our land 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 labour; and, with a thankful remembrance of thy mercies, to praise and glorify thy holy Name, through Jesus Christ our Lord. Amen.

The Collect.

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

Prayers to be used in Storms at Sea.

O Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who filleth the rage thereof; we, thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess when we have been faith, and feen all things quiet about us, we have forgotten thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see how terrible thou art in all thy works of wonder; the great God to be feared above all; and therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodnless. Help, Lord, and save us, for thy mercies’ sake in Jesus Christ, thy Son our Lord. Amen.

Or this:

O Most glorious and gracious Lord God, who dwelleth in heaven, but beholdest all things below; look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is now ready to swallow us up: Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea; that we, being delivered from this distress, may live to serve thee, and to glorify thy 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 any Enemy.

O Most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; thou fitted 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, and come and help us; for thou givest not alway the battle to the strong, but canst fay by many or by few. O let not our foes now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and 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, through Jesus Christ our Lord. Amen.

Short Prayers for single Persons, who cannot but join in Prayer with others, by reason of the Fight or Storm.

General Prayers.

L ORD be merciful to us sinners, and show us thy mercies’ sake.

Thou art the great God, who hast made and rulest all things: O deliver us for thy Name’s sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all who fly unto thee: O save us from the violence of the enemy.

O Lord
Forms of Prayer to be used at Sea.

O Lord of hosts, fight for us; that we may glorify thee.
O suffer us not to sink under the weight of our sins, or the violence of the enemy.
O Lord, arîgc, help us, and deliver us for thy Name's sake.

Short Prayers in respect of a Storm.

THOU, O Lord, who didst the raging of the sea, hear, hear us, and save us, that we perish not.
O blessed Saviour, who didst save thy disciples ready to perish in a storm; hear us, and save us, we beseech thee.
Lord, have mercy upon us.
Christ, have mercy upon us.
O Lord, hear us.
O Christ, hear us.
God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

Our Father, who art in Heaven, Hallowed be thy Name: Thy Kingdom come; Thy Will be done on Earth, as it is in Heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive those who trespass against us: And lead us not into temptation; But deliver us from evil. Amen.

When there shall be imminent danger, as many as can be spared from necessary service in the ship, shall be called together, and make an humble confession of their sins to God: in which every one ought seriously to reflect upon those particular sins, of which his conscience shall accuse him; saying as followeth:

The Confession.

A Mighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant, that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. Amen.

Then shall the Minifter, if there be any in the ship, say:

A Mighty God, our Heavenly Father, who, of his great mercy, hast promised forgiveness of sins to all those who 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 goodnes, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Thanksgiving after a Storm.

Psalm lxvi. Jubilate Deo.

Be joyful in God, all ye lands; sing praises unto 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 shal thine enemies be found liars unto thee.

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

O come hither, and behold the works of God; how wonderful he is in his doings towards the children of men!

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

O praise our God, ye people; and make the voice of his praise to be heard;

Who holdeth our soul in life; and suffereth not our feet to slip.

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

Thou broughtest us into the fiare; and laidst trouble upon our loins.

I will go into thy house with burnt-offerings; and will pay thee my vows which I promised with my lips, and spake with my mouth when I was in trouble.

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

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

If I incline unto wickedness with mine 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.

Psalm cxvi. Confituendi Domino.

That men would praise the Lord for his goodnes; and declare the wonders that he doeth for the children of men!

That
Forms of Prayer to be used at Sea.

That they would offer unto him the sacrifice of thanksgiving; and tell out his works with gladness!

They that go down to the sea in ships; and occupy their business in great waters; These men see the works of the Lord, and his wonders in the deep.

For at his word, the stormy wind ariseth; which lifteth up the waves thereof. They are carried up to the heaven, and down again to the deep; their soul melteth away because of the trouble. They reel to and fro, and flagger like a drunken man; and are at their wits end.

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

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.

O that men would therefore praise the Lord for his goodnes; 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 feast of the elders!

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.

Collect of Thanksgiving.

O Most blessed and glorious Lord God, who art of infinite goodnes and mercy; we, thy poor creatures, whom thou hast made and prefixed, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not call out our prayer, which we made before thee in our great distress; even when we gave all for loss, our Ship, our Goods, our Lives, then didst thou 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:

O Most mighty and gracious good God, thy mercy is over all thy works, but in special manner hast been extended towards us, whom thou hast so powerfully and wonderfully defended. Thou hast showed 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 those who trust in thee. Thou hast shewed us how both Winds and Seas obey thy command; that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore blest and glorify thy Name, for this thy mercy, in saving us when we were ready to perish. And we befeech thee, make us as truly sensible now of thy mercy, as we were then of the danger; 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 befeech thee, this thy goodnes to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life, through Jesus Christ our Lord and Saviour. Amen.

A Hymn of Praise and Thanksgiving after a dangerous Tempest.

O 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, whom he hath delivered from the mercifles rage of the sea.

The Lord is gracious, and full of compassion; flow 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 hath been his mercy towards 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 as it were to heaven, and 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 distresses.

Blessed be thy Name, who didst not despise the prayer of thy servants; but didst hear our cry, and hast faved us.

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

O let us therefore praise the Lord for his goodnes; and declare the wonders that he hath done, and still doeth, for the children of men!

Praised
Praised be the Lord daily; even the Lord that helpeth us, and poureth his benefits upon us.

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

Thou, Lord, hast made us glad through the operation of thy hands; and we will triumph in thy 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 Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen.

† After this Hymn may be said, the Te Deum.

‡ Then this Collect.

O Almighty God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand; we beseech thee, and magnify thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to thee, who art the only giver of victory. And we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Country, and, as much as in us lieth, to the good of all mankind. And we beseech thee give us such a sense of this great mercy, 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. xiii. 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 the 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 deep, 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.
A Form of Prayer for the

VISITATION OF PRISONERS.

When Morning or Evening Prayer shall be read in any Prison, instead of the Psalm, O come let us sing, &c. shall be read the 130th Psalm; and the Minister shall insert, after the Collect for the day, the Collect in the following Service, O God who sparest, &c. and at such times as the Litany is not read, be shall add the Prayer, O God, merciful Father, who dost indite not, &c.

And when Notice is given to the Minister, that a Prisoner is confined for some great or capital crime, he shall visit him; and when he cometh into the place where the Prisoner is, he shall say, joy, kneeling down.

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

Amen. Spare us, good Lord.

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

O UR Father, who art in Heaven, &c.

Minister. O Lord, show thy mercy upon us.
Amen. And grant us thy salvation.
Minister. Turn thy face from our sins;
Amen. And blot out all our iniquities.
Minister. Send us help from thy holy place;
Amen. For thine indignation lieth hard upon us.
Minister. O Lord, hear our prayer;
Amen. And let the fighting of the Prisoners come before thee.

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. Amen.

O God, who sparest when we deserve punishment, and in thy wrath rememberest mercy; we humbly beseech thee, of thy goodness, to comfort and succour all those who are under reproach and misery in the house of bondage; correct them not in thine anger, neither chasten them in thy fore displeasure. Give them a right understanding of themselves, and of thy threats and promises; that they may neither cast away their confidence in thee, nor place it any where but in thee. Relieve the distressed, protect the innocent, and awaken the guilty: And forasmuch as thou alone bringest light out of darkness, and good out of evil, grant that the pains and punishments which these thy servants endure, through their bodily confinement, may tend to setting free their souls from the chains of sin, through Jesus Christ our Lord. Amen.

Here the Minister, as he shall see convenient, may read the Prayer for All Conditions of Men, the Collect for Ash-Wednesday, and the Collect beginning, Almighty God, the fountain of all wisdom, &c. or any other Prayer of the Liturgy, which he shall judge proper.

Then shall the Minister exhort the Prisoner or Prisoners after this Form, or other like:

DEARLY beloved, know this, that Almighty God, whose never faling providence governeth all things both in heaven and earth, hath so wisely and mercifully ordered the course of this world, that his judgments are often sent as fatherly corrections to us; and if with due submission and resignation to his holy will we receive the same, they will work together for our good.

It is your part and duty, therefore, to humble yourselves under the mighty hand of God, to acknowledge the righteousness of his judgments, and to endeavour, that, by his grace, this present visitation may lead you to a sincere and hearty repentance.

The way and means thereto is, to examine your life and conversation by the rule of God's commandments; and wherebysoever you shall perceive yourselves to have offended either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if you shall perceive your offences to be such as are not only against God, but also against your neighbours; then to reconcile yourselves to them, being ready to make restitution and satisfaction, according to the uttermost of your power, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as you would have forgiven of your offences at God's hand. And to this
this true repentance and change of mind, you must add a lively and steadfast faith, and dependance upon the merits of the death of Christ, with an entire renunciation of yourself to the will of God. Except you repent, and believe, we can give you no hope of salvation: But if you do sincerely repent and believe, God hath declared, though your sins be as red as scarlet, they shall be made white as snow; though your wickednesses have gone over your head, yet shall they not be your destruction.

We exhort you therefore in the Name of God, and of his dear Son Jesus Christ our Saviour, and as you tend your own salvation, to take good heed of these things in time, while the day of salvation lasteth; for the night cometh, when no man can work. While you have the light, believe in the light, and walk as children of the light, that you be not cast into outer darkness; that you may not knock, when the door shall be shut; and cry for mercy, when it is the time of justice. Now you are the object of God's mercy, if by repentance and true faith you turn unto him: but if you neglect these things, you will be the object of his justice and vengeance: Now you may claim the merits of Christ; but if you die in your sins, his sufferings will tend to your greater condemnation. O beloved, consider in this your day, how fearful a thing it will be to fall into the hands of the living God, when you can neither fly to his mercy to protect you, nor to the merits of Christ to cover you in that terrible day.

Here the Minister shall examine him concerning his Faith, and release the Articles of the Creed. Doth thou believe in God, &c?

And the Prisoner shal answer, All this I stedfastly believe.

Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world, and further adjoins him particularly concerning the crimes wherein he is charged: and exhort him, if he have any scruples, that he would declare the same, and prepare himself for the Holy Communion, against the time that it may be proper to administer it to him.

Then, all kneeling, the Minister shall say as follows, from the 51st Psalm:

H AVE mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies, do away mine offences.

Wash me thoroughly from my wickedness; and cleanse me from my sin.

For I acknowledge my faults; and my fin is ever before me.

Against thee only have I sinned, and done this evil in thy sight; that thou mightest be justified in thy saying, and clear when thou art judged

Behold, I was thapen in wickedness; and in fin hath my mother conceived me.

But lo, thou requirest truth in the inward parts; and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness; that the bones which thou hast broken may rejoice.

Turn thy face from my fins; and put out all my middears.

Make me a clean heart, O God; and renew a right spirit within me.

Call me not away from thy preence; and take not thy Holy Spirit from me.

O give me the comfort of thy help again; and enable me with thy free Spirit.

Then shall I teach thy ways unto the wicked; and sinners shall be convicted unto thee.

Deliver me from blood-guiltines, O God, thou that art the God of my health; and my tongue shall sing of thy righteousnes.

Thou shalt open my lips, O Lord; and my mouth shall thow thy praise.

For thou desirest no sacrifice, else would I give it thee; but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit; a broken and contrite heart, O God, shalt thou not despise.

Then the Minister shall say,

Let us pray.

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose confidences by fin are accuses, by thy merciful pardon may be absoved, through Christ our Lord. Amen.

O God, whose mercy is everlasting, and power infinite; look down with pity and compassion upon the sufferings of thine servant; and whether thou visitest for trial of his patience, or punishment of his offences, enable him by thy grace cheerfully tosubmit himself to thy holy will and pleasure. Go not far from thine, O Lord, whom thou hast laid in a place of darkness, and in the deep; and forasmuch as thou hast not cut him off suddenly, but chastenest him.
Visitation of Prisoners.

him as a Father; grant that he, duly considering thy great mercies, may be unfeignedly thankful, and turn unto thee with true repentance and sincerity of heart, through Jesus Christ our Lord. Amen.

Prayers for Persons under Sentence of Death.

When a Criminal is under Sentence of Death, the Minister shall proceed, immediately after the Collect, O God who sparest, &c. to exhort him after this Form, or other like:

EARLY beloved, it hath pleased Almighty God, in his justice, to bring you under the sentence and condemnation of the law: You are shortly to suffer death in such a manner, that others, warned by your example, may be the more afraid to offend; and we pray God, that you may make such use of your punishment in this world, that your soul may be saved in the world to come.

Therefore we come to you in the bowels of compassion; and, being desirous that you should avoid preumption on the one hand, and despair on the other, shall plainly lay before you the wretchedness of your condition, and declare how far you ought to depend on the mercies of God, and the merits of our Saviour. Consider then seriously with yourself, in all appearance the time of your dissolution draweth near; your sins have laid fast hold upon you; you are soon to be removed from among men by a violent death; and you shall fade away suddenly like the graft, which in the morning is green and groweth up, but in the evening is cut down, dried up, and withered. After you have thus finished the course of a fruitful and miserable life, you shall appear before the Judge of all flesh; who, as he pronounces blessings on the righteous, shall likewise say, with a terrible voice of most just judgment, to the wicked, Go, ye accursed, into the fire everlasting, prepared for the devil and his angels.

Your sins have brought you too near this dreadful sentence: It is therefore your part and duty, my brother, humbly to confess and bewail your great and manifold offences, and to repent you truly of your sins, as you tender the eternal salvation of your soul.

Be not deceived with a vain and presumptuous expectation of God's favour, nor say within yourself, Peace, Peace, where there is no peace; for there is no peace, faith my God, to the wicked. God is not mocked; he is of purer eyes that to behold iniquity; and without holiness no man shall see the Lord. On the other hand, despair not of God's mercy, though trouble is on every side; for God slayeth not up his mercies for ever in displeasure: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Do not either way abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgivenes of that which is past, if with a perfect and true heart we return unto him.

Since therefore you are soon to pass into an endless and unchangeable state, and your future happiness or misery depends upon the few moments which are left you; I require you strictly to examine yourself, and your estate both towards God and towards man; and let no worldly consideration hinder you from making a true and full confession of your sins, and giving all the satisfaction which is in your power to every one whom you have wronged or injured; that you may find mercy at your Heavenly Father's hand for Christ's sake, and not be condemned in the dreadful day of judgment.

Lastly, beloved, submit yourself with Christian resignation to the just judgment of God, which your own crimes have brought upon you, and be in charity with all men; being ready sincerely to forgive all such as have offended you, not excepting those who have prosecuted you even unto death: And, though this may seem a hard saying, yet know assuredly, that without it your charity is not yet perfect. And fail not earnestly to endeavour and pray for this blest temper and composure of mind: So may you call yourself with an entire dependence upon the mercies of God, through the merits of our Saviour and Redeemer Jesus Christ.

Here the Minister shall examine him concerning his Faith, and rehearse the Articles of the Creed, Doth thou believe in God, &c.

And the Criminal shall answer,

All this I steadfastly believe.

Then shall the Minister examine whether he repeat him truly of his sins, exhorting him to a particular Confession of the sin for which he is condemned; and upon Confession, he shall instruct him what satisfaction ought to be made to those whom he has offended thereby; and if he knoweth any combinations in wickedness, or any evil practices designed against others, let him be admonished to the utmost of his power to discover and prevent them.

After
After his Confession, the Minister shall declare to him the pardoning mercy of God, in the Form which is used in the Communion Service.

After which shall be said the Collect following,

O Holy Jesus, who of thine infinite goodness, didst accept the conversion of a sinner on the cross; open thine eye of mercy upon this thy servant, who doth repent and have cried unto thee. Renew in him whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailties. Consider his contrition; accept his repentance; and forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins, but strengthen him with thy blessed Spirit; and when thou art pleased to take him hence, take him unto thy favour: This we beg through thy merits, O Lord, our Saviour and our Redeemer. Amen.

Then the Minister shall say,

O Father of mercies and God of all comfort: we fly unto thee for succour in behalf of this thy servant, who is now under the sentence of condemnation. The day of his calamity is at hand, and he is accounted as one of those who go down into the pit. Blessed Lord, remember thy mercies; look upon his infirmities; hear the voice of his complaint; give him, we beseech thee, patience in this his time of adversity, and support under the terrors which encompass him; set before his eyes the things he hath done in the body, which have jujly provoked thee to anger; and forasmuch as his continuance appeareth to be short amongst us, quicken him so much the more by thy grace and Holy Spirit; that he, being converted and reconciled unto thee, before thy judgments have cut him off from the earth, may at the hour of his death depart in peace, and be received into thine everlasting kingdom, through Jesus Christ our Lord. Amen.

Adding this:

O Saviour of the world, who by thy cross and precious blood hast redeemed us, save us and help us, we humbly beseech thee, O Lord.

Then the Minister standing, shall say,

In the midst of life we are in death: Of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: Shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, fuller us not, at our last hour, for any pains of death to fall from thee.

Then the Minister shall say,

The Almighty God, who is a most strong tower to all those who put their trust in him; to whom all things in heaven, in earth, and under the earth, do bow and obey; be now and evermore thy defence: and make thee know and feel that there is none other name under heaven given to man, in whom and through whom thou mayest receive salvation, but only the Name of our Lord Jesus Christ. Amen.

And after this shall say,

Unto God's gracious mercy and protection we commit thee: The Lord blest thee and keep thee: The Lord make his face to shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace, both now and evermore.

At the time of Execution, besides all, or such parts of the foregoing Office as the Minister shall judge proper, shall be said the Commendatory Prayer for a Perfon at the point of Departure, as it is in the Visitation of the Sick.

The Collect for the Communion Service.

O God, who declarest thy Almighty power chiefly in showing mercy and pity; we beseech thee to have mercy upon this thy servant, who for his transgressions is appointed to die. Grant that he may take thy judgments patiently, and repent him truly of his sins; that he recovering thy favour, the fearful reward of his actions may end with this life; and whensoever his foul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. Amen.

The Epistle. Heb. xii. 11.

No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby.
Thanksgiving for the Fruits of the Earth.


Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

A Prayer for Imprisoned Debtors.

Most gracious God, look down in pity and compassion upon these thine afflicted servants, who are fallen under the misery of a close restraint. Give them always a deep sense of their sins, and of thy Fatherly love and correction; and the more their confinement presseth hard upon them, the more let the comforts of thy grace and mercy abound towards them. Give to their Creditors tenderness and compassion, and to them a meek and forgiving spirit towards all those who have confined them, and a full purpose to repair all the injuries and losses which others have sustained by them. Raise them up friends to pity and relieve them; give them the continued comfort of thy countenance here; and sanctify their afflictions, that they may work for them an eternal weight of glory, through the merits and mediation of Jesus Christ thy Son our Lord. Amen.

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 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 favored 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 out-calls 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, 1 Thess. v. 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, especially for the returns of Seed-time and Harvest, and for crowning 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 humble, holy, and obedient walking before 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
FAMILY PRAYERS.

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

O Most merciful Father, who hast blessed 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; bequeathing thee to continue thy loving kindness to us; that our land may still yield her increase, to thy glory and our comfort, through Jesus Christ our Lord. Amen.

The Epistle. St. James i. 16.

Do not err, my beloved brethren: every good gift and every perfect gift is from above; and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning. Of his own will he begat us of the word of truth, that we should be a kind of first fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted 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 beholding his natural face in a glasse: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso 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 this 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 unfotted from the world.


Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, love your enemies, blest 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 shine 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.

FORMS OF PRAYER.

To be used in Families.

MORNING PRAYER.

The Master or Mistress having called together as many of the Family as can conveniently be present; let one of them, or any other whom they shall think proper, say as follows, all kneeling:

Our Father, who art in Heaven, Hallowed be thy Name: Thy Kingdom come; Thy Will be done on Earth, as it is in Heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive them who trespass against us: And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

A Mighty and everlasting God, in whom we live and move and have our being; we, thy needy creatures, render thee our humble praises, for thy preservation of us from the beginning of our lives to this day, and especially for having delivered us from the dangers of the past night. To thy watchful providence we owe it, * (that no disturbance hath come nigh us or our dwelling; but, that we are brought in safety to the beginning of this day.) For these thy mercies, we blest and magnify thy glorious Name; humbly beseeching thee to accept this our morning sacrifice of praise and thanksgiving; for his false who lay down in the grave, and rose again for us, thy Son our Saviour Jesus Christ. Amen.

* When tqcurrence of any kind is noted in the Family, instead of this prayer, that notwithstanding our dangers, we are brought in safety to the beginning of this day.

And,
FAMILY PRAYERS

AND, since it is of thy mercy, O gracious Father, that another day is added to our lives; we here dedicate both our souls and our bodies to thee and thy service, in a sober, righteous, and godly life: In which resolution, do thou, O merciful God, confirm and strengthen us; that, as we grow in age, we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Amen.

BUT, O God, who knowest the weakness and corruption of our nature, and the manifold temptations which we daily meet with; we humbly beseech thee to have compassion on our infirmities, and to give us the constant assistance of thy Holy Spirit; that we may be effectually restrained from sin, and excited to our duty. Imprint upon our hearts such a dread of thy judgments, and such a grateful sense of thy goodnesse to us, as may make us both afraid and ashamed to offend thee. And, above all, keep in our minds a lively remembrance of that great Day, in which we must give a strict account of our thoughts, words, and actions; and, according to the works done in the body, be eternally rewarded or punished, by him whom thou hast appointed the Judge of quick and dead, thy Son Jesus Christ our Lord. Amen.

In particular, we implore thy grace and protection for the ensuing day. Keep us temperate in our meats and drinks, and diligent in our several callings. Grant us patience under any afflictions thou shalt fit to lay on us, and minds always contented with our present condition. Give us grace to be just and upright in all our dealings; quiet and peaceable; full of compasion; and ready to do good to all men, according to our abilities and opportunities. Direct us in all our ways* (and prosper the works of our hands in the businesse of our severall stations.) Defend us from all dangers and adversitie; and be graciously pleased to take us and all things belonging to us under thy Fatherly care and protection. These things, and whatever else thou shalt fee necessary and convenient to us, we humbly beg, through the merits and mediation of thy Son Jesus Christ our Lord and Saviour. Amen.

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.

EVENING PRAYER.

The Family being together, a little before Bed-Time, let the Master or Mistress, or any other to whom they shall think proper, say as follows, all kneeling:

OUR Father, who art in Heaven, Hallowed be thy Name: Thy Kingdom come; Thy Will be done on Earth, as it is in Heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive those who trespass against us: And lead us not into temptation: But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

Most merciful God, who art of purer eyes than to behold iniquity, and hast promised forgiveness to all those who confess and forfake their sins; we come before thee in an humble fentence of our own unworthines, acknowledging our manifold transgressions of thy righteous laws.* But, O gracious Father, who deirst not the death of a sinner, look upon us, we befeech thee, in mercy, and forgive us all our transgressions. Make us deeply sensible of the great evil of them; and work in us an hearty contrition; that we may obtain forgiveness at thy hands; who art ever ready to receive humble and penitent sinners; for the sake of thy Son Jesus Christ, our only Saviour and Redeemer. Amen.

AND left, through our own frailty or the temptations which encompass us, we be drawn again into sin; vouchsafe us, we beseech thee, the direction and assistance of thy Holy Spirit. Reform whatever is amiss in the temper and disposition of our souls; that no unclean thoughts, unlawful desires,
FAMILY PRAYERS.
defares, may rest there. Purge our hearts from envy, hatred, and malice; that we may never suffer the sun to go down upon our wrath; but may always go to our rest in peace, charity, and good-will, with a conscience void of offence towards thee and towards men: That so we may be preserved pure and blameless, unto the coming of our Lord and Saviour Jesus Christ. Amen.

The Intercessions.

And accept, O Lord, our intercessions for all mankind. Let the light of thy Gospel shine upon all nations; and may as many as have received it, live as becomes it. Be gracious unto thy Church; and grant that every member of the same, in his vocation and ministry, may serve thee faithfully. Bless all in authority over us; and so rule their hearts and strengthen their hands, that they may punish wickednesses and vice, and maintain thy true religion and virtue. Send down thy blessings temporal and spiritual, upon all our relations, friends, and neighbours. Reward all who have done us good, and pardon all those who have done or with us evil, and give them repentance and better minds. Be merciful to all who are in any trouble; and do thou, the God of pity, administer to them according to their several necessities, for his sake who went about doing good, thy Son our Saviour Jesus Christ. Amen.

The Thanksgiving.

To our prayers, O Lord, we join our unfeigned thanks for all thy mercies; for our being, our reason, and all other endowments and faculties of soul and body; for our health, friends, food, and raiment, and all the other comforts and conveniences of life. Above all we adore thy mercy in sending thy only Son into the world to redeem us from sin and eternal death, and in giving us the knowledge and sense of our duty towards thee. We beseech thee for thy patience with us, not withholding our many and great provocations; for all the directions, affliances, and comforts of thy Holy Spirit; for thy continual care and watchful providence over us through the whole course of our lives; and particularly for the mercies and benefits of the past day: Beseeching thee to continue these thy blessings to us; and to give us grace to shew our thankfulness in a sincere obedience to his laws through whose merits and intercession we received them all, thy Son our Saviour Jesus Christ. Amen.

Prayer for God's protection through the night following.

In particular we beseech thee to continue thy gracious protection to us this night. Defend us from all dangers and mishaps, and from the fear of them; that we may enjoy such refreshing sleep as may fit us for the duties of the following day. Make us ever mindful of the time when we shall lie down in the dust; and grant us grace always to live in such a state, that we may never be afraid to die: So that living and dying we may be thine, through the merits and satisfaction of thy Son Christ Jesus, in whose Name we offer up thee our imperfect prayers. Amen.

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.

On Sundays and on other days, when it may be convenient, it will be proper to begin with a Chapter, or part of a Chapter, from the New Testament.