THE STANDARD EDITION.

THE

BOOK OF COMMON PRAYER,

AND ADMINISTRATION OF

THE SACRAMENTS;

AND OTHER

RITES AND CEREMONIES OF THE CHURCH,

ACCORDING TO THE USE OF THE

Protestant Episcopal Church

IN THE

UNITED STATES OF AMERICA:

TOGETHER WITH

THE PSALTER, OR PSALMS OF DAVID.

NEW-YORK:

PUBLISHED BY HARPER & BROTHERS,

NO. 82 CLIFF-STREET.

STEREOTYPED BY H. W. NEWELL.
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THE RATICATION 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 as 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.

PREFACE.

It is a most invaluable part of that blessed liberty wherewith Christ hath made
us free, that in his worship, different forms and usages may without offence be
allowed, provided the substance of the Faith be kept entire; and that, in every
Church, what cannot be clearly determined to belong to Doctrine must be referred
to Disciplin; and therefore, by common consent and authority, may be altered,
abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient
for the edification of the people, “according to the various exigencies of times and
occasions.”

The Church of England, to which the Protestant Episcopal Church in these
States is indebted, under God, for her first foundation and a long continuance of
nursing care and protection, hath, in the Preface of her Book of Common Prayer,
said it down as a rule, that “The particular forms of Divine Worship, and the
Rites and Ceremonies apponted to be used therein, being things in their own nature
indifferent and alterable, and so 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
Hymnical declared the necessity and expediency of occasional alterations and
amendments in her Forms of Public Worship; and we find accordingly, that,
seeking to “keep the happy mean between too much stiffness and moving, and too
much easiness in admitting variations in things once advisedly established, she
hath, 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, her thenceunto
moving, yielded to make such alterations in some particulars, as in their respective
times were thought convenient; yet so as that the main body and essential parts
of the same (as well in the chiefest materials, as in the frame and order thereof).
have still been continued firm and unshaken.”

Her general aim in these different reviews and alterations hath been, as she
further 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 piety and devotion in the worship
of God; and, finally, the cutting off occasion, from them, that seek occasion, of
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 sound doctrine,
or which a godly man may not with a good conscience use and submit unto, or
which is not fairly defendable, if allowed such just and favourable construction as
in common equity ought to be allowed to all human writings;” yet upon the
principles already laid down, it cannot but be supposed that further alterations would
in time be found expedient. Accordingly, a commission for a review was issued in
the year 1689; but this great and good work miscarried 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
v
PREFAE.

necessarily included; and the different religious denominations of Christians in these States were left at full 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 in the prayers for our Civil Rulers, in consequence of the Revolution. And the principal care therein 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 unrestrained by any worldly authority whatsoever) 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 reasons of them also, 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, or 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 prepossessions; seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching Almighty God to accompany his blessing every endeavour for promoting them to mankind in the clearest, plainest, most affecting and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour.

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 since; 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 119th Psalm is divided into twenty-two Portions, and is over 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>Morning</th>
<th>Evening</th>
</tr>
</thead>
<tbody>
<tr>
<td>19, 35, 53</td>
<td>89, 110, 112</td>
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<table>
<thead>
<tr>
<th>Easter-Day</th>
<th>Morning</th>
<th>Evening</th>
</tr>
</thead>
<tbody>
<tr>
<td>5, 57, 111, 113, 114, 118</td>
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<table>
<thead>
<tr>
<th>Ash-Wednesday</th>
<th>Morning</th>
<th>Evening</th>
</tr>
</thead>
<tbody>
<tr>
<td>6, 32, 38, 102, 139, 143</td>
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<table>
<thead>
<tr>
<th>Ascension-Day</th>
<th>Morning</th>
<th>Evening</th>
</tr>
</thead>
<tbody>
<tr>
<td>8, 15, 21, 24, 47, 103</td>
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<table>
<thead>
<tr>
<th>Good-Friday</th>
<th>Morning</th>
<th>Evening</th>
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</thead>
<tbody>
<tr>
<td>22, 30, 51</td>
<td>61, 88</td>
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</tbody>
</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 Movable 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 whereas 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.
### A TABLE OF LESSONS FOR SUNDAYS.

<table>
<thead>
<tr>
<th>SUNDAY</th>
<th>MORNING LESSON</th>
<th>EVENING LESSON</th>
</tr>
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<tbody>
<tr>
<td>In Advent</td>
<td>John 1 to v. 29</td>
<td>John 2 to v. 10</td>
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<tr>
<td>1</td>
<td>Isaiah</td>
<td>1 John 1 to v. 29</td>
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<tr>
<td>2</td>
<td>Luke</td>
<td>2 Corinthians 1</td>
</tr>
<tr>
<td>3</td>
<td>Acts</td>
<td>3 Corinthians 4</td>
</tr>
<tr>
<td>After Christmas</td>
<td>Mark 1 to v. 16</td>
<td>John 2 to v. 16</td>
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<tr>
<td>1</td>
<td>Matthew</td>
<td>Acts 7 to v. 10</td>
</tr>
<tr>
<td>2</td>
<td>Luke</td>
<td>8 Corinthians 14</td>
</tr>
<tr>
<td>3</td>
<td>John</td>
<td>9 Corinthians 4</td>
</tr>
<tr>
<td>After Epiphany</td>
<td>Matthew 2 to v. 13</td>
<td>Acts 20 to v. 27</td>
</tr>
<tr>
<td>1</td>
<td>John</td>
<td>Philippians 1</td>
</tr>
<tr>
<td>2</td>
<td>Acts</td>
<td>2 Thessalonians 3</td>
</tr>
<tr>
<td>3</td>
<td>Romans</td>
<td>Acts 20 to v. 22</td>
</tr>
<tr>
<td>Septuagint</td>
<td>Jeremiah</td>
<td>Jeremiah 3 to v. 21</td>
</tr>
<tr>
<td>1</td>
<td>Ezekiel</td>
<td>1 Corinthians 12</td>
</tr>
<tr>
<td>2</td>
<td>Isaiah</td>
<td>1 Corinthians 12</td>
</tr>
<tr>
<td>Septuagint</td>
<td>Matthew</td>
<td>John 1 to v. 29</td>
</tr>
<tr>
<td>1</td>
<td>Mark</td>
<td>2 Thessalonians 3</td>
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<tr>
<td>2</td>
<td>Luke</td>
<td>2 Corinthians 4</td>
</tr>
<tr>
<td>3</td>
<td>John</td>
<td>3 Corinthians 14</td>
</tr>
<tr>
<td>Lamentations</td>
<td>Mark 6 to v. 39</td>
<td>Lam. 3 to v. 37</td>
</tr>
<tr>
<td>1</td>
<td>Jeremiah</td>
<td>John 10 to v. 25</td>
</tr>
<tr>
<td>2</td>
<td>Ezekiel</td>
<td>Acts 20 to v. 27</td>
</tr>
<tr>
<td>3</td>
<td>Micah</td>
<td>Haggai 2 to v. 19</td>
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<tr>
<td>4</td>
<td>Zechariah</td>
<td>Malachi 3 to v. 11</td>
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<tr>
<td>Easter Day</td>
<td>John</td>
<td>Acts 12 to v. 37</td>
</tr>
<tr>
<td>After Easter</td>
<td>Matthew</td>
<td>Romans 11 to v. 22</td>
</tr>
<tr>
<td>1</td>
<td>Matthew</td>
<td>Acts 20 to v. 27</td>
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<tr>
<td>2</td>
<td>John</td>
<td>John 1 to v. 29</td>
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<tr>
<td>3</td>
<td>Ezekiel</td>
<td>John 10 to v. 25</td>
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<tr>
<td>4</td>
<td>Micah</td>
<td>Acts 20 to v. 27</td>
</tr>
<tr>
<td>5</td>
<td>Zechariah</td>
<td>Haggai 2 to v. 19</td>
</tr>
<tr>
<td>6</td>
<td>John</td>
<td>1 Corinthians 12</td>
</tr>
<tr>
<td>After Ascension</td>
<td>John</td>
<td>Acts 12 to v. 37</td>
</tr>
<tr>
<td>Whit-Studay</td>
<td>Zechariah</td>
<td>Acts 20 to v. 27</td>
</tr>
<tr>
<td>Trinity</td>
<td>John</td>
<td>John 1 to v. 29</td>
</tr>
<tr>
<td>After Trinity</td>
<td>Matthew</td>
<td>Acts 12 to v. 37</td>
</tr>
</tbody>
</table>

### A TABLE OF LESSONS FOR HOLY DAYS.

<table>
<thead>
<tr>
<th>HOLY DAY</th>
<th>MORNING LESSON</th>
<th>EVENING LESSON</th>
<th>MORNING LESSON</th>
<th>EVENING LESSON</th>
</tr>
</thead>
<tbody>
<tr>
<td>St. Andrew</td>
<td>Acts 20 to v. 21</td>
<td>John 1 to v. 29</td>
<td>Acts 20 to v. 21</td>
<td>John 1 to v. 29</td>
</tr>
<tr>
<td>St. Thomas</td>
<td>John 20 to v. 21</td>
<td>Acts 20 to v. 21</td>
<td>John 1 to v. 29</td>
<td>Acts 20 to v. 21</td>
</tr>
<tr>
<td>St. Stephen</td>
<td>Acts 20 to v. 21</td>
<td>Acts 20 to v. 21</td>
<td>John 1 to v. 29</td>
<td>Acts 20 to v. 21</td>
</tr>
<tr>
<td>St. John</td>
<td>Acts 20 to v. 21</td>
<td>Acts 20 to v. 21</td>
<td>John 1 to v. 29</td>
<td>Acts 20 to v. 21</td>
</tr>
<tr>
<td>Innocents</td>
<td>Acts 20 to v. 21</td>
<td>Acts 20 to v. 21</td>
<td>John 1 to v. 29</td>
<td>Acts 20 to v. 21</td>
</tr>
<tr>
<td>Circumcision</td>
<td>Acts 20 to v. 21</td>
<td>Acts 20 to v. 21</td>
<td>John 1 to v. 29</td>
<td>Acts 20 to v. 21</td>
</tr>
<tr>
<td>Epiphany</td>
<td>Acts 20 to v. 21</td>
<td>Acts 20 to v. 21</td>
<td>John 1 to v. 29</td>
<td>Acts 20 to v. 21</td>
</tr>
<tr>
<td>Conversion of St. Paul</td>
<td>Acts 20 to v. 21</td>
<td>Acts 20 to v. 21</td>
<td>John 1 to v. 29</td>
<td>Acts 20 to v. 21</td>
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<tr>
<td>Purification of Virgin Mary</td>
<td>Acts 20 to v. 21</td>
<td>Acts 20 to v. 21</td>
<td>John 1 to v. 29</td>
<td>Acts 20 to v. 21</td>
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<tr>
<td>Annunciation of Virgin Mary</td>
<td>Acts 20 to v. 21</td>
<td>Acts 20 to v. 21</td>
<td>John 1 to v. 29</td>
<td>Acts 20 to v. 21</td>
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<tr>
<td>Ash Wednesday</td>
<td>Acts 20 to v. 21</td>
<td>Acts 20 to v. 21</td>
<td>John 1 to v. 29</td>
<td>Acts 20 to v. 21</td>
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<tr>
<td>Monday before Easter</td>
<td>Acts 20 to v. 21</td>
<td>Acts 20 to v. 21</td>
<td>John 1 to v. 29</td>
<td>Acts 20 to v. 21</td>
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<tr>
<td>Tuesday before Easter</td>
<td>Acts 20 to v. 21</td>
<td>Acts 20 to v. 21</td>
<td>John 1 to v. 29</td>
<td>Acts 20 to v. 21</td>
</tr>
<tr>
<td>St. Bartholomew</td>
<td>Acts 20 to v. 21</td>
<td>Acts 20 to v. 21</td>
<td>John 1 to v. 29</td>
<td>Acts 20 to v. 21</td>
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<tr>
<td>St. John Baptist</td>
<td>Acts 20 to v. 21</td>
<td>Acts 20 to v. 21</td>
<td>John 1 to v. 29</td>
<td>Acts 20 to v. 21</td>
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<tr>
<td>St. Peter</td>
<td>Acts 20 to v. 21</td>
<td>Acts 20 to v. 21</td>
<td>John 1 to v. 29</td>
<td>Acts 20 to v. 21</td>
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<tr>
<td>Wednesday before Easter</td>
<td>Acts 20 to v. 21</td>
<td>Acts 20 to v. 21</td>
<td>John 1 to v. 29</td>
<td>Acts 20 to v. 21</td>
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<tr>
<td>Thursday before Easter</td>
<td>Acts 20 to v. 21</td>
<td>Acts 20 to v. 21</td>
<td>John 1 to v. 29</td>
<td>Acts 20 to v. 21</td>
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<tr>
<td>Good Friday</td>
<td>Acts 20 to v. 21</td>
<td>Acts 20 to v. 21</td>
<td>John 1 to v. 29</td>
<td>Acts 20 to v. 21</td>
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Note: The table continues with lessons for other holy days, but the information is not fully transcribed due to the limitations of the text representation.
### A Table of Lessons for January

<table>
<thead>
<tr>
<th>CALENDAR</th>
<th>MORNING PRAYER</th>
<th>EVENING PRAYER</th>
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<tbody>
<tr>
<td></td>
<td>1 LESSON</td>
<td>2 LESSON</td>
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<tr>
<td>1</td>
<td>Gen.</td>
<td>1 Matt.</td>
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### A Table of Lessons for February

<table>
<thead>
<tr>
<th>CALENDAR</th>
<th>MORNING PRAYER</th>
<th>EVENING PRAYER</th>
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<tbody>
<tr>
<td></td>
<td>1 LESSON</td>
<td>2 LESSON</td>
</tr>
<tr>
<td>1</td>
<td>Gen.</td>
<td>45 v. 16</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>21 v. 22</td>
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<tr>
<td>3</td>
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<td>47 v. 19</td>
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<tr>
<td>4</td>
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<td>10 v. 4</td>
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<td>5</td>
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<td>6 v. 15</td>
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<td>6</td>
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## Table of Lessons for January

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TABLES AND RULES
FOR THE MOVEABLE AND IMMOVEABLE FEASTS:
TOGETHER WITH THE DAYS OF FASTING AND ABSTINENCE,
THROUGH THE WHOLE YEAR.

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.

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

Sedemedaedata
Quinquevedata
Quadragemina
Regane-Seven
Ascension-Day
Whit-Sunday
Trinity-Sunday

Sunday is
Nine Weeks before Easter.
Seven Weeks before Easter.
Six Weeks before Easter.
Four Days after Easter.
Seven Weeks after Easter.

A TABLE OF FEASTS,
TO BE OBSERVED IN THIS CHURCH THROUGHOUT THE YEAR.

All Sundays in the Year.
The Circumcision of our Lord Jesus Christ.
The Epiphany.
The Conversion of St. Paul.
The Purification of the Blessed Virgin.
St. Matthias the Apostle.
The Annunciation of the Blessed Virgin.
St. Mark the Evangelist.
St. Philip and St. James the Apostles.
The Ascension of our Lord Jesus Christ.
St. Bartholomew the Apostle.
St. Matthew the Apostle.
St. Michael and all Angels.
St. Luke the Evangelist.
St. Simon and St. Jude the Apostles.
All Saints.
St. Andrew the Apostle.
St. Thomas the Apostle.
The Nativity of our Lord Jesus Christ.
St. John the Baptist.
The Holy Innocents.

A TABLE OF FASTS.
Ash-Wednesday.
Good-Friday.

OTHER DAYS OF FASTING,
ON WHICH THE CHURCH REQUIRES SUCH A MEASURE OF ABSTINENCE AS IS MORE TYPICALLY KNOWN AS FASTING.

I. The Forty Days of Lent.
II. The Ember-Days at the Four Seasons, The First Sunday in Lent.
III. The three Ember-Days, being the Monday, Tuesday and Wednesday before Holy Thursday, or the Ascension of our Lord.
IV. 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 FOR FINDING THE HOLY-DAYS.
A TABLE TO FIND EASTER-DAY,
FROM THE PRESENT TIME TILL THE YEAR 1899, INCLUSIVE.

<table>
<thead>
<tr>
<th>Golden Numbers</th>
<th>Days of the Month</th>
<th>Sunday Letters</th>
</tr>
</thead>
<tbody>
<tr>
<td>XIV</td>
<td>March 21</td>
<td>D</td>
</tr>
<tr>
<td>XIII</td>
<td>March 19</td>
<td>C</td>
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<tr>
<td>XII</td>
<td>March 19</td>
<td>D</td>
</tr>
<tr>
<td>XI</td>
<td>March 20</td>
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<tr>
<td>X</td>
<td>March 20</td>
<td>D</td>
</tr>
<tr>
<td>IX</td>
<td>March 21</td>
<td>E</td>
</tr>
<tr>
<td>VIII</td>
<td>March 21</td>
<td>D</td>
</tr>
<tr>
<td>VII</td>
<td>April 2</td>
<td>A</td>
</tr>
<tr>
<td>VI</td>
<td>April 2</td>
<td>B</td>
</tr>
<tr>
<td>V</td>
<td>April 2</td>
<td>C</td>
</tr>
<tr>
<td>IV</td>
<td>April 2</td>
<td>D</td>
</tr>
<tr>
<td>III</td>
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<td>A</td>
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<td>II</td>
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<td>B</td>
</tr>
<tr>
<td>I</td>
<td>April 1</td>
<td>C</td>
</tr>
</tbody>
</table>

This Table contains too much of the Calendar as is necessary for determining 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 Paschal Full Moon, 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 happen upon a Sunday, then, (according to the first rule) the next Sunday after is Easter-Day. To find the Golden Number, or Prime, add 1 to the year of our Lord, and then divide by 19; the remainder, if any, is the Golden Number; but if nothing remain, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the year 1899, inclusive, add to the year of our Lord its fourth part, omitting fractions, 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.

Note, That in all Bissextile or Leap Years, the Letter stands as above, but that the Sunday Letter from the intercalated day exclusive, to the end of the year.

ANOTHER TABLE TO FIND EASTER,
TILL THE YEAR 1899, INCLUSIVE.

<table>
<thead>
<tr>
<th>Golden Numbers</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>E</th>
<th>F</th>
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<tr>
<td>IV</td>
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<td>16</td>
<td>17</td>
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<td>19</td>
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<td>VII</td>
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<td>17</td>
<td>18</td>
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<td>VIII</td>
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<td>18</td>
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<td>18</td>
<td>19</td>
<td>20</td>
<td>21</td>
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</table>

To make use of the foregoing Table, find the Sunday Letter for the year in the superscript line, and the Golden Number, or Prime, in the column of Golden Numbers, and against the Prime, in the same line, under the Sunday Letter, you have the Day of the Month on which Easter falls in that year.

Note, That the name of the Month is set on the left hand, oromenclature, but exclusively,
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>
<th>GOLDEN NUMBER</th>
<th>EASTERN LETTER</th>
<th>YEARS OF OUR LORD</th>
<th>GOLDEN NUMBER</th>
<th>EASTERN LETTER</th>
<th>YEARS OF OUR LORD</th>
<th>GOLDEN NUMBER</th>
<th>EASTERN LETTER</th>
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A TABLE OF THE MOVEABLE FEASTS,
ACCORDING TO THE SEVERAL DAYS THAT EASTER CAN POSSIBLY FALL UPON.

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<th>EASTER-DAY</th>
<th>SUNDAYS AFTER EPHEMERIS</th>
<th>SEPTUAGESIMAL</th>
<th>ACKNOWLEDGMENT</th>
<th>WHITISH DAY</th>
<th>SUNDAYS AFTER WHITISH</th>
<th>ADVENT-SUNDAY</th>
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</table>

GENERAL TABLES
FOR FINDING THE DOMINICAL OR SUNDAY LETTER,
AND THE PLACES OF THE GOLDEN NUMBERS IN THE CALENDAR.

<table>
<thead>
<tr>
<th>TABLE I.</th>
<th>6</th>
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<td>E</td>
<td>F</td>
<td>G</td>
<td>A</td>
<td></td>
</tr>
</tbody>
</table>

To find the Dominical or Sunday Letter for any given year of our Lord, add to the year its fourth part, omitting fractions, and the number, which, in Table I, stands at the top of the column wherein the number of hundreds contained in that given year is found; 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 which stands under that number at the top of the Table, is the Sunday Letter.
### TABLE II

<table>
<thead>
<tr>
<th>Years of Reign</th>
<th>Common Periods</th>
<th>52 Years Using the New Calendar</th>
<th>52 Years Using the Old Calendar</th>
</tr>
</thead>
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**Note:**
- The number of years will be reduced by 1 in the first year of a reign.
- The number of years will be increased by 1 in the first year of a reign.

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### TABLE III

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**Note:**
- The number of years will be reduced by 1 in the first year of a reign.
- The number of years will be increased by 1 in the first year of a reign.

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### DAILY MORNING PRAYER

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

*Psalm 42:11*

Let the works of the Lord be praised in all his tabernacles; let all his ministers praise him, and let all his servants bless the name of the Lord.

*Psalm 100:2*

**Order for the Day:**
- **Saturday:** Morning and Evening Services.
- **Sunday:** Morning and Evening Services.
- **Monday:** Morning and Evening Services.
- **Tuesday:** Morning and Evening Services.
- **Wednesday:** Morning and Evening Services.
- **Thursday:** Morning and Evening Services.
- **Friday:** Morning and Evening Services.
- **Saturday:** Morning and Evening Services.

**Commands:**
- **Morning:** Read the Psalms and pray for the needs of the Church.
- **Evening:** Read the Bible and pray for the needs of the Church.
O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. 

Jer. x. 24.

Psalm vi. 1.

Repent ye; for the Kingdom of heaven is at hand.

St. Matt. 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 xvi. 18, 19.

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

Psalm cxliii. 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 John i. 8, 9.

Then the Minister shall say.

DEARLY 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.

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 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 Lord, who confess their faults. Restore thou 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 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 desireth 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.
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 goodness; 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 kneel, and repeating it with him, both here, and wheresoever 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 he shall say,

O Lord, open thou our lips.

Answer. 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;

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

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

Then shall be said or sung the following Anthem; except on those days for which other Anathems 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.

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 be said or sung the Gloria Patri; and at the end of the whole Anthem, or Selection of Psalms for the day, SHALL be said or sung the Gloria Patri, or else the Gloria in excelsis, as follows.

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, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.
MORNING PRAYER.

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 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, or such a Book: and after every Lesson, Here endeth the first, or the second Lesson.

Te Deum 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 hadst overcome the sharpness of death, thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God, in the Glory of the Father.
We believe that thou shalt come to be our Judge.

MORNING PRAYER.

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, save thy people, and bless 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.

Benedicite, omnia opera Domini.

O ALL ye Works of the Lord, bless ye the Lord; praise him, and magnify him for ever.
O ye Angels of the Lord, bless ye the Lord; praise him, and magnify him for ever.
O ye Heavens, bless ye the Lord; praise him, and magnify him for ever.
O ye Waters that be above the firmament, bless ye the Lord; praise him, and magnify him for ever.
O all ye Powers of the Lord, bless ye the Lord; praise him, and magnify him for ever.
O ye Sun and Moon, bless ye the Lord; praise him, and magnify him for ever.
O ye Stars of Heaven, bless ye the Lord; praise him, and magnify him for ever.
O ye Showers and Dew, bless ye the Lord; praise him, and magnify him for ever.
O ye Winds of God, bless ye the Lord; praise him, and magnify him for ever.
MORNING PRAYER.

O ye Fire and Heat, bless ye the Lord; praise him, and magnify him for ever.
O ye Winter and Summer, bless ye the Lord; praise him, and magnify him for ever.
O ye Dews and Frosts, bless ye the Lord; praise him, and magnify him for ever.
O ye Frost and Cold, bless ye the Lord; praise him, and magnify him for ever.
O ye Ice and Snow, bless ye the Lord; praise him, and magnify him for ever.
O ye Nights and Days, bless ye the Lord; praise him, and magnify him for ever.
O ye Light and Darkness, bless ye the Lord; praise him, and magnify him for ever.
O ye Lightnings and Clouds, bless ye the Lord; praise him, and magnify him for ever.
O ye Mountains and Hills, bless ye the Lord; praise him, and magnify him for ever.
O ye Green Things upon the earth, bless ye the Lord; praise him, and magnify him for ever.
O ye Wells, bless ye the Lord; praise him, and magnify him for ever.
O ye Seas and Floods, bless ye the Lord; praise him, and magnify him for ever.
O ye Whales, and all that move in the waters, bless ye the Lord; praise him, and magnify him for ever.
O all ye Fowls of the Air, bless ye the Lord; praise him, and magnify him for ever.
O all ye Beasts and Cattle, bless ye the Lord; praise him, and magnify him for ever.
O ye Children of Men, bless ye the Lord; praise him, and magnify him for ever.

O ye Children of Israel, bless the Lord; praise him, and magnify him for ever.
O ye Priests of the Lord, bless ye the Lord; praise him, and magnify him for ever.
O ye Servants of the Lord, bless ye the Lord; praise him, and magnify him for ever.
O ye Spirits and Souls of the Righteous, bless ye the Lord; praise him, and magnify him for ever.
O ye holy and humble Men of heart, bless ye the Lord; praise him, and magnify him for ever.

Then shall be read, in like manner, the second Lesson, taken out of the New Testament, according to the Table or Calendar.
MORNING PRAYER.

Jubilate Deo. Psalm c.

O BE joyful in the Lord, all ye lands: 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.

O 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.

Benedictus. St. Luke i. 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.
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.

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

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

O Lord, show thy mercy upon us.

Answer. And grant us thy salvation.

Minister. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

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 assaults 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 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 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 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 healtheful 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 Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving 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 goodness and loving-kindness to us, and to all men. We bless 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.

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.

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**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, saith 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. **Psalm xix. 14, 15.**

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. **Psalm li. 3.**

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**EVENING PRAYER.**

Hide thy face from my sins; and blot out all mine iniquities. **Psalm li. 9.**

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. **Psalm li. 17.**

Read 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. **Joel ii. 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, lest thou bring me to nothing. **Jer. x. 24. Psalm vi. 1.**

Repent ye; for the Kingdom of Heaven is at hand. **St. Matt. 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 thine sight shall no man living be justified. **Psalm cxliv. 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 John i. 8, 9.**

§ Then the Minister shall say.

DEARLY 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 LMIGHTY 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. Restore thou 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 Declaration of Absolution, or Remission of Sins.

† To be made by the Priest alone, standing; the People still kneeling.

A LMIGHTY God, the Father of our Lord Jesus Christ, who desireth 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 pardonneth 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 LMIGHTY 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 goodness; 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 still kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.

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.

† Then likewise he shall say,

O Lord, open thou our lips.

Answer. And our mouth shall show forth thy praise.
Glory be to the Father, and to the Son, and to the Holy Ghost;
Answer. As it was in the beginning, is now, and ever shall be, world without end.
Minister. Praise ye the Lord.
Answer. 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, on the nineteenth day of the month.

Cantate Domino. Psalm xcii. 

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 gotten himself the victory.
The Lord declared his salvation; his righteousness hath he openly showed in the sight 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 shawms, 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.
Praise the Lord, O my soul, and forget not all his benefits:
Who forgiveth all thy sin, and healeth all thine infirmities;
Who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness.
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.

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.

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.

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 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 Baptism for the remission of sins; And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

The Lord be with you.
Answer. And with thy spirit.

O Lord, show thy mercy upon us.
Answer. And grant us thy salvation.

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

A Collect for Peace.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto
thyservants that peace, which the world cannot give; that our hearts may be set 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 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 in 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 bless-

ing. 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 Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving 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 goodness and loving-kindness to us, and to all men. We bless 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.

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.

OR GENERAL SUPPLICATION.

† To be used after Morning Service, on Sundays, 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 crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

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.

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

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.
THE LITANY.

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 Cross 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 bless 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 it forth, and show it accordingly.

We beseech thee to hear us, good Lord.

That it may please thee to bless 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 young children; and to show thy pity upon all prisoners and captives.

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all who are desolate and oppressed.

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men.

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts.

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them.

We beseech thee to hear us, good Lord.
THE LITANY.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Lamb of God, who takest away the sins of the world;

Grant us thy peace.

O Lamb of God, who takest away the sins of the world;

Have mercy upon us.

¶ The Minister may, at his discretion, omit all that follows, to the Prayer, “We humbly beseech thee, O Father,” &c.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Then shall the Minister, and the People with him, say the Lord’s 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.

Minister. O Lord, deal not with us according to our sins.

Answer. Neither reward us according to our iniquities.

Let us pray.

O GOD, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful; Mercifully assist our prayers which we make before thee in all our troubles and adversities, wheresoever they oppress us; and graciously hear us, that those evils which the craft and subtlety 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 persecutions, 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 GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

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

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

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

With pity behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.
THE LITANY.

Minister. O Lord, let thy mercy be showed upon us;
Answer. As we do put our trust in thee.

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 those evils that we most justly have deserved; 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 pureness 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 goodness and loving-kindness to us, and to all men. We bless 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.

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 Litany.

PRAYERS AND THANKSGIVINGS
UPON SEVERAL OCCASIONS.

§ To be used before the two final Prayers of Morning and Evening Service.

PRAYERS.

A Prayer for Congress.

§ To be used during their Session.

Most gracious 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 wouldest 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 necessaries, for them, for us, and thy whole Church, we humbly beg in the Name and
PRAYERS.

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 sustenance; Send us, 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 immoderate rains, wherewith, for our sins, thou hast afflicted us. And we pray thee to send us such seasonable weather, that the earth may, in due time, yield her increase 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 increase; Behold, we beseech thee, the afflictions of thy people; increase the fruits of the earth by thy heavenly benediction; and grant that the scarcity and death, 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.

PRAYERS.

In Time of War and Tumults.

ALMIGHTY God, the supreme Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those 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 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 so 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.

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
In Time of great Sickness and Mortality.

O 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.

O 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.

O ETHERAL 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. Conduct 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.

O 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 sorrows 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 Malefactors, after Condemnation.

Or else the Prayer in the Visitation of Prisoners, beginning, "O Father of Mercy," &c., may be used.

O MOST gracious and merciful God, we earnestly beseech thee to have pity and compassion upon those persons recommended to our prayers, who now lie under the sentence of the law, and are appointed to die. Visit them, O Lord, with thy mercy and salvation; convince them of the miserable condition they are in, by their sins and wickedness; and let thy powerful grace produce in them such a godly sorrow, and sincere repentance, as thou wilt be pleased to accept. Give them a strong and lively faith in thy Son, our blessed Saviour, and make it effectual to the salvation of their souls. O Lord, in judgment remember mercy; and whatever sufferings they are to endure in this world, yet deliver them, O God, from the bitter pains of eternal death. Pardon their sins, and save their souls, for the sake and merits of thy dear Son, our blessed Saviour and Redeemer. Amen.

A Prayer to be used at the Meetings of Convention.

ALMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the Councils of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world; We beseech thee to be present with the Council of thy Church here assembled in thy Name and Presence. Save them from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern us in

THANKSGIVINGS.

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 her safe 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 desireth 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.

For Rain.

O GOD, our heavenly Father, who by thy gracious providence dost 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,
THANKSGIVINGS.

For Fair Weather.

O LORD God, who hast justly humbled us by thy late visitation of us with inmoderate rain and waters, and in thy mercy hast 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.

For Plenty.

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity 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.

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.

THANKSGIVINGS.

For Restoring Public Peace at Home.

O ETERNAL God, our heavenly Father, who alone maketh men to be of one mind in a house, and stilleth the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious 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.

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 thee fatherly goodness 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 Recovery from Sickness.

O GOD, who art the giver of life, of health, and of safety; We bless thy Name, that thou hast been pleased to deliver from his bodily sickness this thy servant, who now desireth to return thanks unto thee, in the presence of all thy people. Gracious art thou, O Lord, and full of compassion to the children of men. May his heart be duly impressed with a sense of thy merciful goodness, and may he devote the residue of
THE FIRST SUNDAY IN ADVENT.

his days to an humble, holy, and obedient walking before thee; 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 desireth to return his thanks unto thee, in thy holy Church. May he 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.

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 cast 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 FIRST SUNDAY IN ADVENT.

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 envying. 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 Bethphage, 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 aught 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 sitting 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 clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest! And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus, the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

The Second Sunday in Advent.

The Collect.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

The Epistle. Rom. xv. 4.

WHATSOEVER things were written aforetime, were written for our learning; that we, through patience, and comfort of the Scriptures, might have hope. Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the Circumcision for the truth of God, to confirm the promises made unto the fathers; and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again Esaias saith, There shall be a Root of Jesse, and He that shall rise to reign over the Gentiles, in Him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.


A ND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand. Verily I say unto you, This generation shall
not pass away, till all be fulfilled. Heaven and earth shall pass away; but my words shall not pass away.

The Third Sunday in Advent.

The Collect.

O LORD Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

The Epistle. 1 Cor. iv. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified; but He that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.


NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou He that should come, or do we look for another? Jesus answered and said unto

The Fourth Sunday in Advent.

The Collect.

O LORD, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. Amen.

The Epistle. Phil. iv. 4.

REJOICE in the Lord alway; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto
God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.


This is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth One among you, whom ye know not; He it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birth-day of Christ, commonly called Christmas-day.

The Collect.

Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

The Epistle. Heb. i. 1.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who (being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power,) when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the First-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.
In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the Only-begotten of the Father,) full of grace and truth.

The Sunday after Christmas-day.

The Collect.

Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.


Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world; but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God, through Christ.


The birth of Jesus Christ was on this wise. When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they
shall call his name Emmanuel, which, being interpreted, is, God with us.) Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son: and he called his name JESUS.

The Circumcision of Christ.

The Collect.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true Circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. Amen.

The Epistle. Rom. iv. 8.

BLESSÉD is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the Circumcision only, or upon the Uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the Circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the Law, but through the righteousness of faith. For if they which are of the Law be heirs, faith is made void, and the promise made of none effect.


AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcision of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect.

OGOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant that we, who know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. Amen.
THE EPIPHANY.

The Epistle. Eph. iii. 1.

For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to youward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him.


When Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privately called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star which they saw in the East went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The First Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.
The Epistle. Rom. xii. 1.

**BESEECH** you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.


NOW his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrows. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

The Second Sunday after the Epiphany.

The Collect.

**ALMIGHTY and everlasting God,** who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. Amen.

The Epistle. Rom. xii. 6.

**HAVING** then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Re-
The Third Sunday after the Epiphany.


And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

The Third Sunday after the Epiphany.

The Collect.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. Amen.

The Epistle. Rom. xii. 16.

Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.


When he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously torment ed. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.
When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

The Fourth Sunday after the Epiphany.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. Amen.

The Epistle. Rom. xiii. 1.

Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.


And when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him? And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold,
the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their coasts.

The Fifth Sunday after the Epiphany.

The Collect.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. Amen.

The Epistle. Col. iii. 12.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs; singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father, by him.


The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The Sixth Sunday after the Epiphany.

The Collect.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life: Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, ever one God, world without end. Amen.

The Epistle. 1 St. John iii. 1.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know, that, when He shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin trans-
gresseth also the Law: for sin is the transgression of the Law. And ye know that He was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.


THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

SEPTUAGESIMA SUNDAY.

The Sunday called Septuagesima, or the third Sunday before Lent.

The Collect.

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Epistle. 1 Cor. ix. 24.

KNOW ye not, that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away.


THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand
ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

The Sunday called Sexagesima, or the second Sunday before Lent.

The Collect.

O Lord God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

The Epistle. 2 Cor. xi. 19.

Ye suffer fools gladly, seeing ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I: Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I四十 stripes save one; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils of the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.


When much people were gathered together, and were come to him out of every city, he spake by a parable. A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked mois-
And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the Word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima, or the next Sunday before Lent.

The Collect.

O Lord, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ’s sake. Amen.

The Epistle. I Cor. xiii. 1.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly; seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.


Then Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall
be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spat upon: and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging; and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace; but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him; and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God; and all the people, when they saw it, gave praise unto God.

The first day of Lent, commonly called Ash-Wednesday.

The Collect.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.}

* This Collect is to be read every day in Lent, after the Collect appointed for the day.
ASH-WEDNESDAY.

look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

For the Epistle. Joel ii. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend 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. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?


WHEN ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. 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

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THE FIRST SUNDAY IN LENT.

nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also.

The First Sunday in Lent.

The Collect.

O LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

The Epistle. 2 Cor. vi. 1.

WE then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings: by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.
Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan! for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

The Second Sunday in Lent.

The Collect.

Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

The Epistle. 1 Thess. iv. 1.

We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God: that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.


Jesus went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me! But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And
THE THIRD SUNDAY IN LENT.

The Collect.

We beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

The Epistle. Eph. v. 1.

Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light; for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.


Jesus was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathareth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept...
and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the Word of God, and keep it.

The Fourth Sunday in Lent.

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.


TELL me, ye that desire to be under the Law, do ye not hear the Law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an hus-

band. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.


JESUS went over the Sea of Galilee, which is the Sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there sat with his disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together,
and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

The Fifth Sunday in Lent.

The Collect.

**We beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.**

The Epistle. Heb. ix. 11.

**Christ** being come an High-Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the Holy Place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.


**Jesus** said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is One that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom maketh thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day; and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I AM. Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Collect.

**Almighty** and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mer-
cifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

The Epistle. Phil. ii. 5.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.


WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor; and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified! And the governor said, Why, what evil hath he done? But they cried out the more saying, Let him be crucified! When Pilate saw that he could prevail nothing, but
that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children! Then released he Barabbas unto them; and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth.

Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli! Eli! lama sabachthani? that is to say, My God! my God! why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

**Monday before Easter.**

*For the Epistle.* Isa. lxiii. 1.

**WHO** is this that cometh from Edom, with dyed garments from Bozrah? this that is glori-
ous in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his Holy Spirit within him? that led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting Name? that led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest; so didst thou lead thy people, to make thyself a glorious Name. Look down from heaven, and behold from the habitations of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servant's sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy Name.


After two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the
poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? She hath wrought a good work on me. For ye have the poor with you always, and whosoever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them; and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him, one by one, Is it I? And another said, Is it I? And he answered and said unto them, It is one of the twelve that dipbeth with me in the dish. The Son of Man indeed goeth, as it is written of him: but woe to that man by whom the Son of Man is betrayed! good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God. And when they had sung an hymn, they went out into the Mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto
Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy;) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple, teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests, and all the council, sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy. And the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy
speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle. Isa. 1. 5.

The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment; the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.


And straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? (For he knew that the chief priests had delivered him for envy.) But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him! Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him! And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Praetorium; and they called together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his
TUESDAY BEFORE EASTER.

own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi! Eloi! lama sabachthani? which is, being interpreted, My God! my God! why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain, from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

WEDNESDAY BEFORE EASTER.

Where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the Law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the Law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest entereth into the Holy Place every year with blood of others; (for then must he often have suffered since the foundation of the world;) but now once in the end of
the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.


NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it was determined; but woe unto that man by whom he is betrayed! And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with
WEDNESDAY BEFORE EASTER.

And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, and he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the Mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?
saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say, that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

*Thursday before Easter.*

_The Epistle._ 1 Cor. xi. 17.

In this that I declare unto you, I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper; and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.


The whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a king. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And
when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him. No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him! crucify him! And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they

had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us! and to the hills, Cover us! For if they do these things in a green tree, what shall be done in the dry? And there were also two others, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew,

**THIS IS THE KING OF THE JEWS.** And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive
the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Good Friday.

The Collects.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. Amen.

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Heretics; and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

The Epistle. Heb. x. 1.

THE Law having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when He cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither
hadst pleasure therein; which are offered by the Law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. But by the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this Man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him! Crucify him! Pilate saith unto them, Take ye him, and crucify him; for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king, speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried
out, Away with him! away with him! crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha; where they crucified him, and two others with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accom-

plished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced.

Easter-Even.

The Collect.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.
EASTER-EVEN.

The Epistle. 1 St. Pet. iii. 17.

It is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls were saved by water. The like figure whereunto, 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: who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him.


WHEN the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

EASTER-DAY.

CHRIST our Passover is sacrificed for us: therefore let us keep the feast; Not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 1 Cor. v. 7.

CHRIST being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Rom. vi. 9.

CHRIST is 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. 1 Cor. xv. 20.

The Collect.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We
humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Epistle. Col. iii. 1.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked sometime, when ye lived in them.


The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Monday in Easter-week.

The Collect.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

For the Epistle. Acts x. 34.

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all,) that Word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and
in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the Prophets witness, that through his Name whosoever believeth in him shall receive remission of sins.


**Behold,** two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the Prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

**Tuesday in Easter-week.**

**The Collect.**

**Almighty** God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We
humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.


MEN and brethren, children of the stock of Abra-
ham, and whosoever among you feareth God,
to you is the word of this salvation sent. For they
that dwell at Jerusalem, and their rulers, because they
knew him not, nor yet the voices of the Prophets
which are read every sabbath-day, they have fulfilled
them in condemning him. And though they found
no cause of death in him, yet desired they Pilate that
he should be slain. And when they had fulfilled all
that was written of him, they took him down from the
tree, and laid him in a sepulchre. But God raised
him from the dead: and he was seen many days of
them which came up with him from Galilee to Jerusa-
lem, who are his witnesses unto the people. And we
declare unto you glad tidings, how that the promise
which was made unto the fathers, God hath fulfilled
the same unto us their children, in that he hath raised
up Jesus again; as it is also written in the second
Psalm, Thou art my Son, this day have I begotten
thee. And as concerning that he raised him up from
the dead, now no more to return to corruption, he
said on this wise, I will give you the sure mercies of
David. Wherefore he saith also in another Psalm,
Thou shalt not suffer thine Holy One to see corruption.
For David, after he had served his own generation by
the will of God, fell on sleep, and was laid unto his
fathers, and saw corruption: but he, whom God raised
again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is
preached unto you the forgiveness of sins: and by him
all that believe are justified from all things, from which
ye could not be justified by the law of Moses. Beware
therefore, lest that come upon you, which is spoken of
in the prophets; Behold, ye despisers, and wonder, and
perish: for I work a work in your days, a work which
ye shall in no wise believe, though a man declare it
unto you.


JESUS himself stood in the midst of them, and
saith unto them, Peace be unto you! But they
were terrified and affrighted, and supposed that they
had seen a spirit. And he said unto them, Why are
ye troubled? and why do thoughts arise in your hearts?
Behold my hands and my feet, that it is I myself;
handle me, and see; for a spirit hath not flesh and
bones, as ye see me have. And when he had thus
spoken, he showed them his hands and his feet. And
while they yet believed not for joy, and wondered, he said
unto them, Have ye here any meat? And they gave him
a piece of a broiled fish, and of an honey-ccomb. And
he took it, and did eat before them. And he said unto
them, These are the words which I spake unto you,
while I was yet with you, that all things must be ful-
filled, which were written in the Law of Moses, and in
the Prophets, and in the Psalms, concerning me. Then
opened he their understanding, that they might under-
stand the Scriptures, and said unto them, Thus it is
written, and thus it behooved Christ to suffer, and to
rise from the dead the third day: and that repentance
and remission of sins should be preached in his Name
among all nations, beginning at Jerusalem. And ye
are witnesses of these things.
ALMIGHTY Father, who hast given thine only
Son to die for our sins, and to rise again for our
justification; Grant us so to put away the leaven of
malice and wickedness, that we may always serve thee
in pureness of living and truth; through the merits of
the same thy Son Jesus Christ our Lord. Amen.

The Epistle. 1 St. John v. 4.

WHATSOEVER is born of God overcometh the
world; and this is the victory that overcometh
the world, even our faith. Who is he that overcometh
the world, but he that believeth that Jesus is the Son
of God? This is he that came by water and blood,
even Jesus Christ; not by water only, but by water
and blood. And it is the Spirit that beareth witness,
because the Spirit is truth. For there are three that
bear record in heaven, the Father, the Word, and the
Holy Ghost: and these three are one. And there are
three that bear witness in earth, the spirit, and the
water, and the blood: and these three agree in one.
If we receive the witness of men, the witness of God
is greater: for this is the witness of God which he hath
testified of his Son. He that believeth on the Son of
God hath the witness in himself: he that believeth not
God hath made him a liar, because he believeth not
the record that God gave of his Son. And this is the
record, that God hath given to us eternal life; and this
life is in his Son. He that hath the Son hath life; and
he that hath not the Son of God hath not life.


THE same day at evening, being the first day of
the week, when the doors were shut where the
disciples were assembled for fear of the Jews, came
Jesus, and stood in the midst, and saith unto them,
Peace be unto you! And when he had so said, he
showed unto them his hands and his side. Then were
the disciples glad when they saw the Lord. Then said
Jesus to them again, Peace be unto you! as my Father
hath sent me, even so send I you. And when he had
said this, he breathed on them, and saith unto them,
Receive ye the Holy Ghost. Whosoever sins ye
remit, they are remitted unto them; and whosoever
sins ye retain, they are retained.

The Second Sunday after Easter.

The Collect.

ALMIGHTY God, who hast given thine only Son
to be unto us both a sacrifice for sin, and also an
ensample of godly life; Give us grace that we may
always most thankfully receive that his inestimable
benefit, and also daily endeavour ourselves to follow
the blessed steps of his most holy life; through the
same Jesus Christ our Lord. Amen.

The Epistle. 1 St. Pet. ii. 19.

THIS is thank-worthy, if a man for conscience
toward God endure grief, suffering wrongfully.
For what glory is it, if, when ye be buffetted for your
faults, ye shall take it patiently? but if, when ye do
well, and suffer for it, ye take it patiently, this is
acceptable with God. For even hereunto were ye
called; because Christ also suffered for us, leaving us
an example, that ye should follow his steps: Who did
no sin, neither was guile found in his mouth: who,
when he was reviled, reviled not again; when he
THE THIRD SUNDAY AFTER EASTER.

The Gospel. St. John x. 11.

Jesus said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The Third Sunday after Easter.

The Collect.

Almighty God, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

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when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

The Fourth Sunday after Easter.

The Collect.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

The Epistle. St. James i. 17.

E 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 with 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 ingrafted Word, which is able to save your souls.


JESUS said unto his disciples, Now I go my way to Him that sent me; and none of you asketh

me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

The Fifth Sunday after Easter.

The Collect.

O LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that are good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

The Epistle. St. James i. 22.

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 glass: for he beholdeth himself, and goeth his way, and straightway
THE FIFTH SUNDAY AFTER EASTER.

THE ASCENSION-DAY.

V E R I L Y , verily, I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

G R A N T, we beseech thee, Almighty God, that as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

For the Epistle. Acts i. 1.

T HE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen: to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem,
SUNDAY AFTER ASCENSION-DAY.

Jesus appeared unto the eleven as they sat at
meat, and upbraided them with their unbelief and
hardness of heart, because they believed not them
which had seen him after he was risen. And he said
unto them, 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. And these signs shall follow them
that believe; In my Name shall they cast out devils;
they shall speak with new tongues; they shall take up
serpents; and if they drink any deadly thing, it shall
not hurt them; they shall lay hands on the sick, and
they shall recover. So then after the Lord had spoken
unto them, he was received up into heaven, and sat
on the right hand of God. And they went forth, and
preached every where, the Lord working with them,
and confirming the Word with signs following.

Sunday after Ascension-day.

The Collect.

O God the King of glory, who hast exalted thine
only Son Jesus Christ with great triumph unto
thy kingdom in heaven; We beseech thee, leave us
not comfortless; but send to us thine Holy Ghost to
comfort us, and exalt us unto the same place whither
our Saviour Christ is gone before, who liveth and
reigneth with thee and the Holy Ghost, one God,
world without end. Amen.

The Epistle. 1 St. Pet. iv. 7.

The end of all things is at hand; be ye therefore
sober, and watch unto prayer. And above all
things have fervent charity among yourselves; for
charity shall cover the multitude of sins. Use hospita-
lity one to another without grudging. As every man
hath received the gift, even so minister the same one
to another, as good stewards of the manifold grace of
God. If any man speak, let him speak as the oracles
of God; if any man minister, let him do it as of the
ability which God giveth; that God in all things
may be glorified through Jesus Christ, to whom be
praise and dominion for ever and ever. Amen.


When the Comforter is come, whom I will send
unto you from the Father, even the Spirit of
Truth, which proceedeth from the Father, he shall
testify of me. And ye also shall bear witness, because
ye have been with me from the beginning. These
things have I spoken unto you, that ye should not be
offended. They shall put you out of the synagogues:
yea, the time cometh, that whosoever killeth you will
think that he doeth God service. And these things
will they do unto you, because they have not known
the Father, nor me. But these things have I told you,
that when the time shall come, ye may remember that
I told you of them.
GOD, who at this time didst teach the hearts
of thy faithful people, by sending to them the
light of thy Holy Spirit; Grant us by the same Spirit
to have a right judgment in all things, and evermore
to rejoice in his holy comfort; through the merits of
Christ Jesus our Saviour, who liveth and reigneth with
thee, in the unity of the same Spirit, one God, world
without end. Amen.

For the Epistle. Acts ii. 1.

WHEN the day of Pentecost was fully come, they
were all with one accord in one place. And
suddenly there came a sound from heaven as of a
rushing mighty wind, and it filled all the house where
they were sitting. And there appeared unto them
cloven tongues like as of fire, and it sat upon each of
them. And they were all filled with the Holy Ghost,
and began to speak with other tongues, as the Spirit
gave them utterance. And there were dwelling at
Jerusalem Jews, devout men, out of every nation under
heaven. Now when this was noised abroad, the multitudes came together, and were confounded, because
that every man heard them speak in his own language.
And they were all amazed, and marvelled, saying one
to another, Behold, are not all these which speak,
Galileans? And how hear we every man in our
own tongue, wherein we were born? Parthians, and
Medes, and Elamites, and the dwellers in Mesopotamia,
and in Judea, and Cappadocia, in Pontus, and
Asia, Phrygia, and Pamphylia, in Egypt, and in the
parts of Lyibia about Cyrene, and strangers of Rome,
Jews and Proselytes, Cretes and Arabians, we do hear
them speak in our tongues the wonderful works of God.


JESUS said unto his disciples, If ye love me, keep
my commandments. And I will pray the Father,
and he shall give you another Comforter, that he may
abide with you for ever; even the Spirit of Truth,
whom the world cannot receive, because it seeth him
not, neither knoweth him: but ye know him; for he
dwelleth with you, and shall be in you. I will not
leave you comfortless; I will come to you. Yet a little
while, and the world seeth me no more; but ye see
me: because I live, ye shall live also. At that day ye
shall know that I am in my Father, and ye in me, and
I in you. He that hath my commandments, and
keepeth them, he it is that loveth me; and he that
loveth me shall be loved of my Father, and I will love
him, and will manifest myself to him. Judas saith
unto him, (not Iscariot) Lord, how is it that thou wilt
manifest thyself unto us, and not unto the world?
Jesus answered and said unto him, If a man love me,
he will keep my words; and my Father will love him,
and we will come unto him, and make our abode with
him. He that loveth me not, keepeth not my sayings;
and the word which ye hear is not mine, but the Father's
which sent me. These things have I spoken unto
you, being yet present with you. But the Comforter,
which is the Holy Ghost, whom the Father will send
in my Name, he shall teach you all things, and bring
all things to your remembrance, whatsoever I have
said unto you. Peace I leave with you, my peace I
give unto you: not as the world giveth, give I unto
you. Let not your heart be troubled, neither let it be
afraid. Ye have heard how I said unto you, I go
away, and come again unto you. If ye loved me, ye
would rejoice, because I said, I go unto the Father:
for my Father is greater than I. And now I have
told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

Monday in Whitsun-week.

The Collect.

O GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle. Acts x. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all,) that Word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem;

whom they slew and hanged on a tree. Him God raised up the third day, and showed him openly, (not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him,) after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the Prophets witness, that through his Name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.


GOD so loved the world, that he gave his onlybegotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to
the light, lest his deeds should be reproved. But he
that doeth truth cometh to the light, that his deeds
may be made manifest, that they are wrought in God.

Tuesday in Whitsun-week.

The Collect.

O GOD, who at this time didst teach the hearts
of thy faithful people, by sending to them the
light of thy Holy Spirit; Grant us by the same Spirit
to have a right judgment in all things, and evermore
to rejoice in his holy comfort; through the merits of
Christ Jesus our Saviour, who liveth and reigneth
with thee, in the unity of the same Spirit, one God,
world without end. Amen.


WHEN the Apostles which were at Jerusalem
heard that Samaria had received the word of
God, they sent unto them Peter and John: Who,
when they were come down, prayed for them, that
they might receive the Holy Ghost. (For as yet he
was fallen upon none of them; only they were bap-
tized in the Name of the Lord Jesus.) Then laid
they their hands on them, and they received the Holy
Ghost.


VERILY, verily, I say unto you, He that entereth
not by the door into the sheepfold, but climbeth
up some other way, the same is a thief and a robber.
But he that entereth in by the door is the shepherd of
the sheep. To him the porter openeth; and the sheep
hear his voice; and he calleth his own sheep by name,
and leadeth them out. And when he putteth forth his
own sheep, he goeth before them, and the sheep follow

him; for they know his voice. And a stranger will
they not follow, but will flee from him; for they know
not the voice of strangers. This parable spake Jesus
unto them; but they understood not what things they
were which he spake unto them. Then said Jesus
unto them again, Verily, verily, I say unto you, I am
the door of the sheep. All that ever came before me
are thieves and robbers; but the sheep did not hear
them. I am the door; by me if any man enter in, he
shall be saved, and shall go in and out, and find
pasture. The thief cometh not, but for to steal, and
to kill, and to destroy: I am come that they might
have life, and that they might have it more abundantly.

Trinity-Sunday.

The Collect.

ALMIGHTY and everlasting God, who hast given
unto us thy servants grace, by the confession of
a true faith, to acknowledge the glory of the eternal
Trinity, and in the power of the Divine Majesty to
worship the Unity; We beseech thee that thou
wouldest keep us steadfast in this faith, and evermore
defend us from all adversities, who livest and reignest,
one God, world without end. Amen.

For the Epistle. Rev. iv. 1.

AFTER this I looked, and behold, a door was
opened in heaven; and the first voice which I
heard was as it were of a trumpet talking with me;
which said, Come up hither, and I will show thee
things which must be hereafter. And immediately I
was in the Spirit: and behold, a throne was set in
heaven, and One sat on the throne. And He that sat
was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honour, and thanks to Him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created.


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 whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life.

The First Sunday after Trinity.

The Collect.

O GOD, the strength of all those who put their trust in thee; Mercifully accept our prayers: and because, through the weakness of our mortal nature,
THE FIRST SUNDAY AFTER TRINITY.

we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. Amen.

The Epistle. 1 St. John iv. 7.

BELOVED, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And

THE FIRST SUNDAY AFTER TRINITY.

this commandment have we from him, That he who loveth God love his brother also.


THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you can not; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the Prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.
OLORD, who never failest to help and govern those whom thou dost bring up in thy steadfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. Amen.

The Epistle. 1 St. John iii. 13.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.


A CERTAIN man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

The Third Sunday after Trinity.

The Collect.

OLORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may, by thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.
THE THIRD SUNDAY AFTER TRINITY.

The Epistle. 1 St. Pet. v. 5.

All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.


Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep

THE FOURTH SUNDAY AFTER TRINITY.

The Epistle. Rom. viii. 18.

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same, in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creature groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.
THE FIFTH SUNDAY AFTER TRINITY.


BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother’s eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother’s eye.

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The Fifth Sunday after Trinity.

The Collect.

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

The Epistle. 1 St. Pet. iii. 8.

BE ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise, blessing, knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness’ sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

THE FIFTH SUNDAY AFTER TRINITY.


IT came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon’s, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now, when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes; and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus’ knees, saying, Depart from me; for I am a
sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The Sixth Sunday after Trinity.

The Collect.

O GOD, who hast prepared for those who love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

The Epistle. Rom. vi. 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.


JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The Seventh Sunday after Trinity.

The Collect.

ORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.
THE SEVENTH SUNDAY AFTER TRINITY.

The Epistle. Rom. vi. 19.

I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.


In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And he sent them away.

THE EIGHTH SUNDAY AFTER TRINITY.

The Eighth Sunday after Trinity.

The Collect.

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. Amen.

The Epistle. Rom. viii. 12.

Brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.


Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth
not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. 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.

The Ninth Sunday after Trinity.

The Collect.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as are right; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. x. 1.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; (for they drank of that spiritual Rock that followed them, and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.


JESUS said unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.
THE TENTH SUNDAY AFTER TRINITY.

The Tenth Sunday after Trinity.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. xii. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given, by the Spirit, the word of wisdom; to another, the word of knowledge, by the same Spirit; to another, faith, by the same Spirit; to another, the gifts of healing, by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.


AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves. And he taught daily in the temple.

THE ELEVENTH SUNDAY AFTER TRINITY.

The Collect.

O GOD, who declarest thy almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. xv. 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures. And that he was seen of Cephas, then of the twelve: after that,
he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the Apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.


Jesus spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner! I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Twelfth Sunday after Trinity.

The Collect.

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. Amen.

The Epistle. 2 Cor. iii. 4.

Such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.


Jesus, departing from the coasts of Tyre and Sidon, came unto the Sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spat, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no
man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

The Thirteenth Sunday after Trinity.

The Collect.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

The Epistle. Gal. iii. 16.

TWO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, That the covenant, that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the Law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the Law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the Law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the Law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

THE THIRTEENTH SUNDAY AFTER TRINITY.


BLESSED are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He
that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The Fourteenth Sunday after Trinity.

The Collect.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. Amen.

The Epistle. Gal. v. 16.

I SAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the Law. Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.


AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village,
THE FIFTEENTH SUNDAY AFTER TRINITY.


No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye of no much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

The Sixteenth Sunday after Trinity.

The Collect.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. Amen.

The Epistle. Eph. iii. 13.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and height, and depth; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church, by Christ Jesus, throughout all ages, world without end. Amen.


And it came to pass the day after, that Jesus went into a city called Nain; and many of his disci-
people went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak; and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great Prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The Seventeenth Sunday after Trinity.

The Collect.

Lord, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

The Epistle. Ephes. iv. 1.

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation where-with ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The Eighteenth Sunday after Trinity.

The Collect.

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow
THE EIGHTEENTH SUNDAY AFTER TRINITY.

The Collect.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

The Epistle. Ephes. iv. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath; neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking,
be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ’s sake hath forgiven you.


**Jesus** entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

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*The Twentieth Sunday after Trinity.*

*The Collect.*

**O Almighty** and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest; through Jesus Christ our Lord. **Amen.**

*The Epistle.* Ephes. v. 15.

**See** then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understand—

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*The Twentieth Sunday after Trinity.*

**Jesus** said, *The Kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then said the king to the
servants. Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The Twenty-first Sunday after Trinity.

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. Amen.

The Epistle. Ephes. vi. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.


THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday, at the seventh hour, the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

The Twenty-second Sunday after Trinity.

The Collect.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. Amen.

The Epistle. Phil. i. 3.

I THANK my God upon every remembrance of you, (always in every prayer of mine for you all
THE TWENTY-SECOND SUNDAY AFTER TRINITY.

making request with joy,) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.


PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Therefore is the Kingdom of heaven likened unto a certain king which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands

on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, 0 thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The Twenty-third Sunday after Trinity.

The Collect.

O GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

The Epistle. Phil. iii. 17.

BRETHREN, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our
THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.


THEN went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

The Twenty-fourth Sunday after Trinity.

The Collect.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

The Epistle. Col. i. 3.

We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel: which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.


While Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself, If I may but touch his garment, I shall be whole. But Jesus
turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame thereof went abroad into all that land.

The Twenty-fifth Sunday after Trinity.

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

For the Epistle. Jer. xxiii. 5.

BEHOLD, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

SAINT ANDREW'S DAY.


WHEN Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him: for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

If there be any more Sundays before Advent Sunday, the service of one of these Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the Collects may be omitted: Provided that this last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.

Saint Andrew's Day.

The Collect.

ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily
obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfill thy holy commandments; through the same Jesus Christ our Lord. Amen.

The Epistle. Rom. x. 9.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

SAINT ANDREW'S DAY.

But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.


JESUS, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

SAINT THOMAS THE APOSTLE.

The Collect.

ALMIGHTY and everliving God, who, for the greater confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. Amen.

The Epistle. Ephes. ii. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the
building, fitly framed together, growth unto an holy temple in the Lord; in whom ye also are built together for an habitation of God through the Spirit.


THOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you! Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God! Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.

Saint Stephen's Day.

The Collect.

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those who suffer for thee, our only Mediator and Advocate. Amen.


STEPHEN, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God! Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit! And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge! And when he had said this, he fell asleep.


BEHOLD, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this
generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate! For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord!

Saint John the Evangelist’s Day.

The Collect.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being instructed by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to everlasting life; through Jesus Christ our Lord. Amen.

The Epistle. 1 St. John i. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship

THE INNOCENTS’ DAY

The Collect.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify
and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. Amen.

For the Epistle. Rev. xiv. 1.

I LOOKED, and lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sang as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.


The Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Conversion of Saint Paul.

The Collect.

O GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

For the Epistle. Acts ix. 1.

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished...
said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my Name's sake. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came thither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.


PETER answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the Temple, commonly called,

The Purification of Saint Mary the Virgin.

The Collect.

ALMIGHTY and everliving God, we humbly beseech thy Majesty, that as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen.
For the Epistle. Mal. iii. 1.

Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts.


And when the days of her purification according to the Law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the Law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the Law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the Law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the Law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.
ANNUNCIATION OF THE BLESSED VIRGIN MARY.

SAINT MATTHIAS'S DAY.

Saint Matthias's Day.

The Collect.

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. Amen.

For the Epistle. Acts i. 15.

In those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and, His bishoprie let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men,

show whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven Apostles.


At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

The Annunciation of the blessed Virgin Mary.

The Collect.

We beseech thee, O Lord, pour thy grace into our hearts; that as we have known the incarnation of thy Son Jesus Christ by the message of an Angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. Amen.

For the Epistle. Isa. vii. 10.

Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God;
ANNUNCIATION OF THE BLESSED VIRGIN MARY.

ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.


AND in the sixth month the Angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary. And the Angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women! And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the Angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the Angel, How shall this be, seeing I know not a man? And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And behold, thy cousin Elisabeth,

she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the Angel departed from her.

Saint Mark’s Day.

The Collect.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. Amen.

The Epistle. Eph. iv. 7.

UNTO every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about
with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.


I AM the true vine, and my Father is the husband-man. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Mark’s Day.

Saint Philip and Saint James’s Day.

The Collect.

O ALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. Amen.

The Epistle. St. James i. 1.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraided not, and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the
crown of life, which the Lord hath promised to them that love him.


And Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father, that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas the Apostle.

The Collect.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost: Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord. Amen.

For the Epistle.  Acts xi. 22.

TIDINGS of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world; which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.


THIS is my commandment, That ye love one another, as I have loved you. Greater love hath
SAINT JOHN BAPTIST’S DAY.

The Collect.

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son, our Saviour, by preaching repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth’s sake; through Jesus Christ our Lord. Amen.

For the Epistle. Isa. xl. 1.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished; that her iniquity is pardoned: for she hath received of the Lord’s hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.


ELISABETH’S full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her. And it came to pass that on the eighth day, they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all
that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judea. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of 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; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his showing unto Israel.

Saint Peter's Day.

The Collect.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many ex-
cellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen.

For the Epistle. Acts xii. 1.

A BOUT that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the Angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the Angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the Angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forth-
with the Angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.


WHEN Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of Man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the Prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Saint James the Apostle.

The Collect.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. Amen.
authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew the Apostle.

The Collect.

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. Amen.


By the hands of the Apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon’s porch; and of the rest durst no man join himself to them:) but the people magnified them; and believers were the more added to the Lord, multitudes both of men and women;) in somuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.


AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

Saint Matthew the Apostle.

The Collect.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

The Epistle. 2 Cor. iv. 1.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded
the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.


AND as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels always do thee service in heaven, so, by thy appointment, they may succour and defend us on earth; through Jesus Christ our Lord. Amen.

For the Epistle. Rev. xii. 7.

THERE was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them! Wo to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.


At the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about
his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences! for it must needs be that offences come; but wo to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

The Collect.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. Amen.

The Epistle. 2 Tim. iv. 5.

WATCH thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge,
SAINT SIMON AND SAINT JUDE.

Saint Simon and Saint Jude, Apostles.

The Collect.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. Amen.

The Epistle. St. Jude I.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.


THERESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my Name's sake, because they know not Him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints' Day.

The Collect.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the
I, ALL SAINTS’ DAY.

For the Epistle. Rev. vii. 2.

And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Judah were sealed twelve thousand.
Of the tribe of Reuben were sealed twelve thousand.
Of the tribe of Gad were sealed twelve thousand.
Of the tribe of Aser were sealed twelve thousand.
Of the tribe of Naphtali were sealed twelve thousand.
Of the tribe of Manasse were sealed twelve thousand.
Of the tribe of Simeon were sealed twelve thousand.
Of the tribe of Levi were sealed twelve thousand.
Of the tribe of Issachar were sealed twelve thousand.
Of the tribe of Zabulon were sealed twelve thousand.
Of the tribe of Joseph were sealed twelve thousand.
Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb! And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever! 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, Blessed are the poor in spirit: for theirs is the Kingdom of heaven. Blessed are they which mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness’ sake: for theirs is the Kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.
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 lives, or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; he shall admonish 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 recomposed 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, betwixt whom he perceiveth 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 trespassed 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 wrongness 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 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 right 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, still 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 follows:

Minister.

God spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

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 shew 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. 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.

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 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 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.

1 Then the Minister may say.

Hear also what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And

the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

Let us pray.

O 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 preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.

1 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, he shall say, Here endeth the Epistle. Then shall he read the Gospel (the People all standing up) saying, The Holy Gospel is written in the — Chapter of —, beginning at the — Verse.

1 Here the People shall say.

Glory be to thee, O Lord.

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

1 Then the Minister shall declare unto the People what Holy-days, or Fastng-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.

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

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. St. Matt. v. 16.

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 nor steal. St. Matt. vi. 19, 20.

Whosoever ye would that men should do to you, even so do to them: for this is the Law and the Prophets. St. Matt. vii. 12.
THE COMMUNION.

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. 


Zaccheus stood 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 fourfold. 


Who goeth a warfare at any time of 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 sown 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 partakers 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 plenteously shall reap plenteously. 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. ix. 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 are 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 any thing 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 proceedeth of love; which love ye have showed for his Name's sake, who have ministered unto the saints, 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.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth 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. Tobit iv. 7.

Be merciful after thy power. If thou hast much, give plenteously; 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. Tobit 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. Pro. xix. 17.

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

¶ Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent Basket to be provided by the Parish 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.
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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 these 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, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the 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 goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless 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.

* If there be no alms or oblations, then shall the words [to accept our alms and oblations, and] be left unsaid.

5 When the Minister giveth warning for the Celebration of the Holy Communion, (which he shall always do upon the Sunday, or some Holy Day, immediately preceding;) he shall recite this Exhortation following: or so much thereof as, in his discretion, he may think convenient.

DEARLY beloved, on — day next I purpose, through God's assistance, 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 so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) 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 whereinsoever ye 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 forgiveness 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 sins, 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 this 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 doubtfulness.

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

**DEARLY 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 kind of provision, so that there lacketh nothing but the guests to sit down; and 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 feigned 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 sore punishment hangeth over your heads for the same; when ye wilfully abstain 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.

DEARLY 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-shedding 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.

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 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.

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 goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

COME unto me, all ye that travail and are heavy laden, and I will refresh you. St. Matt. xi. 28.

So God loved the world, that he gave his onlybegotten Son, to the end that all that believe in him should not perish, but have everlasting life. St. John iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. 1 St. John ii. 1, 2.

After which the Priest shall proceed, saying,

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

Then shall the Priest turn to the Lord's Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, [*Holy Father,] Almighty, Everlasting God.

* These words [*Holy Father] must be omitted on Trinity Sunday.
gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

ALL glory be to thee Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, 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 brake it, and gave it to his disciples, saying, Take, eat, (c) this is my Body, which is given for you; do this in remembrance of me. Likewise, after supper, (d) he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for (e) this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me.

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ,
we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, 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 sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; 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 Feasts and Fasts, &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, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

§ And the Minister who delivereth the Cup shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

§ If the consecrated Bread or Wine be spent before all have communed, the Priest is to consecrate more, according to the Form before prescribed: 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 communed, 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.

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.
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After shall be said as followeth.

Almighty and everliving 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 assist 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 some proper Hymn from the Selection.

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, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest 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 he 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.

Collects 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 salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through 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, to 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
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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 necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. Amen.

Upon the Sundays and other Holy Days (if there be no Sermon or Communion) shall be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the Blessing.

And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same.

THE MINISTRATION OF

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 of 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.

DEARLY beloved, forasmuch as all men are conceived and born in sin; and our Saviour Christ saith, 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 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 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 steadfast 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.

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 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, Ask, 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 benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.

Then the Minister shall say as follows: or else shall pass on to the questions addressed to the Sponsors; and from thence to the Prayer immediately before the Imersion, 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 that 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.

BELoved, 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 exhorteth 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 his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

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 on this wise.

DEARLY 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 sureties (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.
PUBLIC BAPTISM OF INFANTS.

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. Dost 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 whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlasting rewards, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. Amen.

ALMIGHTY, everlasting 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 thy congregation; sanctify this Water to the mystical 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 say to the Godfathers and Godmothers,

Name this Child.

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

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 those 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 be said, 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 shall the Minister say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy
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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.

FORASMUCH 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 he add, 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.

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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 follows.

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 will suffer. And then, the Child being named by some one who is present, the Minister shall pour Water upon it, saying these words:

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.

And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterwards live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case, he shall say thus:

I CERTIFY you, that according to the due and prescribed Order of the Church, at such a time, and at such a place, before divers witnesses, I baptized this Child.

But if the Child were baptized by any other lawful Minister, then the Minister of the Parish where the Child was born or christened, shall examine whether the same hath been lawfully done. And if the Minister shall find, by the answers of such as have the Child, and all things were done as they ought to be; then shall be not christen the Child again, but shall receive him as one of the flock of true Christian People, saying thus:

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CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who is now by Baptism incorporated into the Christian Church: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

Then the Minister shall say as follows: or else shall pass on to the questions addressed to the Sponsors.

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 that 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.

BELOVED, 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 exhorteth 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 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.

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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 the name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say as follows.

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

Answer. I do.

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.

After the Gospel is read, 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.

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 live 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,
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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.

Forasmuch 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 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.

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; saving that at the dipping of the Child in the Font, he shall use this Form of words:

BAPTISM OF THOSE OF RIPER YEARS.

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 Immersion, or the pouring of Water, and the receiving into the Church, the Minister may use the remainder of the Service for both.

THE MINISTRATION OF

BAPTISM TO SUCH AS ARE OF RIPER YEARS, AND ABLE TO ANSWER FOR THEMSELVES.

When any such Persons as are of ripier years are to be baptized, timely notice shall be given to the Minister; that so 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 present be baptized, or no: 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 saith, 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
BAPTISM OF THOSE OF RIPER YEARS.

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 steadfast 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.

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. 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 whither 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 sheweth 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 same Apostle testifieth 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 vouchsafe 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.

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 those 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.

Question. Dost 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?

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

Question. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?
BAPTISM OF THOSE OF RIPER YEARS.

We 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.

Then shall the Minister say.

Building 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,

promised, 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 becometh 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.

It is expedient that every Person, thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be: that so he may be admitted to the Holy Communion.

Whereas necessity may require the baptizing of Adults in private houses, in consideration of extreme sickness; the same is hereby allowed in that case: and a convenient number of persons shall be assembled in the house where the Sacrament is to be performed. And in the exhortation, Well-beloved, &c., instead of these words, come hither desiring, shall be inserted this word, desirous.

If there be occasion for the Office of Infant Baptism and that of Adults at the same time, the Minister shall use the exhortation and one of the prayers next following in the Office for Adults: only, in the exhortation and prayer, after the words, these Persons, and these thy servants, adding, and these Infants. Then the Minister shall proceed to the questions to be demanded in the cases respectively. After the immersion, or the pouring of water, the prayer shall be as in this service: only, after the words, these Persons, shall be added, and these Infants. After which the remaining part of each service shall be used: first that for Adults, and lastly that for Infants.

If any persons, not baptized in their infancy, shall be brought to be baptized before then come to years of discretion to answer for themselves, it may suffice to use the Office for Public Baptism of Infants: or, in case of extreme danger, the Office for Private Baptism: only changing the word Infant, for Child, or Person, as occasion requireth.
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THAT IS TO SAY,
AN INSTRUCTION, TO BE LEARNED BY EVERY PERSON BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

Question. WHAT is your Name?
Answer. N. or M.

Question. Who gave you this Name?
Answer. My Sponsors in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your Sponsors then for you?
Answer. 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.

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

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.

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.

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

Question. You said that your Sponsors did promise for you, that you should keep God's Commandments. Tell me how many there are?
Answer. Ten.

Question. Which are they?

Answer.

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 show mercy unto thousands in them that love me, and keep my commandments.

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 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
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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 witness 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.

Question. What dost thou chiefly learn by these Commandments?

Answer. I learn two things; my duty towards God, and my duty towards my Neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God, is to believe 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.

Question. What is thy duty towards thy Neighbour?

Answer. 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 nobody 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 slandering: To keep my body in temperance, sobriety, and chastity: Not to covet nor desire 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.

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

Question. What meanest thou by this word Sacrament?

Answer. 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 assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. Two; the outward visible sign, and the inward spiritual grace.
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Question. What is the outward visible sign or form in Baptism?

Answer. Water; wherein the person is baptized, In the Name of the Father, and of the Son, and of the Holy Ghost.

Question. What is the inward and spiritual grace?

Answer. 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.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

Question. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

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

Question. Why was the Sacrament of the Lord's Supper ordained?

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

Question. What is the outward part or sign of the Lord's Supper?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part or thing signified?

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

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question. What is required of those who come to the Lord's Supper?

Answer. 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 ORDER OF CONFIRMATION.

OR LAYING ON OF HANDS UPON THOSE WHO ARE BAPTIZED, AND COME TO YEARS OF DISCRETION.

5 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 ministered 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 assented unto.

Then shall the Bishop say,

Then shall the Bishop say,

Then shall the Bishop say,

Then shall the Bishop say,

Then shall the Bishop say,

THE ORDER OF CONFIRMATION.

Do 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 Sponsors 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 hast vouchsafed to regenerate these 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 ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. Amen.

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.

And these Collects.

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.

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 preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.

And these Collects.

Then the Bishop shall 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 there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.
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 commanded of Saint Paul to be honourable among all men: and therefore is not by any to be entered into unadvisedly 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 be lawfully 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 surety for his indemnification: but if no impediment shall be alleged, or suspected, the Minister shall say to the Man,

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

The Minister shall say,

M. 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, serve her, love, honour, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

The Minister shall say,

M. 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, serve her, love, honour, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

The Minister shall say,

M. 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, serve her, love, honour, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

The Minister shall say,

M. 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, serve her, love, honour, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

The Minister shall say,

M. 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, serve her, love, honour, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

The Minister shall say,
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 ETHERAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing 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 surely perform and keep the vow and covenant between 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.

¶ Then shall the Minister join their right hands together, and say,

Those whom God hath joined together let no man put asunder.

¶ Then shall the Minister speak unto the company:

FORASMUCH as M. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a Ring, and by joining hands; I pronounce that they are Man and Wife, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ And the Minister shall add this Blessing:

GOD the Father, God the Son, God the Holy Ghost, bless, 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, he 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.

Answer. 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.

Minister. O Lord, save thy servant;
Answer. Who putteth his trust in thee.

Minister. Send him help from thy holy place;
Answer. And evermore mightily defend him.

Minister. Let the enemy have no advantage of him;
Answer. Nor the wicked approach to hurt him.

Minister. Be unto him, O Lord, a strong tower,
Answer. From the face of his enemy.

Minister. O Lord, hear our prayer.
Answer. And let our cry come unto thee.

Minister.

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
VISITATION OF THE SICK.

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 to him; that the sense of his weakness may add strength to his faith, and seriousness 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.

DEARLY 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, weakness, and sickness. Wherefore, whatsoever your sickness be, know you certainly that it is God's visitation. And for what cause soever 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 endless 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 hear your sickness patiently, trusting in God's mercy for his dear Son Jesus Christ's sake, 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 saith 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

VISITATION OF THE SICK.

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, whencesoever, 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 you 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,
VISITATION OF THE SICK.

† Then shall the Minister say this Psalm.

Psalm 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, Lorn, 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, trust in the Lord; for with the Lord there is mercy, and with him is plenteous 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 bless 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.
VISITATION OF THE SICK.

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, 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 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 appeareth 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 the 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 prisons; 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. Wash 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 lustrous 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, whilst 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 in conscience.

O BLESSED Lord, the Father of mercies, and the God of all comfort, We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter 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 cast 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 smoking flax. Shut not up thy tender mercies in displeasure; but make him to hear of joy and glad-
NESS, 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 MEDITATION 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 BESIEGH 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 SURPRISE AND
IMMEDIATE DANGER.

O MOST GRACIOUS FATHER, WE FLY UNTO THEE FOR MERCY IN
BEHALF OF THIS THY SERVANT, HERE LYING UNDER THE SUDDEN
VISITATION 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 PRaises WHICH THY SAINTS AND HOLY ANGELS SHALL SING TO
THE HONOUR OF THY MERCY THROUGH ETERNAL AGES, IT MAY BE TO THY
UNSPEAKABLE GLORY, THAT THOU HAST REDEEMED THE SOUL OF THIS THY
SERVANT FROM ETERNAL DEATH, AND MADE HIM PARTAKER OF THE
ETERNAL 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 GOODNESS,
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
FORSAKE HIM IN HIS SICKNESS; BUT DIDST VISIT HIM WITH COMFORTS
FROM ABOVE; DIDST SUPPORT HIM IN PATIENCE AND SUBMISSION TO
THY WILL; AND, AT LAST, DIDST SEND HIM SEASONABLE RELIEF.
PERFECT, WE BESIEGH 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 CHEERFULNESS
OF SPIRIT, HE MAY BE ABLE TO GO TO THINE HOUSE, TO OFFER THEE AN
OBLIGATION WITH GREAT GLADNESS; AND TO BLESS THY HOLY NAME FOR
ALL THY GOODNESS TOWARDS HIM; THROUGH JESUS CHRIST OUR SAVIOUR,
TO WHOM, WITH THEE AND THE HOLY SPIRIT, BE ALL HONOUR AND
GLORY, WORLD WITHOUT END. AMEN.

THE COMMUNION OF THE SICK.

FORASMUCH AS ALL MORTAL MEN ARE SUBJECT TO MANY SUDDEN PERILS, DISEASES, AND SICK-
NESS, AND EVER UNCERTAIN WHAT TIME THEY SHALL DEPART OUT OF THIS LIFE; THEREFORE, IN
THE INTELLIGENCE THEY MIGHT BE ALWAY IN READINESS TO DIE, WHENSOEVER IT SHAL PLEASING
GOD TO CALL THEM, THE MINISTERS SHALL DILIGENTLY FROM TIME TO TIME (LAT ESPECIALLY IN
THE TIME OF PESTILENCE, OR OTHER INFECTIOUS SICKNESS) 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 DOING THEY, IN CASE OF Sudden
VISTATION, HAVE THE LESS NAME TO BE DISPORTED FOR LACK OF THE SAME.
BUT IF THE SICK PERSON BE NOT ABLE TO COME TO THE CHURCH, AND yet IS DESIRIOUS TO RECEIVE
THE COMMUNION IN HIS HOUSE: THEN HE MUST GIVE EARLY NOTICE TO THE MINISTER, SIGNIFY-
ING 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.

ALMIGHTY, EVERLIVING GOD, MAKER OF MANKIND, WHO DOST
CORRECT THOSE WHOM THOU DOST LOVE, AND CHASTISE EVERY
ONE WHOM THOU DOST RECEIVE; WE BESIEGH 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.

THE EPISODE. Heb. xii. 5.

MY SON, DESPISE NOT THE CHASTENING OF THE LORD, NOR
FAINT WHEN THOU ART REBUKED OF HIM. FOR WHOM THE

265

264 xxiv.
Lord loveth he chasteneth; and scourgeth every son whom he receiveth.


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.

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 last 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 he do truly repent him of his sins, and steadfastly 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, he doth 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.

When the sick person is visited, and receive the Holy Communion all at one time, then the Minister, for more expedition, shall eat off the form of the Visitation at the Psalms, and go straight to the Communion.

If in the times of contagious sickness or disease, 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.

Here is to be noted, that the Office ensuing is not to be used for any unbaptized adults, any who die excommunicate, or who have lapsed violent hands upon themselves.

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

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

I 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.

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 disquieteth himself in vain; he heapeth 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 chasten man for sin, thou makest his beauty to consume 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 sayest, 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.
BURIAL OF THE DEAD.

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 so strong that they come to fourscore years, yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

So teach us to number our days, that we may apply our hearts unto wisdom.

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 follow the Lesson, taken out of the fifteenth Chapter of the first Epistle of St. Paul to the Corinthians.

1 Cor. xv. 20.

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 shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things 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 advantage then, if the dead rise not? Let us eat and drink, for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised 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 sown in corruption; it is raised in incorruption: it is sown 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 spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; 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, earthy: 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 corruption inherit incorruption. Behold, I show 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 victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of 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 steadfast, 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, hath 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 stay.

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

FORASMUCH 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 those who 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.

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labours. Rev. xiv. 13.

Then the Minister shall say the Lord's 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.

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

ALMIGHTY God, with whom do live the spirits of those who depart hence in the Lord, and with whom 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 consumption and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. Amen.

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 those who sleep in him; We humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life,
CHURCHING OF WOMEN.

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 well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye 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.

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.

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 Thanksgivings, 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 shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Minister 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.

Dilecti quam iam.

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.

CHURCHING OF WOMEN.

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.

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. Amen.

Minister. O Lord, save this woman thy servant;

Answer. Who putteth her trust in thee.

Minister. Be thou to her a strong tower;

Answer. From the face of her enemy.

Minister. Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. 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 Churchwardens 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 us 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 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.

† 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 stillest 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 safe, and seen 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 goodness. Help, Lord, and save us for thy mercy's sake, in Jesus Christ, thy Son our Lord. Amen.

† Or this.

O MOST glorious and gracious Lord God, who dwellest 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 sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest 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 always the battle to the strong, but causeth many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest 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 meet to join in Prayer with others, by reason of the Fight, or Storm.

General Prayers.

ORD be merciful to us sinners, and save us for thy mercy's sake.
Thou art the great God, who hast made and rulest all things: O deliver us for thy Name's sake.
FORMS OF PRAYER TO BE USED AT SEA.

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, are just and powerful: O defend our cause against the face of the enemy.
O God, thou art a strong power of defence to all who fly unto thee: O save us from the iniquity of the enemy.
O Lord of hosts, fight for us, that we may glorify thee.
O suffer sin not to sink under the weight of our sins, or the violence of the enemy.
O Lord, arise, help us, and deliver us for thy Name's sake.

Short Prayers in respect of a storm.

THOU, O Lord, who stillst the raging of the sea, hear, hear us, and save us, that we perish not.
O blessed Saviour, who didst say, 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 Holy Ghost, have mercy upon us, save us now and evermore. 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 sin 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.

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 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 Priest, if there be any in the Ship, say.

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 goodness, and bring you to everlasting life; through Jesus Christ our Lord. Amen.

Thanksgiving after a storm.

Jubilate Deo. Psalm lxvi.

O 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 shall thine enemies be found liars unto thee.
For all the world shall worship thee, sing of thee, and praise thy Name.
O come hither, and behold the works of God; how wonderful he is in his doing toward 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.
Forms of Prayer to be Used at Sea.

O THOMAS Men would praise the Lord for his goodness; and declare the wonders that he doeth for the children of men! 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 stagger like a drunken man, and are at their wit's end.
So when they cry unto the Lord in their trouble, he delivereth them out of their distress.

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

Confitemini Domino. Psalm cvii.

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy; We, thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou hearest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress: Even when we gave all for lost, 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 hath 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 showed 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 bless and glorify thy Name, for this thy mercy in saving us, when we
A Hymn of Praise and Thanksgiving after a dangerous Tempest.

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

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so, whom he hath delivered from the merciless rage of the sea.

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

He hath not dealt with us according to our sins; neither rewarded us according to our iniquities.

But as the heaven is high above the earth; so great 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 distress.

Blessed be thy Name, who didst not despise the prayer of thy servants; but didst hear our cry, and hast saved 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 goodness; and declare the wonders that he hath done, and still doeth for the children of men!

FORMS OF PRAYER TO BE USED AT SEA.

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 doeth wondrous things;

And blessed be the Name of his Majesty for ever; and let every one of us say, Amen, Amen.

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

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

A Psalm or Hymn of Praise and Thanksgiving after Victory.

If the Lord had not been on our side, now may we say; if the Lord himself had not been on our side, when men rose up against us;

They had swallowed us up quick, when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul; the deep waters of the proud had gone over our soul.

But praised be the Lord, who hath not given us over as a prey unto them.

The Lord hath wrought a mighty salvation for us.

We got not this by our own sword, neither was it our own arm that saved us; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us; the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us; the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us; but unto thy Name be given the glory.
FORMS OF PRAYER TO BE USED AT SEA.

The Lord hath done great things for us; the Lord hath done
great things for us, for which we rejoice.
Our help standeth in the Name of the Lord, who hath made
heaven and earth.
Blessed be the Name of the Lord, from this time forth for
evermore.
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.

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 bless 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.

We therefore commit his body to the deep, to be turned
into corruption, looking for the resurrection of the

VISITATION OF PRISONERS.

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 unto 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, Ó come, let us sing, Óc. shall be read the 130th Psalm: and the Minister
shall insert, after the Collect for the day, the Collect in the following Sense: O God,
who sparest, Óc. and at such times as the Liturgy is not read, he shall add the
prayer, O God, merciful Father, who despisest not, Óc.
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, kneeling down,

REMEmBER not, 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.

Answer. Spare us, good Lord.

Let us pray.

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

OUR Father, who art in heaven, Óc.

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

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 sore 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.

DEARLY beloved, know this, that Almighty God, whose never-failing 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 yourself 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 whereverinsoever you shall perceive yourself to have offended either by will, word, or deed, there to bewail your own sinfulness, and to confess yourself 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 yourself 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 forgiveness of your offences at God's hand. And to this true repentance and change of mind you must add a lively and steadfast faith, and dependence upon the merits of the death of Christ, with an entire resignation 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 tender 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.

All this I steadfastly believe.
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Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world, and further admonish him particularly concerning the enormity of the crime with which 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.

Thence, all kneeling, the Minister shall say as follows, from the 51st Psalm.

Hath mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies do away mine offences.
Wash me throughly from my wickedness, and cleanse me from my sin.
For I acknowledge my faults, and my sin 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 shapen in wickedness, and in sin 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 sins, and put out all my misdeeds.
Make me a clean heart, O God, and renew a right spirit within me.
Cast me not away from thy presence, and take not thy Holy Spirit from me.
O give me the comfort of thy help again, and establish me with thy free Spirit.
Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee.
Deliver me from blood-guiltiness, O God, thou that art the God of my health; and my tongue shall sing of thy righteousness.
Thou shalt open my lips, O Lord, and my mouth shall show thy praise.
For thou desirest no sacrifice, else would I give it thee; but thou delightest not in burnt-offerings.

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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 consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. Amen.

O GOD, whose mercy is everlasting, and power infinite; Look down with pity and compassion upon the sufferings of this thy servant; and whether thou visitest for trial of his patience, or punishment of his offences, enable him by thy grace cheerfully to submit himself to thy holy will and pleasure. Go not far from those, 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 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, yea, to exhort him after this form, or other like.

Dearly 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 punishments in this world, that your soul may be saved in the world to come. Wherefore we come to you in the bowels of compassion; and, being desirous that you should avoid presumption 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
VISITATION OF PRISONERS.

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 grass, which in the morning is green and growth up, but in the evening is cut down, dried up, and withered. After you have thus finished the course of a sinful 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, saith my God, to the wicked. God is not mocked; he is of purer eyes than 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 shutteth 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 forgiveness of that which is past, if with a perfect and a 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 blessed temper and composure of mind. So may you cast yourself with an entire dependence upon the mercies of God, through the merits of our Saviour and Redeemer Jesus Christ.

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Here the Minister shall examine him concerning his faith, and rehearse the Articles of the Creed. Dost thou believe in God, &c. And the Criminal shall answer.

All this I steadfastly believe.

Then shall the Minister examine whether he repent him truly of his sins, exhorting him to a particular confession of the sin for which he is condemned; and upon confession, let him 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 his confession, the Priest 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 desirest pardon and forgiveness, though in his latest hour he turneth unto thee. Renew in him whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness. 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 shall the Minister 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
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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 justly 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 prayer; 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 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.

UNTO God's gracious mercy and protection we commit thee. The Lord bless 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.

And after that shall say.

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 whencesoever his soul 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, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby.


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
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 hereinafter otherwise appointed.
‡ Among the Sentences at the beginning of Morning Prayer shall be the following.

HONOUR the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. Prov. iii. 9, 10.

The Lord by wisdom hath founded the earth; by understanding hath he established the heavens: by his knowledge the depths are broken up, and the clouds drop down the dew. Prov. iii. 19, 20.

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

Israel then shall dwell in safety alone; the fountain of Jacob shall be upon the land of corn and of wine, also his heavens shall drop down dew. Deut. xxxiii. 28.

Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! Deut. xxxiii. 29.

PRAYER AND THANKSGIVING.

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

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

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

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

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

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

Praise the Lord, O Jerusalem; praise thy God, O Zion.

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. 12 to 24.

‡ After the General Thanksgiving, shall be said this which followeth.

MOST gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew; We yield thee unfeigned thanks and praise, as for all thy mercies, so especially for the returns of seed-time and harvest, and for crowning the year with thy goodness, 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 Collect to be used instead of that for the day.

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; beseeching 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 begat he us with 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 ingrafted 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 glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whose 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 brideth not his tongue, but deceiveth his own heart, this man’s religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.


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, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? Or if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

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 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.

Almighty 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 bless and magnify thy glorious Name; humbly beseeching thee to accept this our morning sacrifice of praise and thanksgiving; for his sake who lay down in the grave, and rose again for us, thy Son our Saviour Jesus Christ. Amen.

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
FAMILY PRAYER.

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 goodness 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 see 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 compassion; 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 business of our several stations.] Defend us from all dangers and adversities; 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 see necessary and convenient to us, we humbly beg, through the merits and mediation of thy Son Jesus Christ our Lord and Saviour. Amen.

FAMILY 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.

EVENING PRAYER.

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.

M OST merciful God, who art of purer eyes than to behold iniquity, and hast promised forgiveness to all those who confess and forsake their sins; We come before thee in an humble sense of our own unworthiness, acknowledging our manifold transgressions of thy righteous laws.* But, O gracious Father, who desirlest not the death of a sinner, look upon us, we beseech 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 lest, 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...
FAMILY PRAYER.

Reform whatever is amiss in the temper and disposition of our souls; that no unclean thoughts, unlawful designs, or inordinate desires, 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.

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 wickedness 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 wish 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.

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 bless thee for thy patience with us, notwithstanding our many and great provocations; for all the directions, assistances, 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 show 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.

IN particular, we beseech thee to continue thy gracious protection to us this night. Defend us from all dangers and mischiefs, 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 these 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.
SELECTIONS OF PSALMS,
TO BE USED INSTEAD OF THE PSALMS FOR THE DAY, AT THE DISCRE­TION OF THE MINISTER.

Selection First.
Psalm xix. Celi enarrant.

THE heavens declare the glory of God; and the
firmament showeth his handy-work.
One day telleth another; and one night certifieth
another.
There is neither speech nor language; but their
voices are heard among them.
Their sound is gone out into all lands; and their
words into the ends of the world.
In them hath he set a tabernacle for the sun; which
cometh forth as a bridgroom out of his chamber, and
rejoiceth as a giant to run his course.
It goeth forth from the uttermost part of the heaven,
and runneth about unto the end of it again; and there
is nothing hid from the heat thereof.
The law of the LORD is an undefiled law, converting
the soul; the testimony of the LORD is sure, and giveth
wisdom unto the simple.
The statutes of the LORD are right, and rejoice the
heart; the commandment of the LORD is pure, and giveth
light unto the eyes.
The fear of the LORD is clean, and endureth for
ever; the judgments of the LORD are true, and righteous
altogether.
More to be desired are they than gold, yea, than
much fine gold; sweeter also than honey, and the
honey-comb.

Moreover, by them is thy servant taught; and in
keeping of them there is great reward.
Who can tell how oft he offendeth? O cleanse thou
me from my secret faults.
Keep thy servant also from presumptuous sins, lest
they get the dominion over me.
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.

Psalm xxiv. Domini est terra.

THE earth is the LORD's, and all that therein is;
the compass of the world, and they that dwell
therein.
For he hath founded it upon the seas, and prepared
it upon the floods.
Who shall ascend into the hill of the LORD? or who
shall rise up in his holy place?
Even he that hath clean hands, and a pure heart;
and that hath not lifted up his mind unto vanity, nor
sworn to deceive his neighbour.
He shall receive the blessing from the LORD, and
righteousness from the God of his salvation.
This is the generation of them that seek him, even
of them that seek thy face, O Jacob.
Lift up your heads, O ye gates; and be ye lift up,
ye everlasting doors; and the King of glory shall
come in.
Who is the King of glory? it is the LORD strong
and mighty, even the LORD mighty in battle.
Lift up your heads, O ye gates; and be ye lift up,
ye everlasting doors; and the King of glory shall
come in.
Who is the King of glory? even the LORD of hosts,
he is the King of glory.
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 saveth thy life from destruction, and crowneth thee with mercy and loving-kindness;
Who satisfieth thy mouth with good things, making thee young and lusty as an eagle.
The Lord executeth righteousness and judgment for all them that are oppressed with wrong.
He showed his ways unto Moses, his works unto the children of Israel.
The Lord is full of compassion and mercy, long suffering, and of great goodness.
He will not alway be chiding; neither keepeth he his anger for ever.
He hath not dealt with us after our sins; nor rewarded us according to our wickednesses.
For look how high the heaven is in comparison of the earth; so great is his mercy also toward them that fear him!
Look how wide also the cast is from the west; so far hath he set our sins from us.
Yea, like as a father pitieth his own children; even so is the Lord merciful unto them that fear him.
For he knoweth whereof we are made; he remembereth that we are but dust.
The days of man are but as grass; for he flourisheth as a flower of the field.
For as soon as the wind goeth over it, it is gone; and the place thereof shall know it no more.

But the merciful goodness of the Lord endureth for ever and ever upon them that fear him; and his righteousness upon children's children;
Even upon such as keep his covenant, and think upon his commandments to do them.
The Lord hath prepared his seat in heaven, and his kingdom ruleth over all.
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.

Selection Second.

From Psalm cxxxix. Domine, probasti.  
O Lord, thou hast searched me out, and known me. Thou knowest my down-sitting, and mine up-rising; thou understandest my thoughts long before.
Thou art about my path, and about my bed; and spiest out all my ways.
For lo, there is not a word in my tongue, but thou, O Lord, knowest it altogether.
Thou hast fashioned me behind and before, and laid thine hand upon me.
Such knowledge is too wonderful and excellent for me; I cannot attain unto it.
Whither shall I go then from thy Spirit? or whither shall I go then from thy presence?
If I climb up into heaven, thou art there; if I go down to hell, thou art there also.
If I take the wings of the morning, and remain in the uttermost parts of the sea;  
Even there also shall thy hand lead me, and thy right hand shall hold me.  
If I say, Peradventure the darkness shall cover me; then shall my night be turned to day.  
Yea, the darkness is no darkness with thee, but the night is as clear as the day; the darkness and light to thee are both alike.  
For my reins are thine; thou hast covered me in my mother's womb.  
I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.  
My bones are not hid from thee, though I be made secretly, and fashioned beneath in the earth.  
Thine eyes did see my substance, yet being imperfect; and in thy book were all my members written;  
Which day by day were fashioned, when as yet there was none of them.  
How dear are thy counsels unto me, O God; O how great is the sum of them!  
If I tell them, they are more in number than the sand: when I wake up, I am present with thee.  
Try me, O God, and seek the ground of my heart; prove me, and examine my thoughts.  
Look well if there be any way of wickedness in me; and lead me in the way everlasting.  

Psalm cxlv. Exaltabo te, Deus.  
I will magnify thee, O God, my King; and I will praise thy Name for ever and ever.  
Every day will I give thanks unto thee; and praise thy Name for ever and ever.  

Great is the Lord, and marvellous worthy to be praised; there is no end of his greatness.  
One generation shall praise thy works unto another, and declare thy power.  
As for me, I will be talking of thy worship, thy glory, thy praise, and wondrous works;  
So that men shall speak of the might of thy marvellous acts; and I will also tell of thy greatness.  
The memorial of thine abundant kindness shall be showed; and men shall sing of thy righteousness.  
The Lord is gracious and merciful; long suffering, and of great goodness.  
The Lord is loving unto every man; and his mercy is over all his works.  
All thy works praise thee, O Lord; and thy saints give thanks unto thee.  
They show the glory of thy kingdom, and talk of thy power;  
That thy power, thy glory, and mightiness of thy kingdom, might be known unto men.  
Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all ages.  
The Lord upholdeth all such as fall, and lifteth up all those that are down.  
The eyes of all wait upon thee, O Lord; and thou givest them their meat in due season.  
Thou openest thine hand, and fillest all things living with plenteousness.  
The Lord is righteous in all his ways, and holy in all his works.  
The Lord is nigh unto all them that call upon him; yea, all such as call upon him faithfully.  
He will fulfil the desire of them that fear him; he also will hear their cry, and will help them.
O give me the comfort of thy help again, and establish me with thy free Spirit.

Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee.

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

Thou shalt open my lips, O Lord, and my mouth shall show 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.

From Psalm xlii. Quemadmodum.

LIKE as the hart desireth the water brooks, so longeth my soul after thee, O God.

My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?

My tears have been my meat day and night, while they daily say unto me, Where is now thy God?

Now when I think thereupon, I pour out my heart by myself; for I went with the multitude, and brought them forth into the house of God;

In the voice of praise and thanksgiving, among such as keep holy-day.

Why art thou so full of heaviness, O my soul? and why art thou so disquieted within me?

Put thy trust in God; for I will yet give him thanks for the help of his countenance.

The Lord hath granted his loving-kindness in the day-time; and in the night-season did I sing of him, and made my prayer unto the God of my life.

I will say unto the God of my strength, Why hast
thou forgotten me? why go I thus heavily, while the enemy oppresseth me?

Namely, while they say daily unto me, Where is now thy God?

Why art thou so vexed, O my soul? and why art thou so disquieted within me?

O put thy trust in God; for I will yet thank him, which is the help of my countenance and my God.

Selection Fourth.

Psalm xxxvii. Noli aemulari.

FRET not thyself because of the ungodly; neither be thou envious against the evil doers.

For they shall soon be cut down like the grass, and be withered even as the green herb.

Put thou thy trust in the LORD, and be doing good; dwell in the land, and verily thou shalt be fed.

Delight thou in the LORD, and he shall give thee thy heart’s desire.

Commit thy way unto the LORD, and put thy trust in him, and he shall bring it to pass.

He shall make thy righteousness as clear as the light, and thy just dealing as the noon-day.

Hold thee still in the LORD, and abide patiently upon him: but grieve not thyself at him whose way doth prosper, against the man that doeth after evil counsels.

Leave off from wrath, and let go displeasure: fret not thyself, else shalt thou be moved to do evil.

Wicked doers shall be rooted out; and they that patiently abide the LORD, those shall inherit the land.

Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

But the meek-spirited shall possess the earth, and shall be refreshed in the multitude of peace.

The ungodly seeketh counsel against the just, and gnasheth upon him with his teeth.

The Lord shall laugh him to scorn; for he hath seen that his day is coming.

The ungodly have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as are of a right conversation.

Their sword shall go through their own heart, and their bow shall be broken.

A small thing that the righteous hath, is better than great riches of the ungodly.

For the arms of the ungodly shall be broken, and the Lord upholdeth the righteous.

The Lord knoweth the days of the godly; and their inheritance shall endure for ever.

They shall not be confounded in the perilous time; and in the days of dearth they shall have enough.

As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoke shall they consume away.

The ungodly borroweth, and payeth not again; but the righteous is merciful and liberal.

Such as are blessed of God, shall possess the land; and they that are cursed of him, shall be rooted out.

The Lord ordereth a good man’s going, and maketh his way acceptable to himself.

Though he fall, he shall not be cast away; for the Lord upholdeth him with his hand.

I have been young, and now am old; and yet saw I never the righteous forsaken, nor his seed begging their bread.

The righteous is ever merciful, and lendeth; and his seed is blessed.
Flee from evil, and do the thing that is good; and dwell for evermore.

For the Lord loveth the thing that is right; he forsaketh not his that be godly, but they are preserved for ever.

The unrighteous shall be punished; as for the seed of the ungodly, it shall be rooted out.

The righteous shall inherit the land, and dwell therein for ever.

The mouth of the righteous is exercised in wisdom, and his tongue will be talking of judgment.

The law of his God is in his heart, and his goings shall not slide.

The ungodly seeth the righteous, and seeketh occasion to slay him.

The Lord will not leave him in his hand, nor condemn him when he is judged.

Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

I myself have seen the ungodly in great power, and flourishing like a green bay-tree.

I went by, and lo, he was gone: I sought him, but his place could no where be found.

Keep innocency, and take heed unto the thing that is right; for that shall bring a man peace at the last.

As for the transgressors, they shall perish together; and the end of the ungodly is, they shall be rooted out at the last.

But the salvation of the righteous cometh of the Lord; who is also their strength in the time of trouble.

And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, and hath not sat in the seat of the scornful.

But his delight is in the law of the Lord; and in his law will he exercise himself day and night.

And he shall be like a tree planted by the waterside, that will bring forth his fruit in due season.

His leaf also shall not wither; and look, whatsoever he doeth, it shall prosper.

As for the ungodly, it is not so with them; but they are like the chaff, which the wind scattereth away from the face of the earth.

Therefore the ungodly shall not be able to stand in the judgment, neither the sinners in the congregation of the righteous.

But the Lord knoweth the way of the righteous; and the way of the ungodly shall perish.

Psalm xv. Domine, quis habitabit?

ORD, who shall dwell in thy tabernacle? or who shall rest upon thy holy hill?

Even he that leadeth an uncorrupt life, and doeth the thing which is right, and speaketh the truth from his heart.

He that hath used no deceit in his tongue, nor done evil to his neighbour, and hath not slandered his neighbour.

He that setteth not by himself, but is lowly in his own eyes, and maketh much of them that fear the Lord.

He that sweareth unto his neighbour, and disappointeth him not, though it were to his own hindrance.
SEL. 5. SELECTIONS OF PSALMS.

He that hath not given his money upon usury, nor taken reward against the innocent.
Whoso doeth these things shall never fall.

Psalm xci. Qui habitat.

W HOSO dwelleth under the defence of the Most High, shall abide under the shadow of the Almighty.
I will say unto the Lord, Thou art my hope, and my strong hold; my God, in him will I trust.
For he shall deliver thee from the snare of the hunter, and from the noisome pestilence.
He shall defend thee under his wings, and thou shalt be safe under his feathers; his faithfulness and truth shall be thy shield and buckler.
Thou shalt not be afraid for any terror by night, nor for the arrow that flieth by day;
For the pestilence that walketh in darkness, nor for the sickness that destroyeth in the noon-day.
A thousand shall fall beside thee, and ten thousand at thy right hand; but it shall not come nigh thee.
Yea, with thine eyes shalt thou behold, and see the reward of the ungodly.

For thou, Lord, art my hope; thou hast set thine house of defence very high.
There shall no evil happen unto thee, neither shall any plague come nigh thy dwelling.
For he shall give his angels charge over thee, to keep thee in all thy ways.
They shall bear thee in their hands, that thou hurt not thy foot against a stone.
Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.
Because he hath set his love upon me, therefore will

I deliver him; I will set him up, because he hath known my Name.
He shall call upon me, and I will hear him; yea, I am with him in trouble; I will deliver him, and bring him to honour.
With long life will I satisfy him, and show him my salvation.

Selection Sixth.

From Psalm xxxii. Beati, quorum.

B L E S S E D is he whose unrighteousness is forgiven, and whose sin is covered.
Blessed is the man unto whom the Lord imputeth no sin, and in whose spirit there is no guile.
I will acknowledge my sin unto thee; and mine unrighteousness have I not hid.
I said, I will confess my sins unto the Lord; and so thou forgavest the wickedness of my sin.
For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found; but in the great water-floods they shall not come nigh him.
Thou art a place to hide me in; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.
I will inform thee, and teach thee in the way wherein thou shalt go; and I will guide thee with mine eye.
Great plagues remain for the ungodly; but whoso putteth his trust in the Lord, mercy embraceth him on every side.
Be glad, O ye righteous, and rejoice in the Lord; and be joyful, all ye that are true of heart.
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, trust in the Lord; for with the Lord there is mercy, and with him is plenteous redemption.
And he shall redeem Israel from all his sins.

Psalm cxxi. Lexavi oculos meos.
I will lift up mine eyes unto the hills, from whence cometh my help.
My help cometh even from the Lord, who hath made heaven and earth.
He will not suffer thy foot to be moved; and he that keepeth thee will not sleep.
Behold, he that keepeth Israel shall neither slumber nor sleep.
The Lord himself is thy keeper; the Lord is thy defence upon thy right hand;
So that the sun shall not burn thee by day, neither the moon by night.
The Lord shall preserve thee from all evil; yea, it is even he that shall keep thy soul.
The Lord shall preserve thy going out, and thy coming in, from this time forth for evermore.
O fear the Lord, ye that are his saints; for they that fear him lack nothing.

The lions do lack, and suffer hunger; but they who seek the Lord shall want no manner of thing that is good.

Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

What man is he that lusteth to live, and would fain see good days?

Keep thy tongue from evil, and thy lips, that they speak no guile.

Eschew evil, and do good; seek peace, and ensue it.

The eyes of the Lord are over the righteous, and his ears are open unto their prayers.

The countenance of the Lord is against them that do evil, to root out the remembrance of them from the earth.

The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a contrite heart, and will save such as be of an humble spirit.

Great are the troubles of the righteous; but the Lord delivereth him out of all.

He keepeth all his bones, so that not one of them is broken.

But misfortune shall slay the ungodly; and they that hate the righteous shall be desolate.

The Lord delivereth the souls of his servants; and all they that put their trust in him shall not be destitute.

Psalm lxv. *Te deum laudamus.*

**THOU, O God,** art praised in Sion; and unto thee shall the vow be performed in Jerusalem.

**Thou** that hearest the prayer, unto thee shall all flesh come.

My misdeeds prevail against me: O be thou merciful unto our sins.

Blessed is the man whom thou choosest, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

Thou shalt show us wonderful things in thy righteousness, O God of our salvation; thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

Who in his strength setteth fast the mountains, and is girded about with power.

Who stilleth the raging of the sea, and the noise of his waves, and the madness of the people.

They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens, thou that makest the outgoing of the morning and evening to praise thee.

Thou visitest the earth, and blessest it; thou makest it very plenteous.

The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

Thou waterest her furrows; thou sendest rain into the little valleys thereof; thou makest it soft with the drops of rain, and blessest the increase of it.

Thou crownest the year with thy goodness; and thy clouds drop fatness.

They shall drop upon the dwellings of the wilderness; and the little hills shall rejoice on every side.

The folds shall be full of sheep; the valleys also shall stand so thick with corn, that they shall laugh and sing.
SELECTIONS OF PSALMS.

Selection Eighth.

From Psalm lxxxiv. *Quam dilecta!*

**O** HOW amiable are thy dwellings, thou Lord of hosts!

My soul hath a desire and longing to enter into the courts of the Lord; my heart and my flesh rejoice in the living God.

Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young; even thy altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thy house; they will be always praising thee.

Blessed is the man whose strength is in thee; in whose heart are thy ways.

Who going through the vale of misery use it for a well; and the pools are filled with water.

They will go from strength to strength; and unto the God of gods appeareth every one of them in Sion.

O Lord God of hosts, hear my prayer; hearken, O God of Jacob.

For one day in thy courts is better than a thousand.

I had rather be a door-keeper in the house of my God, than to dwell in the tents of ungodliness.

For the Lord God is a light and defence; the Lord will give grace and worship; and no good thing shall he withhold from them that live a godly life.

O Lord God of hosts, blessed is the man that putteth his trust in thee.

Psalm lxxxv. *Benedixisti, Domine.*

**L** ord, thou art become gracious unto thy land; thou hast turned away the captivity of Jacob.

Thou hast forgiven the offence of thy people, and covered all their sins.

Thou hast taken away all thy displeasure, and turned thyself from thy wrathful indignation.

Turn us then, O God our Saviour, and let thine anger cease from us.

Wilt thou be displeased at us for ever? and wilt thou stretch out thy wrath from one generation to another?

Wilt thou not turn again, and quicken us, that thy people may rejoice in thee?

Show us thy mercy, O Lord, and grant us thy salvation.

I will hearken what the Lord God will say concerning me; for he shall speak peace unto his people, and to his saints, that they turn not again.

For his salvation is nigh them that fear him; that glory may dwell in our land.

Mercy and truth are met together: righteousness and peace have kissed each other.

Truth shall flourish out of the earth, and righteousness hath looked down from heaven.

Yea, the Lord shall show loving-kindness; and our land shall give her increase.

Righteousness shall go before him; and he shall direct his going in the way.

Psalm xcviii. *Dominus regnavit.*

**T** he Lord is King, and hath put on glorious apparel; the Lord hath put on his apparel, and girded himself with strength.

He hath made the round world so sure, that it cannot be moved.

Ever since the world began hath thy seat been prepared: thou art from everlasting.

The floods are risen, O Lord, the floods have lift up their voice; the floods lift up their waves.
Psalm xvii. *Dominus regnavit.*

The Lord is King, the earth may be glad thereof; yea, the multitude of the isles may be glad thereof.

Clouds and darkness are round about him: righteousness and judgment are the habitation of his seat.

There shall go a fire before him, and burn up his enemies on every side.

His lightnings gave shine unto the world: the earth saw it, and was afraid.

The hills melted like wax at the presence of the Lord; at the presence of the Lord of the whole earth.

The heavens have declared his righteousness, and all the people have seen his glory.

Confounded be all they that worship carved images, and that delight in vain gods: worship him, all ye gods.

Sion heard of it, and rejoiced; and the daughters of Judah were glad, because of thy judgments, O Lord.

For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

There is sprung up a light for the righteous, and joyful gladness for such as are true-hearted.

Rejoice in the Lord, ye righteous; and give thanks for a remembrance of his holiness.
By the word of the Lord were the heavens made; and all the hosts of them by the breath of his mouth.

He gathereth the waters of the sea together, as it were upon an heap; and layeth up the deep, as in a treasure-house.

Let all the earth fear the Lord: stand in awe of him, all ye that dwell in the world.

For he spake, and it was done; he commanded, and it stood fast.

From Psalm cxvii. Laudate Dominum.

O PRAISE the Lord, for it is a good thing to sing praises unto our God; yea, a joyful and pleasant thing it is to be thankful.

The Lord doth build up Jerusalem, and gather together the outcasts of Israel.

He healeth those that are broken in heart, and giveth medicine to heal their sickness.

He telleth the number of the stars, and calleth them all by their names.

Great is our Lord, and great is his power; yea, and his wisdom is infinite.

The Lord setteth up the meek, and bringeth the ungodly down to the ground.

O sing unto the Lord with thanksgiving; sing praises upon the harp unto our God;

Who covereth the heaven with clouds, and prepareth rain for the earth; and maketh the grass to grow upon the mountains, and herb for the use of men;

Who giveth fodder unto the cattle, and feedeth the young ravens that call upon him.

The Lord's delight is in them that fear him, and put their trust in his mercy.

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

From Psalm lvii. Miserere mi. Deus.

SET up thyself, O God, above the heavens; and thy glory above all the earth.

My heart is fixed, O God, my heart is fixed; I will sing and give praise.

Awake up, my glory; awake, lute and harp: I myself will awake right early.

I will give thanks unto thee, O Lord, among the people; and I will sing unto thee among the nations.

For the greatness of thy mercy reacheth unto the heavens, and thy truth unto the clouds.

Set up thyself, O God, above the heavens; and thy glory above all the earth.

Selection Tenth.

From Psalm xcvi. Cantate Domino.

O SING unto the Lord a new song; sing unto the Lord, all the whole earth.
Sing unto the Lord, and praise his Name; be telling of his salvation from day to day.

Declare his honour unto the heathen, and his wonders unto all people.

For the Lord is great, and cannot worthily be praised; he is more to be feared than all gods.

Psalm cxlvii. Laudate Dominum.

O PRAISE the Lord of heaven; praise him in the height.
Praise him, all ye angels of his; praise him, all his hosts.
Praise him, sun and moon: praise him, all ye stars and light.
Praise him, all ye heavens, and ye waters that are above the heavens.

Let them praise the Name of the Lord: for he spake the word, and they were made; he commanded, and they were created.

He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

Praise the Lord upon earth, ye dragons, and all deeps:
Fire and hail, snow and vapours, wind and storm, fulfilling his word:
Mountains and all hills; fruitful trees and all cedars:
Beasts and all cattle; worms and feathered fowls:
Kings of the earth and all people; princes and all judges of the world;
Young men and maidens, old men and children, praise the Name of the Lord: for his Name only is excellent, and his praise above heaven and earth.

He shall exalt the horn of his people: all his saints shall praise him; even the children of Israel, even the people that serveth him.

From Psalm cxlix. Cantate Domino.

O SING unto the Lord a new song; let the congregation of saints praise him.

Let Israel rejoice in him that made him, and let the children of Sion be joyful in their King.

Let them praise his Name in the dance: let them sing praises unto him with tabret and harp.

For the Lord hath pleasure in his people, and helpeth the meek-hearted.

Psalm cl. Laudate Dominum.

O PRAISE God in his holiness: praise him in the firmament of his power.
Praise him in his noble acts: praise him according to his excellent greatness.
Praise him in the sound of the trumpet: praise him upon the lute and harp.
Praise him in the cymbals and dances: praise him upon the strings and pipe.
Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

Let every thing that hath breath praise the Lord.

Portions of Psalms, to be sung or said, at Morning Prayer, on certain Fasts and Feasts, instead of the Venite Exultemus, when any of the foregoing Selections are to follow instead of the Psalms, as in the table.

Christmas-Day.

From Psalms xlv. lxxxix. ex.

THY seat, O God, endureth for ever; the sceptre of thy kingdom is a right sceptre.

Thou hast loved righteousness, and hated iniquity; wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

My song shall be alway of the loving-kindness of
the Lord; with my mouth will I ever be showing thy truth from one generation to another.

For I have said, Mercy shall be set up for ever; thy truth shalt thou establish in the heavens.

The Lord is our defence; the Holy One of Israel is our King.

Thou spakest some time in visions unto thy saints, and saidst, I have laid help upon One that is mighty, I have exalted One chosen out of the people.

I will set his dominion in the sea, and his right hand in the floods.

And I will make him my First-born, higher than the kings of the earth.

The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool.

The Lord shall send the rod of thy power out of Sion: be thou ruler, even in the midst among thine enemies.

In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the womb of the morning.

The Lord sware, and will not repent, Thou art a Priest for ever, after the order of Melchizedecch.

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Ash-Wednesday.

From Psalms xxxii. xxxviii. cxxx.

BLESSED is he whose unrighteousness is forgiven, and whose sin is covered.

Blessed is the man unto whom the Lord imputeth no sin, and in whose spirit there is no guile.

Put me not to rebuke, O Lord, in thine anger; neither chasten me in thy heavy displeasure:

For thine arrows stick fast in me, and thy hand presseth me sore.

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FOR HOLY DAYS.

My wickednesses are gone over my head, and are like a sore burden, too heavy for me to bear.

I will confess my wickedness, and be sorry for my sin.

Haste thee to help me, O Lord God of my salvation.

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

Let thine ears be attentive to the voice of my supplications.

If thou, Lord, shouldest be extreme to mark what is done amiss, O Lord, who shall stand?

But there is forgiveness with thee, that thou mayest be feared.

Good-Friday.

From Psalms xxii. lxix. xi.

MY God! my God! look upon me; why hast thou forsaken me? and art so far from my health, and from the words of my complaint?

But thou art holy, O Thou that inhabitest the praises of Israel.

I am a worm, and no man; a reproach of men, and despised of the people.

All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

He trusted in God, that he would deliver him; let him deliver him, if he will have him.

The counsel of the wicked layeth siege against me; they pierced my hands and my feet.

They part my garments among them, and cast lots upon my vesture.

But be not thou far from me, O Lord: O my strength, haste thee to help me.

Thy rebuke hath broken my heart; I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.
They gave me gall to eat; and when I was thirsty they gave me vinegar to drink.  
Sacrifice and meat-offering thou wouldest not, but mine ears hast thou opened.  
Burnt-offerings and sacrifice for sin hast thou not required: then said I, Lo, I come;  
In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it; yea, thy law is within my heart.

Ascension-Day.  
From Psalms xxiv. xlvii.

LIFT up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.  
Who is the King of glory? the Lord strong and mighty; even the Lord mighty in battle.  
Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.  
Who is the King of glory? Even the Lord of hosts, he is the King of glory.  
O clap your hands together, all ye people; shout unto God with the voice of triumph.  
For the Lord most high is terrible; he is a great King over all the earth.  
God is gone up with a shout; the Lord with the sound of a trumpet.  
Sing praises to God, sing praises: sing praises unto our King, sing praises.  
God reigneth over the heathen: God sitteth upon the throne of his holiness.  
The princes of the people are gathered together, even the people of the God of Abraham; for the shields of the earth belong unto God; he is greatly exalted.

I WILL declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee.  
Desire of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession.  
Be wise now, therefore, O ye kings; be instructed, ye judges of the earth.  
Serve the Lord with fear, and rejoice with trembling.  
Sing unto God, sing praises to his Name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.  
Thou, O God, sentest a gracious rain upon thine inheritance, and refreshedst it when it was weary.  
The Lord gave the word; great was the company of those that published it.  
Though ye have lain among the pots; yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.  
Thou hast ascended on high: thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.  
Blessed be the Lord, who daily loadeth us with benefits; even the God of our salvation.  
Sing unto God, ye kingdoms of the earth: O sing praises unto the Lord;  
To him that rideth upon the heaven of heavens, which were of old: lo, he doth send out his voice, and that a mighty voice.  
Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.  
O God, thou art terrible out of thy holy places; the God of Israel is he that giveth strength and power unto his people. Blessed be God.
THE PSALTER,
OR
PSALMS OF DAVID.

THE FIRST DAY.

Morning Prayer.

Psalm i. Beatus vir, qui non abiit.

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord; and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the waterside, that will bring forth his fruit in due season.

4 His leaf also shall not wither; and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them; but they are like the chaff, which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgment, neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous; and the way of the ungodly shall perish.

Psalm ii. Quare fremuerunt gentes?

WHY do the heathen so furiously rage together? and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together against the Lord, and against his Anointed:

3 Let us break their bonds asunder, and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set my King upon my holy hill of Sion.

7 I will preach the law, whereby the Lord hath said unto me, Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron, and break them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings; be learned, ye that are judges of the earth.

11 Serve the Lord in fear, and rejoice unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way, if his wrath be kindled, yea but a little. Blessed are all they that put their trust in him.

Psalm iii. Domine, quid multiplicasti?

LORD, how are they increased that trouble me! many are they that rise against me.

2 Many one there be that say of my soul, There is no help for him in his God.

3 But thou, O Lord, art my defender; thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice, and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again; for the Lord sustained me.

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THE PSALTER.

Day 1.

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6 I will not be afraid for ten thousands of the people, that have set themselves against me round about.
7 Up, Lord, and help me, O my God! For thou smitest all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.
8 Salvation belongeth unto the Lord; and thy blessing is upon thy people.

Psalms iv. *Cum invocarem.*

Hear me, when I call, O God of my righteousness: thou hast set me at liberty, when I was in trouble; have mercy upon me, and hearken unto my prayer.
2 O ye sons of men, how long will ye blaspheme mine honour, and have such pleasure in vanity, and seek after falsehood?
3 Know this also, that the Lord hath chosen to himself the man that is godly; when I call upon the Lord he will hear me.
4 Stand in awe, and sin not; commune with your own heart, and in your chamber, and be still.
5 Offer the sacrifice of righteousness, and put your trust in the Lord.
6 There be many that say, Who will show us any good?
7 Lord, lift thou up the light of thy countenance upon us.
8 Thou hast put gladness in my heart, since the time that their corn, and wine, and oil increased.
9 I will lay me down in peace, and take my rest; for it is thou, Lord, only, that makest me dwell in safety.

Psalms v. *Verba mea auribus.*

Ponder my words, O Lord, consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.
3 My voice shall thou hear betimes, O Lord; early in the morning will I direct my prayer unto thee, and will look up.
4 For thou art the God that hast no pleasure in wickedness; neither shall any evil dwell with thee.
5 Such as be foolish shall not stand in thy sight; for thou hatest all them that work vanity.
6 Thou shalt destroy them that speak lies: the Lord will abhor both the blood-thirsty and deceitful man.
7 But as for me, I will come into thine house, even upon the multitude of thy mercy; and in thy fear will I worship toward thy holy temple.
8 Lead me, O Lord, in thy righteousness, because of mine enemies; make thy way plain before my face.
9 For there is no faithfulness in his mouth; their inward parts are very wickedness.
10 Their throat is an open sepulchre; they flatter with their tongue.
11 Destroy thou them, O God; let them perish through their own imaginations; cast them out in the multitude of their ungodliness; for they have rebelled against thee.
12 And let all them that put their trust in thee rejoice; they shall ever be giving of thanks, because thou defendest them; they that love thy Name shall be joyful in thee;
13 For thou, Lord, wilt give thy blessing unto the righteous, and with thy favourable kindness wilt thou defend him, as with a shield.
Evening Prayer.

Psalm vi. Domine, ne in furore.

O LORD, rebuke me not in thine indignation, neither chasten me in thy displeasure.
2 Have mercy upon me, O LORD, for I am weak; O LORD, heal me, for my bones are vexed.
3 My soul also is sore troubled: but, LORD, how long wilt thou punish me?
4 Turn thee, O LORD, and deliver my soul; O save me, for thy mercy’s sake.
5 For in death no man remembereth thee; and who will give thee thanks in the pit?
6 I am weary of my groaning: every night wash I my bed, and water my couch with my tears.
7 My beauty is gone for very trouble, and worn away because of all mine enemies.
8 Away from me, all ye that work vanity; for the LORD hath heard the voice of my weeping.
9 The LORD hath heard my petition; the LORD will receive my prayer.
10 All mine enemies shall be confounded, and sore vexed; they shall be turned back, and put to shame suddenly.

Psalm vii. Domine, Deus meus.

O LORD, my God, in thee have I put my trust: save me from all them that persecute me, and deliver me;
2 Lest he devour my soul like a lion, and tear it in pieces, while there is none to help.
3 O LORD my God, if I have done any such thing; or if there be any wickedness in my hands;
4 If I have rewarded evil unto him that dealt friendly with me; yea, I have delivered him that without any cause is mine enemy;
5 Then let mine enemy persecute my soul, and take me; yea, let him tread my life down upon the earth, and lay mine honour in the dust.
6 Stand up, O LORD, in thy wrath, and lift up thyself, because of the indignation of mine enemies; arise up for me in the judgment that thou hast commanded.
7 And so shall the congregation of the people come about thee: for their sakes therefore lift up thyself again.
8 The LORD shall judge the people: give sentence with me, O LORD, according to my righteousness, and according to the innocency that is in me.
9 O let the wickedness of the ungodly come to an end; but guide thou the just.
10 For the righteous God trieth the very hearts and reins.
11 My help cometh of God, who preserveth them that are true of heart.
12 God is a righteous Judge, strong, and patient; and God is provoked every day.
13 If a man will not turn, he will whet his sword; he hath bent his bow, and made it ready.
14 He hath prepared for him the instruments of death; he ordaineth his arrows against the persecutors.
15 Behold, he travaileth with mischief; he hath conceived sorrow, and brought forth ungodliness.
16 He hath graven and digged up a pit, and is fallen himself into the destruction that he made for other.
17 For his travail shall come upon his own head, and his wickedness shall fall on his own pate.
18 I will give thanks unto the LORD, according to his righteousness; and I will praise the Name of the LORD most high.
Psalm viii. Domine, Dominus noster.

O Lord, our Governor, how excellent is thy Name in all the world; thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger.

3 For I will consider thy heavens, even the works of thy fingers; the moon and the stars which thou hast ordained.

4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 Thou madest him lower than the angels, to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands; and thou hast put all things in subjection under his feet; All sheep and oxen; yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea; and whatsoever walketh through the paths of the seas.

9 O Lord, our Governor, how excellent is thy Name in all the world!

THE SECOND DAY.

Morning Prayer.

Psalm ix. Confitebor tibi.

I will give thanks unto thee, O Lord, with my whole heart; I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee; yea, my songs will I make of thy Name, O thou Most Highest.

3 While mine enemies are driven back, they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause; thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly; thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end; even as the cities which thou hast destroyed, their memorial is perished with them.

7 But the Lord shall endure for ever; he hath also prepared his seat for judgment.

8 For he shall judge the world in righteousness, and minister true judgment unto the people.

9 The Lord also will be a defence for the oppressed, even a refuge in due time of trouble.

10 And they that know thy Name will put their trust in thee; for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion; show the people of his doings.

12 For when he maketh inquisition for blood, he remembereth them, and forgettest not the complaint of the poor.

13 Have mercy upon me, O Lord; consider the trouble which I suffer of them that hate me, thou that liftest me up from the gates of death;

14 That I may show all thy praises within the ports of the daughter of Sion: I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made; in the same net which they hid privily is their foot taken.

16 The Lord is known to execute judgment; the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell, and all the people that forget God.

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18 For the poor shall not alway be forgotten; the patient abiding of the meek shall not perish for ever.
19 Up, Lord, and let not man have the upper hand; let the heathen be judged in thy sight.
20 Put them in fear, O Lord, that the heathen may know themselves to be but men.

Psalm x. Ut quid, Domine?

WHY standest thou so far off, O Lord, and hidest thy face in the needful time of trouble?
2 The ungodly, for his own lust, doth persecute the poor; let them be taken in the crafty wiliness that they have imagined.
3 For the ungodly hath made boast of his own heart's desire, and speaketh good of the covetous, whom God abhorreth.
4 The ungodly is so proud, that he careth not for God, neither is God in all his thoughts.
5 His ways are always grievous; thy judgments are far above out of his sight, and therefore defieth he all his enemies.
6 For he hath said in his heart, Tush! I shall never be cast down; there shall no harm happen unto me.
7 His mouth is full of cursing, deceit, and fraud; under his tongue is ungodliness and vanity.
8 He sitteth lurking in the thievish corners of the streets, and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.
9 For he lieth waiting secretly; even as a lion lurketh he in his den, that he may ravish the poor.
10 He doth ravish the poor, when he getteth him into his net.
11 He falleth down, and humbleth himself, that the congregation of the poor may fall into the hands of his captains.

Psalm xi. In Domino confido.

IN the Lord put I my trust; how say ye then to my soul, that she should flee as a bird unto the hill?
2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver, that they may privily shoot at them which are true of heart.
3 For the foundations will be cast down; and what hath the righteous done?
4 The Lord is in his holy temple; the Lord's seat is in heaven.
5 His eyes consider the poor, and his eyelids try the children of men.
6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness, doth his soul abhor.
7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink.
8 For the righteous Lord loveth righteousness; his countenance will behold the thing that is just.

Evening Prayer.
Psalm xii. Salveum me fac.

HELP me, Lord, for there is not one godly man left; for the faithful are diminished from among the children of men.
2 They talk of vanity every one with his neighbour; they do but flatter with their lips, and dissemble in their double heart.
3 The Lord shall root out all deceitful lips, and the tongue that speaketh proud things:
4 Which have said, With our tongue will we prevail; we are they that ought to speak: who is lord over us?
5 Now, for the comfortless troubles' sake of the needy, and because of the deep sighing of the poor,
6 I will up, saith the Lord: and will help every one from him that swelleth against him, and will set him at rest.
7 The words of the Lord are pure words; even as the silver which from the earth is tried, and purified seven times in the fire.
8 Thou shalt keep them, O Lord; thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

Psalm xiii. Usque quo, Domine?

HOW long wilt thou forget me, O Lord; for ever?
2 How long shall I seek counsel in my soul, and be so vexed in my heart? how long shall mine enemies triumph over me?
3 Consider, and hear me, O Lord my God; lighten mine eyes, that I sleep not in death;
4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoice at it.
5 But my trust is in thy mercy, and my heart is joyful in thy salvation.
6 I will sing of the Lord, because he hath dealt so lovingly with me; yea, I will praise the Name of the Lord most Highest.

Psalm xiv. Dixit insipiens.

THE fool hath said in his heart, There is no God.
2 They are corrupt, and become abominable in their doings; there is none that doeth good, no not one.
3 The Lord looked down from heaven upon the children of men, to see if there were any that would understand, and seek after God:
4 But they are all gone out of the way, they are altogether become abominable; there is none that doeth good, no not one.
5 Their throat is an open sepulchre; with their tongues have they deceived: the poison of asps is under their lips.
6 Their mouth is full of cursing and bitterness; their feet are swift to shed blood.
7 Destruction and unhappiness is in their ways,
the way of peace have they not known; there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief, eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was; for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor; because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people, then shall Jacob rejoice, and Israel shall be glad.

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THE THIRD DAY.

Morning Prayer.

Psalm xv. Domine, quis habitabit?

ORD, who shall dwell in thy tabernacle? or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life, and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour, and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes, and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not, though it were to his own hindrance.

6 He that hath not given his money upon usury, nor taken reward against the innocent.

7 Whoso doeth these things shall never fall.

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Psalm xvi. Conserve me, Domine.

Preserve me, O Lord; for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord, Thou art my God; my goods are nothing unto thee.

3 All my delight is upon the saints that are in the earth, and upon such as exalt in virtue.

4 But they that run after another god shall have great trouble.

5 Their drink-offerings of blood will I not offer, neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup; thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground; yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning; my reins also chasten me in the night-season.

9 I have set God always before me; for he is on my right hand, therefore I shall not fall.

10 Wherfore my heart was glad, and my glory rejoiced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell; neither shalt thou suffer thy Holy One to see corruption.

12 Thou shalt show me the path of life: in thy presence is the fulness of joy, and at thy right hand there is pleasure for evermore.

Psalm xvii. Exaudi, Domine.

Hear the right, O Lord, consider my complaint, and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence; and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night-season; thou hast tried me, and shalt find no
wickedness in me; for I am utterly purposed that my
mouth shall not offend.
4 Because of men's works that are done against the
words of thy lips, I have kept me from the ways of
the destroyer.
5 O hold thou up my goings in thy paths, that my
footsteps slip not.
6 I have called upon thee, O God, for thou shalt
hear me: incline thine ear to me, and hearken unto my
words.
7 Show thy marvellous loving-kindness, thou that
art the Saviour of them which put their trust in thee;
from such as resist thy right hand.
8 Keep me as the apple of an eye; hide me under
the shadow of thy wings,
9 From the ungodly, that trouble me; mine enemies
compass me round about, to take away my soul.
10 They are inclosed in their own fat, and their
mouth speaketh proud things.
11 They lie waiting in our way on every side, turn-
ing their eyes down to the ground;
12 Like as a lion that is greedy of his prey, and as
it were a lion's whelp lurking in secret places.
13 Up, Lord, disappoint him, and cast him down;
deliver my soul from the ungodly, which is a sword of
thine;
14 From the men of thy hand, O Lord, from the
men, I say, and from the evil world; which have their
portion in this life, whose bellies thou fillest with thy
hid treasure.
15 They have children at their desire, and leave the
rest of their substance for their babes.
16 But as for me, I will behold thy presence in right-
eousness: and when I awake up after thy likeness, I
shall be satisfied with it.
14 He sent out his arrows, and scattered them; he cast forth lightnings, and destroyed them.
15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord, at the blasting of the breath of thy displeasure.
16 He shall send down from on high to fetch me, and shall take me out of many waters.
17 He shall deliver me from my strongest enemy, and from them which hate me; for they are too mighty for me.
18 They prevented me in the day of my trouble; but the Lord was my upholder.
19 He brought me forth also into a place of liberty; he brought me forth, even because he had a favour unto me.
20 The Lord shall reward me after my righteous dealing, according to the cleanness of my hands shall he recompense me.
21 Because I have kept the ways of the Lord, and have not forsaken my God, as the wicked doth.
22 For I have an eye unto all his laws, and will not cast out his commandments from me.
23 I was also uncorrupt before him, and eschewed mine own wickedness.
24 Therefore shall the Lord reward me after my righteous dealing, and according unto the cleanness of my hands in his eyesight.
25 With the holy thou shalt be holy, and with a perfect man thou shalt be perfect.
26 With the clean thou shalt be clean, and with the froward thou shalt learn frowardness.
27 For thou shalt save the people that are in adversity, and shalt bring down the high looks of the proud.
43 Thou shalt deliver me from the strivings of the people, and thou shalt make me the head of the heathen.
44 A people whom I have not known shall serve me.
45 As soon as they hear of me, they shall obey me; but the strange children shall dissemble with me.
46 The strange children shall fail, and be afraid out of their prisons.
47 The Lord liveth; and blessed be my strong helper, and praised be the God of my salvation:
48 Even the God that seeth that I be avenged, and subdueth the people unto me.
49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries: thou shalt rid me from the wicked man.
50 For this cause will I give thanks unto thee, O Lord, among the Gentiles, and sing praises unto thy Name.
51 Great prosperity giveth he unto his King, and showeth loving-kindness unto David, his Anointed, and unto his seed for evermore.

THE FOURTH DAY.

Morning Prayer.

Psalm xix. Celi enarrant.

The heavens declare the glory of God; and the firmament showeth his handy-work.
2 One day telleth another; and one night certifieth another.
3 There is neither speech nor language; but their voices are heard among them.
4 Their sound is gone out into all lands; and their words into the ends of the world.
5 In them hath he set a tabernacle for the sun;

which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.
6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again; and there is nothing hid from the heat thereof.
7 The law of the Lord is an undefiled law, converting the soul; the testimony of the Lord is sure, and giveth wisdom unto the simple.
8 The statutes of the Lord are right, and rejoice the heart; the commandment of the Lord is pure, and giveth light unto the eyes.
9 The fear of the Lord is clean, and endureth for ever; the judgments of the Lord are true, and righteous altogether.
10 More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb.
11 Moreover, by them is thy servant taught; and in keeping of them there is great reward.
12 Who can tell how oft he offendeth? O cleanse thou me from my secret faults.
13 Keep thy servant also from presumptuous sins, lest they get the dominion over me; so shall I be undefiled, and innocent from the great offence.
14 Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight,
15 O Lord, my strength and my redeemer.

Psalm xx. Exaudiat te Dominus.

The Lord hear thee in the day of trouble; the Name of the God of Jacob defend thee:
2 Send thee help from the sanctuary, and strengthen thee out of Sion:
3 Remember all thy offerings, and accept thy burnt-sacrifice:
4 Grant thee thy heart’s desire, and fulfil all thy mind.
5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.
6 Now know I that the Lord helpeth his Anointed, and will hear him from his holy heaven, even with the wholesome strength of his right hand.
7 Some put their trust in chariots, and some in horses; but we will remember the Name of the Lord our God.
8 They are brought down and fallen; but we are risen and stand upright.
9 Save, Lord; and hear us, O King of heaven, when we call upon thee.

Psalm xxi. Domine, in virtute tua.

The King shall rejoice in thy strength, O Lord;
exceeding glad shall he be of thy salvation.
2 Thou hast given him his heart’s desire, and hast not denied him the request of his lips.
3 For thou shalt prevent him with the blessings of goodness, and shalt set a crown of pure gold upon his head.
4 He asked life of thee; and thou gavest him a long life, even for ever and ever.
5 His honour is great in thy salvation; glory and great worship shalt thou lay upon him.
6 For thou shalt give him everlasting felicity, and make him glad with the joy of thy countenance.
7 And why? because the King putteth his trust in the Lord; and in the mercy of the Most Highest he shall not miscarry.
8 All thine enemies shall feel thy hand; thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.
10 Their fruit shalt thou root out of the earth, and their seed from among the children of men.
11 For they intended mischief against thee, and imagined such a device as they are not able to perform.
12 Therefore shalt thou put them to flight, and the strings of thy bow shalt thou make ready against the face of them.
13 Be thou exalted, Lord, in thine own strength; so will we sing, and praise thy power.

Evening Prayer.

Psalm xxi. Deus, Deus meus!

My God! my God! look upon me; why hast thou forsaken me? and art so far from my health, and from the words of my complaint?
2 O my God, I cry in the day-time, but thou hearest not; and in the night-season also I take no rest.
3 And thou continuest holy, O thou Worship of Israel.
4 Our fathers hoped in thee; they trusted in thee, and thou didst deliver them.
5 They called upon thee, and were holpen; they put their trust in thee, and were not confounded.
6 But as for me, I am a worm, and no man; a very scorn of men, and the outcast of the people.
7 All they that see me laugh me to scorn; they shoot out their lips, and shake their heads, saying,
8 He trusted in God, that he would deliver him; let him deliver him, if he will have him.
9 But thou art he that took me out of my mother's womb; thou wast my hope, when I hanged yet upon my mother's breasts.
10 I have been left unto thee ever since I was born; thou art my God even from my mother's womb.
11 O go not from me; for trouble is hard at hand, and there is none to help me.
12 Many oxen are come about me; fat bulls of Basan close me in on every side.
13 They gape upon me with their mouths, as it were a ramping and a roaring lion.
14 I am poured out like water, and all my bones are out of joint; my heart also in the midst of my body is even like melting wax.
15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums, and thou shalt bring me into the dust of death.
16 For many dogs are come about me, and the counsel of the wicked layeth siege against me.
17 They pierced my hands and my feet: I may tell all my bones: they stand staring and looking upon me.
18 They part my garments among them, and cast lots upon my vesture.
19 But be not thou far from me, O Lord; thou art my succour, haste thee to help me.
20 Deliver my soul from the sword, my darling from the power of the dog.
21 Save me from the lion's mouth; thou hast heard me also from among the horns of the unicorns.
22 I will declare thy Name unto my brethren; in the midst of the congregation will I praise thee.
23 O praise the Lord, ye that fear him: magnify him, all ye of the seed of Jacob; and fear him, all ye seed of Israel.
24 For he hath not despised nor abhorred the low estate of the poor; he hath not hid his face from him; but when he called unto him he heard him.
25 My praise is of thee in the great congregation; my vows will I perform in the sight of them that fear him.
26 The poor shall eat, and be satisfied; they that seek after the Lord, shall praise him: your heart shall live for ever.
27 All the ends of the world shall remember themselves, and be turned unto the Lord; and all the kindreds of the nations shall worship before him.
28 For the kingdom is the Lord's, and he is the Governor among the people.
29 All such as be fat upon earth have eaten, and worshipped.
30 All they that go down into the dust shall kneel before him; and no man hath quickened his own soul.
31 My seed shall serve him: they shall be counted unto the Lord for a generation.
32 They shall come, and the heavens shall declare his righteousness unto a people that shall be born, whom the Lord hath made.

Psalm xxiii. Dominus regit me.

The Lord is my shepherd; therefore can I lack nothing.

2 He shall feed me in a green pasture, and lead me forth beside the waters of comfort.
3 He shall convert my soul, and bring me forth in the paths of righteousness for his Name's sake.
4 Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff comfort me.
5 Thou shalt prepare a table before me against
them that trouble me; thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving-kindness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

THE FIFTH DAY.

Morning Prayer.

Psalm xxiv. Domini est terra.

The earth is the Lord's, and all that therein is; the compass of the world, and they that dwell therein. 2 For he hath founded it upon the seas, and prepared it upon the floods. 3 Who shall ascend into the hill of the Lord? or who shall rise up in his holy place? 4 Even he that hath clean hands, and a pure heart; and that hath not lifted up his mind unto vanity, nor sworn to deceive his neighbour. 5 He shall receive the blessing from the Lord, and righteousness from the God of his salvation. 6 This is the generation of them that seek him; even of them that seek thy face, O Jacob. 7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. 8 Who is the King of glory? It is the Lord strong and mighty, even the Lord mighty in battle. 9 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. 10 Who is the King of glory? Even the Lord of hosts, he is the King of glory.
15 Turn thee unto me, and have mercy upon me; for I am desolate, and in misery.
16 The sorrows of my heart are enlarged: O bring thou me out of my troubles.
17 Look upon my adversity and misery, and forgive me all my sin.
18 Consider mine enemies, how many they are; and they bear a tyrannous hate against me.
19 O keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee.
20 Let perfection and righteous dealing wait upon me; for my hope hath been in thee.
21 Deliver Israel, O God, out of all his troubles.

Psalm xxvi. Judica me, Domine.

Be thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.
2 Examine me, O Lord, and prove me; try out my reins and my heart.
3 For thy loving-kindness is ever before mine eyes; and I will walk in thy truth.
4 I have not dwelt with vain persons; neither will I have fellowship with the deceitful.
5 I have hated the congregation of the wicked; and will not sit among the ungodly.
6 I will wash my hands in innocency, O Lord; and so will I go to thine altar;
7 That I may show the voice of thanksgiving, and tell of all thy wondrous works.
8 Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.
9 O shut not up my soul with the sinners, nor my life with the blood-thirsty;
10 In whose hands is wickedness, and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.
12 My foot standeth right: I will praise the Lord in the congregations.

Evening Prayer.

Psalm xxvii. Dominus illuminatio.

The Lord is my light and my salvation; whom then shall I fear? the Lord is the strength of my life; of whom then shall I be afraid?
2 When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.
3 Though an host of men were laid against me, yet shall not my heart be afraid; and though there rose up war against me, yet will I put my trust in him.
4 One thing have I desired of the Lord, which I will require, even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.
5 For in the time of trouble he shall hide me in his tabernacle; yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.
6 And now shall he lift up mine head above mine enemies round about me.
7 Therefore will I offer in his dwelling an oblation, with great gladness: I will sing and speak praises unto the Lord.
8 Hearken unto my voice, O Lord, when I cry unto thee; have mercy upon me, and hear me.
9 My heart hath talked of thee, Seek ye my face: Thy face, Lord, will I seek.
10 O hide not thou thy face from me, nor cast thy servant away in displeasure.

11 Thou hast been my succour; leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me, the Lord taketh me up.

13 Teach me thy way, O Lord, and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted, but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure; be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.

Psalm xxviii. Ad te, Domine.

unto thee will I cry, O Lord, my strength: think no scorn of me; lest, if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee; when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers, which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds, and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands; pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands; therefore shall he break them down, and not build them up.

7 Praised be the Lord; for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield; my heart hath trusted in him, and I am helped; therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength, and he is the wholesome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

Psalm xxix. Afferte Domino.

Bring unto the Lord, O ye mighty, bring young rams unto the Lord; ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name; worship the Lord with holy worship.

3 It is the Lord that commandeth the waters; it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea; the voice of the Lord is mighty in operation; the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar trees; yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf; Libanus also, and Sirion, like a young unicorn.

7 The voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the wilderness; yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes; in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood, and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people; the Lord shall give his people the blessing of peace.
Psalm xxx. Exaltabo te, Domine.

I WILL magnify thee, O Lord; for thou hast set me up, and not made my foes to triumph over me.

2 O Lord, my God, I cried unto thee; and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell: thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his; and give thanks unto him, for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life; heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed: thou, Lord, of thy goodness, hast made my hill so strong.

7 Thou didst turn thy face from me, and I was troubled.

8 Then cried I unto thee, O Lord; and gat me to my Lord right humbly.

9 What profit is there in my blood, when I go down to the pit?

10 Shall the dust give thanks unto thee? or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me; Lord, be thou my helper.

12 Thou hast turned my heaviness into joy; thou hast put off my sackcloth, and girded me with gladness:

13 Therefore shall every good man sing of thy praise without ceasing. O my God, I will give thanks unto thee for ever.

Psalm xxxi. In te, Domine, speravi.

IN thee, O Lord, have I put my trust; let me never be put to confusion; deliver me in thy righteousness.

2 Bow down thine ear to me; make haste to deliver me.

3 And be thou my strong rock, and house of defence, that thou mayest save me.

4 For thou art my strong rock, and my castle: be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net that they have laid privily for me; for thou art my strength.

6 Into thy hands I commend my spirit; for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities, and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy; for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy; but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble, and mine eye is consumed for very heaviness; yea, my soul and my body.

11 For my life is waxen old with heaviness, and my years with mourning.

12 My strength faileth me, because of mine iniquity, and my bones are consumed.

13 I became a reproach among all mine enemies, but especially among my neighbours; and they of mine acquaintance were afraid of me; and they that did see me without, conveyed themselves from me.
14 I am clean forgotten as a dead man out of mind; I am become like a broken vessel.
15 For I have heard the blasphemy of the multitude, and fear is on every side; while they conspire together against me, and take their counsel to take away my life.
16 But my hope hath been in thee, O Lord; I have said, Thou art my God.
17 My time is in thy hand; deliver me from the hand of mine enemies, and from them that persecute me.
18 Show thy servant the light of thy countenance, and save me for thy mercy's sake.
19 Let me not be confounded, O Lord, for I have called upon thee; let the ungodly be put to confusion, and be put to silence in the grave.
20 Let the lying lips be put to silence, which cruelly, disdainfully, and despitefully speak against the righteous.
21 O how plentiful is thy goodness, which thou hast laid up for them that fear thee, and that thou hast prepared for them that put their trust in thee, even before the sons of men!
22 Thou shalt hide them privily by thine own presence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.
23 Thanks be to the Lord; for he hath showed me marvellous great kindness in a strong city.
24 And when I made haste, I said, I am cast out of the sight of thine eyes.
25 Nevertheless, thou heardest the voice of my prayer, when I cried unto thee.
26 O love the Lord, all ye his saints; for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

THE PSALTER.

27 Be strong, and he shall establish your heart, all ye that put your trust in the Lord.

Evening Prayer.

Psalm xxxii. Beati, quorum.

BLESSED is he whose unrighteousness is forgiven, and whose sin is covered.
2 Blessed is the man unto whom the Lord imputeth no sin, and in whose spirit there is no guile.
3 For whilst I held my tongue, my bones consumed away through my daily complaining.
4 For thy hand is heavy upon me day and night, and my moisture is like the drought in summer.
5 I will acknowledge my sin unto thee; and mine unrighteousness have I not hid.
6 I said, I will confess my sins unto the Lord; and so thou forgavest the wickedness of my sin.
7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found; but in the great water-floods they shall not come nigh him.
8 Thou art a place to hide me in; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.
9 I will inform thee, and teach thee in the way wherein thou shalt go; and I will guide thee with mine eye.
10 Be ye not like to horse and mule, which have no understanding; whose mouths must be held with bit and bridle, lest they fall upon thee.
11 Great plagues remain for the ungodly; but whose putteth his trust in the Lord, mercy embraceth him on every side.
12 Be glad, O ye righteous, and rejoice in the **Lord**; and be joyful, all ye that are true of heart.

Psalm xxxiii. *Exultate, justi.*

REJOICE in the **Lord**, O ye righteous; for it becometh well the just to be thankful.

2 Praise the **Lord** with harp; sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the **Lord** a new song; sing praises lustily unto him with a good courage.

4 For the word of the **Lord** is true; and all his works are faithful.

5 He loveth righteousness and judgment; the earth is full of the goodness of the **Lord**.

6 By the word of the **Lord** were the heavens made; and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap; and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the **Lord**: stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done; he commanded, and it stood fast.

10 The **Lord** bringeth the counsel of the heathen to nought, and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the **Lord** shall endure for ever, and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the **Lord** **Jehovah**; and blessed are the folk that he hath chosen to him, to be his inheritance.

13 The **Lord** looked down from heaven, and beheld all the children of men; from the habitation of his dwelling, he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them, and understandeth all their works.

15 There is no king that can be saved by the multitude of an host; neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man; neither shall he deliver any man by his great strength.

17 Behold, the eye of the **Lord** is upon them that fear him, and upon them that put their trust in his mercy;

18 To deliver their soul from death, and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the **Lord**; for he is our help and our shield.

20 For our heart shall rejoice in him; because we have hoped in his holy Name.

21 Let thy merciful kindness, **O Lord**, be upon us, like as we do put our trust in thee.

Psalm xxxiv. *Benedicam Domino.*

I WILL alway give thanks unto the **Lord**; his praise shall ever be in my mouth.

2 My soul shall make her boast in the **Lord**; the humble shall hear thereof, and be glad.

3 **O** praise the **Lord** with me, and let us magnify his Name together.

4 I sought the **Lord**, and he heard me; yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened; and their faces were not ashamed.

6 Lo, the poor crieth, and the **Lord** heareth him; yea, and saveth him out of all his troubles.
7 The angel of the Lord tarryeth round about them that fear him, and delivereth them.

8 O taste, and see, how gracious the Lord is: blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints; for they that fear him lack nothing.

10 The lions do lack, and suffer hunger; but they who seek the Lord shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me; I will teach you the fear of the Lord.

12 What man is he that lusteth to live, and would fain see good days?

13 Keep thy tongue from evil, and thy lips, that they speak no guile.

14 Eschew evil, and do good; seek peace, and ensue it.

15 The eyes of the Lord are over the righteous, and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil, to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart, and will save such as be of an humble spirit.

19 Great are the troubles of the righteous; but the Lord delivereth him out of all.

20 He keepeth all his bones, so that not one of them is broken.

21 But misfortune shall slay the ungodly; and they that hate the righteous shall be desolate.

22 The Lord delivereth the souls of his servants; and all they that put their trust in him shall not be destitute.

PLEAD thou my cause, O Lord, with them that strive with me, and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler, and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul; let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind, and the angel of the Lord scattering them.

6 Let their way be dark and slippery, and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause; yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily catch himself; that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord; it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him; yea, the poor, and him that is in misery, from him that spoileth him?

11 False witnesses did rise up: they laid to my charge things that I knew not.
12 They rewarded me evil for good, to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting; and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend or my brother; I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together; yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were busy mockers, who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this? O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation; I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly; neither let them wink with their eyes, that hate me without a cause.

20 And why? their communing is not for peace; but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said, Fie on thee! fie on thee! we saw it with our eyes.

22 This thou hast seen, O Lord; hold not thy tongue then; go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel; avenge thou my cause, my God and my Lord.

24 Judge me, O Lord my God, according to thy righteousness; and let them not triumph over me.

25 Let them not say in their hearts, There! there! so would we have it; neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoice at my trouble; let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoice, that favour my righteous dealing; yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness, and of thy praise, all the day long.

Psalm xxxvi. Dicit injustus.

My heart, showeth me the wickedness of the ungodly, that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight, until his abominable sin be found out.

3 The words of his mouth are unrighteous and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way; neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens, and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: thy judgments are like the great deep.

7 Thou, Lord, shalt save both man and beast: how excellent is thy mercy, O God! and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house; and thou shalt give them drink of thy pleasures, as out of the river.
9 For with thee is the well of life; and in thy light shall we see light.
10 O continue forth thy loving-kindness unto them that know thee, and thy righteousness unto them that are true of heart.
11 O let not the foot of pride come against me; and let not the hand of the ungodly cast me down.
12 There are they fallen, all that work wickedness; they are cast down, and shall not be able to stand.

Evening Prayer.
Psalm xxxvii. Noli amulari.

FRET not thyself because of the ungodly; neither be thou envious against the evil doers.
2 For they shall soon be cut down like the grass, and be withered even as the green herb.
3 Put thou thy trust in the LORD, and be doing good; dwell in the land, and verily thou shalt be fed.
4 Delight thou in the LORD, and he shall give thee thy heart's desire.
5 Commit thy way unto the LORD, and put thy trust in him, and he shall bring it to pass.
6 He shall make thy righteousness as clear as the light, and thy just dealing as the noon-day.
7 Hold thee still in the LORD, and abide patiently upon him: but grieve not thyself at him whose way doth prosper, against the man that doeth after evil counsels.
8 Leave off from wrath, and let go displeasure: fret not thyself, else shalt thou be moved to do evil.
9 Wicked doers shall be rooted out; and they that patiently abide the LORD, those shall inherit the land.
10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.
11 But the meek-spirited shall possess the earth, and shall be refreshed in the multitude of peace.
12 The ungodly seeketh counsel against the just, and gnasheth upon him with his teeth.
13 The Lord shall laugh him to scorn; for he hath seen that his day is coming.
14 The ungodly have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as are of a right conversation.
15 Their sword shall go through their own heart, and their bow shall be broken.
16 A small thing that the righteous hath, is better than great riches of the ungodly.
17 For the arms of the ungodly shall be broken, and the LORD upholdeth the righteous.
18 The LORD knoweth the days of the godly; and their inheritance shall endure for ever.
19 They shall not be confounded in the perilous time; and in the days of dearth they shall have enough.
20 As for the ungodly, they shall perish, and the enemies of the LORD shall consume as the fat of lambs: yea, even as the smoke shall they consume away.
21 The ungodly borroweth, and payeth not again; but the righteous is merciful and liberal.
22 Such as are blessed of God, shall possess the land; and they that are cursed of him, shall be rooted out.
23 The LORD ordereth a good man's going, and maketh his way acceptable to himself.
24 Though he fall, he shall not be cast away; for the LORD upholdeth him with his hand.
I have been young, and now am old; and yet saw I never the righteous forsaken, nor his seed begging their bread.

The righteous is ever merciful, and lendeth; and his seed is blessed.

Flee from evil, and do the thing that is good; and dwell for evermore.

For the Lord loveth the thing that is right; he forsaketh not his that be godly, but they are preserved for ever.

The unrighteous shall be punished; as for the seed of the ungodly, it shall be rooted out.

The righteous shall inherit the land, and dwell therein for ever.

The mouth of the righteous is exercised in wisdom, and his tongue will be talking of judgment.

The law of his God is in his heart, and his goings shall not slide.

The ungodly seeth the righteous, and seeketh occasion to slay him.

The Lord will not leave him in his hand, nor condemn him when he is judged.

Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

I myself have seen the ungodly in great power, and flourishing like a green bay-tree.

I went by, and lo, he was gone: I sought him, but his place could no where be found.

Keep innocency, and take heed unto the thing that is right; for that shall bring a man peace at the last.

As for the transgressors, they shall perish together; and the end of the ungodly is, they shall be rooted out at the last.

But the salvation of the righteous cometh of the Lord; who is also their strength in the time of trouble.

And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

The Eighth Day.

Morning Prayer.

Psalm xxxviii. Domine, ne in juror e.

Put me not to rebuke, O Lord, in thine anger; neither chasen me in thy heavy displeasure:

For thine arrows stick fast in me, and thy hand presseth me sore.

There is no health in my flesh, because of thy displeasure; neither is there any rest in my bones, by reason of my sin.

For my wickednesses are gone over my head, and are like a sore burden, too heavy for me to bear.

My wounds stink, and are corrupt, through my foolishness.

I am brought into so great trouble and misery, that I go mourning all the day long.

For my loins are filled with a sore disease, and there is no whole part in my body.

I am feeble and sore smitten; I have roared for the very disquietness of my heart.

Lord, thou knowest all my desire; and my groaning is not hid from thee.

My heart panteth, my strength hath failed me, and the sight of mine eyes is gone from me.

My lovers and my neighbours did stand looking upon my trouble, and my kinsmen stood afar off.

They also that sought after my life laid snares
for me; and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not; and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not, and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust; thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me; for when my foot slipt, they rejoiced greatly against me.

17 And I truly am set in the plague, and my heaviness is ever in my sight.

18 For I will confess my wickedness, and be sorry for my sin.

19 But mine enemies live, and are mighty; and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me; because I follow the thing that good is.

21 Forsake me not, O Lord, my God; be not thou far from me.

22 Hast thee to help me, O Lord God of my salvation.

Psalm xxxix. Dixi, custodiam.

I SAID, I will take heed to my ways, that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle, while the ungodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me: and while I was thus musing the fire kindled, and at the last I spake with my tongue;

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

6 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.

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

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

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

10 I became dumb, and opened not my mouth; for it was thy doing.

11 Take thy plague away from me: I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

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

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

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

Psalm xl. Expectans expectavi.

I WAITED patiently for the Lord, and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out
of the mire and clay, and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth, even a thanksgiving unto our God.

4 Many shall see it, and fear, and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord, and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts, which are to us-ward; and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them, they should be more than I am able to express.

8 Sacrifice and meat-offering thou wouldest not, but mine ears hast thou opened.

9 Burnt-offerings and sacrifice for sin hast thou not required: then said I, Lo, I come;

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it; yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart; my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord; let thy loving-kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me; my sins have taken such hold upon me, that I am not able to look up; yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me; make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it; let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame, that say unto me, Fie upon thee! Fie upon thee!

19 Let all those that seek thee, be joyful and glad in thee; and let such as love thy salvation, say alway, The Lord be praised!

20 As for me, I am poor and needy; but the Lord careth for me.

21 Thou art my helper and redeemer; make no long tarrying, O my God.

Evening Prayer.

Psalm xli. Beatus qui intelligit.

BLESSED is he that considereth the poor and needy; the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth; and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick upon his bed; make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me; heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me, When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity,
and his heart conceiveth falsehood within himself; and when he cometh forth, he telleth it.
7 All mine enemies whisper together against me; even against me do they imagine this evil.
8 Let the sentence of guiltiness proceed against him; and now that he lieth, let him rise up no more.
9 Yea, even mine own familiar friend whom I trusted, who did also eat of my bread, hath laid great wait for me.
10 But be thou merciful unto me, O Lord; raise thou me up again, and I shall reward them.
11 By this I know thou favourest me, that mine enemy doth not triumph against me.
12 And when I am in my health, thou uphonest me, and shalt set me before thy face for ever.
13 Blessed be the Lord God of Israel, world without end. Amen.

Psalm xlii. Quemadmodum.

LIKE as the hart desireth the water-brooks, so longeth my soul after thee, O God.
2 My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?
3 My tears have been my meat day and night, while they daily say unto me, Where is now thy God?
4 Now when I think thereupon, I pour out my heart by myself; for I went with the multitude, and brought them forth into the house of God;
5 In the voice of praise and thanksgiving, among such as keep holy-day.
6 Why art thou so full of heaviness, O my soul? and why art thou so disquieted within me?
7 Put thy trust in God; for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me; therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.
9 One deep calleth another, because of the noise of the water-pipes; all thy waves and storms are gone over me.
10 The Lord hath granted his loving-kindness in the day-time; and in the night-season did I sing of him, and made my prayer unto the God of my life.
11 I will say unto the God of my strength, Why hast thou forgotten me? why go I thus heavily, while the enemy oppresseth me?
12 My bones are smitten asunder as with a sword, while mine enemies that trouble me cast me in the teeth;
13 Namely, while they say daily unto me, Where is now thy God?
14 Why art thou so vexed, O my soul? and why art thou so disquieted within me?
15 O put thy trust in God; for I will yet thank him, which is the help of my countenance, and my God.

Psalm xliii. Judica me, Deus.

GIVE sentence with me, O God, and defend my cause against the ungodly people; O deliver me from the deceitful and wicked man.
2 For thou art the God of my strength, why hast thou put me from thee? and why go I so heavily, while the enemy oppresseth me?
3 O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling.
4 And that I may go unto the altar of God, even unto the God of my joy and gladness; and upon the harp will I give thanks unto thee, O God, my God.
5 Why art thou so heavy, O my soul? and why art thou so disquited within me?

6 O put thy trust in God; for I will yet give him thanks, which is the help of my countenance, and my God.

THE NINTH DAY.

Morning Prayer.

Psalm xli v. Deus, auribus.

WE have heard with our ears, O God, our fathers have told us what thou hast done in their time of old;
2 How thou hast driven out the heathen with thy hand, and planted them in; how thou hast destroyed the nations, and cast them out.
3 For they gat not the land in possession through their own sword, neither was it their own arm that helped them:
4 But thy right hand, and thine arm, and the light of thy countenance; because thou hadst a favour unto them.
5 Thou art my King, O God; send help unto Jacob.
6 Through thee will we overthrow our enemies, and in thy Name will we tread them under that rise up against us.
7 For I will not trust in my bow, it is not my sword that shall help me;
8 But it is thou that savest us from our enemies, and puttest them to confusion that hate us.
9 We make our boast of God all day long, and will praise thy Name for ever.
10 But now thou art far off, and puttest us to confusion; and goest not forth with our armies.
Psalm xlv. Eructavit cor meum.

My heart is inditing of a good matter; I speak of the things which I have made unto the King.

2 My tongue is the pen of a ready writer.

3 Thou art fairer than the children of men; full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou Most Mighty, according to thy worship and renown.

5 Good luck have thou with thine honour: ride on, because of the word of truth, of meekness, and righteousness; and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee, even in the midst among the King's enemies.

7 Thy seat, O God, endureth for ever; the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity; wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia; out of the ivory palaces, whereby they have made thee glad.

10 Kings' daughters were among thy honourable women; upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider; incline thine ear; forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty; for he is thy Lord God, and worship thou him.

Psalm xlvii. Deus noster refugium.

GOD is our hope and strength, a very present help in trouble.

2 Therefore will we not fear, though the earth be moved, and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell, and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God; the holy place of the tabernacle of the Most Highest.

5 God is in the midst of her, therefore shall she not be removed; God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved; but God hath showed his voice, and the earth shall melt away.

7 The Lord of hosts is with us; the God of Jacob is our refuge.
8 O come hither, and behold the works of the Lord, what destruction he hath brought upon the earth.
9 He maketh wars to cease in all the world; he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.
10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.
11 The Lord of hosts is with us; the God of Jacob is our refuge.

Evening Prayer.

Psalm xlvii. Omnes gentes, plaudite.

O CLAP your hands together, all ye people: O sing unto God with the voice of melody.
2 For the Lord is high, and to be feared; he is the great King upon all the earth.
3 He shall subdue the people under us, and the nations under our feet.
4 He shall choose out an heritage for us, even the worship of Jacob, whom he loved.
5 God is gone up with a merry noise, and the Lord with the sound of the trump.
6 O sing praises, sing praises unto our God; O sing praises, sing praises unto our King.
7 For God is the King of all the earth: sing ye praises with understanding.
8 God reigneth over the heathen; God sitteth upon his holy seat.
9 The princes of the people are joined unto the people of the God of Abraham; for God, which is very high exalted, doth defend the earth, as it were with a shield.
2 High and low, rich and poor, one with another.
3 My mouth shall speak of wisdom, and my heart shall muse of understanding.
4 I will incline mine ear to the parable, and show my dark speech upon the harp.
5 Wherefore should I fear in the days of wickedness, and when the wickedness of my heels compasseth me round about?
6 There be some that put their trust in their goods, and boast themselves in the multitude of their riches.
7 But no man may deliver his brother, nor make agreement unto God for him;
8 For it cost more to redeem their souls, so that he must let that alone for ever;
9 Yea, though he live long, and see not the grave.
10 For he seeth that wise men also die and perish together, as well as the ignorant and foolish, and leave their riches for other.
11 And yet they think that their houses shall continue for ever, and that their dwelling-places shall endure from one generation to another; and call the lands after their own names.
12 Nevertheless, man will not abide in honour, seeing he may be compared unto the beasts that perish; this is the way of them.
13 This is their foolishness, and their posterity praise their saying.
14 They lie in the hell like sheep; death gnaweth upon them, and the righteous shall have dominion over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.
15 But God hath delivered my soul from the place of hell; for he shall receive me.
16 Be not thou afraid, though one be made rich, or if the glory of his house be increased;

Psalm 1. *Deus deorum.*

**The Tenth Day.**

**Morning Prayer.**

The Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof.
2 Out of Sion hath God appeared in perfect beauty.
3 Our God shall come, and shall not keep silence; there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.
4 He shall call the heaven from above, and the earth, that he may judge his people.
5 Gather my saints together unto me; those that have made a covenant with me with sacrifice.
6 And the heavens shall declare his righteousness; for God is Judge himself.
7 Hear, O my people, and I will speak; I myself will testify against thee, O Israel; for I am God, even thy God.
8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings; because they were not alway before me.
9 I will take no bullock out of thine house, nor he-goat out of thy folds.
10 For all the beasts of the forest are mine, and so are the cattle upon a thousand hills.
11 I know all the fowls upon the mountains, and the wild beasts of the field are in my sight.
12 If I be hungry, I will not tell thee; for the whole world is mine, and all that is therein.
13 Thinkest thou that I will eat bulls' flesh, and drink the blood of goats?
14 Offer unto God thanksgiving, and pay thy vows unto the Most Highest.
15 And call upon me in the time of trouble; so will I hear thee, and thou shalt praise me.
16 But unto the ungodly said God, Why dost thou preach my laws, and takest my covenant in thy mouth?
17 Whereas thou hatest to be reformed, and hast cast my words behind thee?
18 When thou sawest a thief, thou consentedst unto him; and hast been partaker with the adulterers.
19 Thou hast let thy mouth speak wickedness, and with thy tongue thou hast set forth deceit.
20 Thou satest and spakest against thy brother; yea, and hast slandered thine own mother's son.
21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thyself; but I will reprove thee, and set before thee the things that thou hast done.
22 O consider this, ye that forget God, lest I pluck you away, and there be none to deliver you.
23 Whoso offereth me thanks and praise, he honoureth me; and to him that order eth his conversation right, will I show the salvation of God.

Psalm lii. Miserere mei, Deus.

HAVE mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies do away mine offences.
2 Wash me throughly from my wickedness, and cleanse me from my sin.
3 For I acknowledge my faults, and my sin is ever before me.
4 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.
5 Behold, I was shapen in wickedness, and in sin hath my mother conceived me.
6 But lo, thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.
7 Thou shalt purge me with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than snow.
8 Thou shalt make me hear of joy and gladness, that the bones which thou hast broken may rejoice.
9 Turn thy face from my sins, and put out all my misdeeds.
10 Make me a clean heart, O God, and renew a right spirit within me.
11 Cast me not away from thy presence, and take not thy holy Spirit from me.
12 O give me the comfort of thy help again, and stablish me with thy free Spirit.
13 Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee.
14 Deliver me from blood-guiltiness, O God, thou that art the God of my health; and my tongue shall sing of thy righteousness.
15 Thou shalt open my lips, O Lord, and my mouth shall show thy praise.
16 For thou desirest no sacrifice, else would I give it thee; but thou delightest not in burnt-offerings.
17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.
18 O be favourable and gracious unto Sion; build thou the walls of Jerusalem.
19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations; then shall they offer young bullocks upon thine altar.

Psalm lii. Quid gloriaris?

WHY boastest thou thyself, thou tyrant, that thou canst do mischief:
2 Whereas the goodness of God endureth yet daily?
3 Thy tongue imagineth wickedness, and with lies thou cuttest like a sharp razor.
4 Thou hast loved unrighteousness more than goodness, and to talk of lies more than righteousness.
5 Thou hast loved to speak all words that may do hurt, O thou false tongue.
6 Therefore shall God destroy thee for ever; he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.
7 The righteous also shall see this, and fear, and shall laugh him to scorn;
8 Lo, this is the man that took not God for his strength; but trusted unto the multitude of his riches, and strengthened himself in his wickedness.
9 As for me, I am like a green olive-tree in the house of God; my trust is in the tender mercy of God for ever and ever.
10 I will always give thanks unto thee for that thou hast done; and I will hope in thy Name, for thy saints like it well.

Evening Prayer.

Psalm liii. Dixit insipiens.

T HE foolish body hath said in his heart, There is no God.
2 Corrupt are they, and become abominable in their wickedness; there is none that doeth good.
3 God looked down from heaven upon the children of men, to see if there were any that would understand, and seek after God.
4 But they are all gone out of the way, they are altogether become abominable; there is also none that doeth good, no not one.
5 Are not they without understanding that work wickedness, eating up my people as if they would eat bread? they have not called upon God.
6 They were afraid where no fear was; for God hath broken the bones of him that besieged thee; thou hast put them to confusion, because God hath despised them.
7 Oh, that the salvation were given unto Israel out of Sion! Oh, that the Lord would deliver his people out of captivity!
8 Then should Jacob rejoice, and Israel should be right glad.

Psalm liv. Deus, in nomine.

SAVE me, O God, for thy Name's sake, and avenge me in thy strength.
2 Hear my prayer, O God, and hearken unto the words of my mouth.
3 For strangers are risen up against me; and
tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper; the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord; because it is so comfortable.

7 For he hath delivered me out of all my trouble; and mine eye hath seen his desire upon mine enemies.

Psalm lv. Exaudi, Deus.

Hear my prayer, O God, and hide not thyself from my petition.

2 Take heed unto me, and hear me, how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast; for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me, and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me, and an horrible dread hath overwhelmed me.

6 And I said, Oh that I had wings like a dove! for then would I flee away, and be at rest.

7 Lo, then would I get me away far off, and remain in the wilderness.

8 I would make haste to escape, because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them; for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof: mischief also and sorrow are in the midst of it.

11 Wickedness is therein; deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonour; for then I could have borne it:

13 Neither was it mine adversary that did magnify himself against me; for then peradventure I would have hid myself from him:

14 But it was even thou, my companion, my guide, and mine own familiar friend.

15 We took sweet counsel together, and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell; for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God, and the Lord shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly; and he shall hear my voice.

19 It is he that hath delivered my soul in peace from the battle that was against me; for there were many with me.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down; for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him, and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart; his words were smoother than oil, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee, and shall not suffer the righteous to fall for ever.

24 And as for them, thou, O God, shalt bring them into the pit of destruction.
DAY 11.

THE PSALTER.

25 The blood-thirsty and deceitful men shall not live out half their days: nevertheless, my trust shall be in thee, O Lord.

THE ELEVENTH DAY.

MORNING PRAYER.

Psalm lvi. Miserere mei, Deus.

BE merciful unto me, O God, for man goeth about to devour me; he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up; for they be many that fight against me, O thou Most Highest.

3 Nevertheless, though I am sometime afraid, yet put I my trust in thee.

4 I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words; all that they imagine is to do me evil.

6 They hold all together, and keep themselves close, and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness? thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my wanderings: put my tears into thy bottle: are not these things noted in thy book?

9 Whosoever I call upon thee, then shall mine enemies be put to flight: this I know; for God is on my side.

10 In God's word will I rejoice; in the Lord's word will I comfort me.

11 Yea, in God have I put my trust; I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows; unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling, that I may walk before God in the light of the living.

Psalm lvii. Miserere mei, Deus.

BE merciful unto me, O God, be merciful unto me; for my soul trusteth in thee; and under the shadow of thy wings shall be my refuge, until this tyranny be overpast.

2 I will call unto the most high God, even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven, and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth: my soul is among lions.

5 And I lie even among the children of men, that are set on fire, whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the heavens; and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul; they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed; I will sing and give praise.

9 Awake up, my glory; awake, lute and harp: I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people; and I will sing unto thee among the nations.
11 For the greatness of thy mercy reacheth unto the heavens, and thy truth unto the clouds.
12 Set up thyself, O God, above the heavens; and thy glory above all the earth.

Psalm liii. Si vete utique.

Are your minds set upon righteousness, O ye congregation? and do ye judge the thing that is right, O ye sons of men?
2 Yea, ye imagine mischief in your heart upon the earth, and your hands deal with wickedness.
3 The ungodly are froward, even from their mother's womb; as soon as they are born, they go astray, and speak lies.
4 They are as venomous as the poison of a serpent, even like the deaf adder, that stoppeth her ears;
5 Which refuseth to hear the voice of the charmer, charm he never so wisely.
6 Break their teeth, O God, in their mouths; smite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace; and when they shoot their arrows let them be rooted out.
7 Let them consume away like a snail, and be like the untimely fruit of a woman; and let them not see the sun.
8 Or ever your pots be made hot with thorns, so let indignation vex him, even as a thing that is raw.
9 The righteous shall rejoice when he seeth the vengeance; he shall wash his footsteps in the blood of the ungodly.
10 So that a man shall say, Verily there is a reward for the righteous; doubtless there is a God that judgeth the earth.

Evening Prayer.

Psalm lix. Erip e me de inimicis.

Deliver me from mine enemies, O God; defend me from them that rise up against me.
2 O deliver me from the wicked doers, and save me from the blood-thirsty men.
3 For lo, they lie waiting for my soul; the mighty men are gathered against me, without any offence or fault of me, O Lord.
4 They run and prepare themselves without my fault; arise thou therefore to help me, and behold.
5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen, and be not merciful unto them that offend of malicious wickedness.
6 They go to and fro in the evening, they grin like a dog, and run about through the city.
7 Behold, they speak with their mouth, and swords are in their lips; for who doth hear?
8 But thou, O Lord, shalt have them in derision, and thou shalt laugh all the heathen to scorn.
9 My strength will I ascribe unto thee; for thou art the God of my refuge.
10 God sheweth me his goodness plenteously; and God shall let me see my desire upon mine enemies.
11 Slay them not, lest my people forget it; but scatter them abroad among the people, and put them down, O Lord our defence.
12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.
13 Consume them in thy wrath, consume them, that they may perish; and know that it is God that ruleth in Jacob, and unto the ends of the world.
14 And in the evening they will return, grin like a
dog, and will go about the city.
15 They will run here and there for meat, and grudge
if they be not satisfied.
16 As for me, I will sing of thy power, and will
praise thy mercy betimes in the morning; for thou hast
been my defence and refuge in the day of my trouble.
17 Unto thee, O my strength, will I sing; for thou,
O God, art my refuge, and my merciful God.

Psalm lx. Deus, repulisti nos.

O GOD, thou hast cast us out, and scattered us
abroad; thou hast also been displeased: O turn
thee unto us again.
2 Thou hast moved the land, and divided it: heal
the sores thereof, for it shaketh.
3 Thou hast showed thy people heavy things; thou
hast given us a drink of deadly wine.
4 Thou hast given a token for such as fear thee,
that they may triumph because of the truth.
5 Therefore were thy beloved delivered: help me
with thy right hand, and hear me.
6 God hath spoken in his holiness, I will rejoice,
and divide Sichem, and mete out the valley of Succoth.
7 Gilead is mine, and Manasseh is mine; Ephraim
also is the strength of my head; Judah is my law-
giver;
8 Moab is my wash-pot; over Edom will I cast out
my shoe; Philistia, be thou glad of me.
9 Who will lead me into the strong city? who will
bring me into Edom?
10 Hast not thou cast us out, O God? wilt not thou,
O God, go out with our hosts?
11 O be thou our help in trouble; for vain is the
help of man.

12 Through God will we do great acts; for it is he
that shall tread down our enemies.

Psalm lxi. Exaudi, Deus.

H EAR my crying, O God, give ear unto my
prayer.
2 From the ends of the earth will I call upon thee,
when my heart is in heaviness.
3 O set me up upon the rock that is higher than I;
for thou hast been my hope, and a strong tower for me
against the enemy.
4 I will dwell in thy tabernacle for ever, and my
trust shall be under the covering of thy wings.
5 For thou, O Lord, hast heard my desires, and hast
given an heritage unto those that fear thy Name.
6 Thou shalt grant the King a long life, that his
years may endure throughout all generations.
7 He shall dwell before God for ever: O prepare
thy loving mercy and faithfulness, that they may pre-
sure him.
8 So will I always sing praise unto thy Name, that
I may daily perform my vows.

THE TWELFTH DAY.

Morning Prayer.

Psalm lxii. None Deo?

M Y soul truly waiteth still upon God; for of him
cometh my salvation.
2 He verily is my strength and my salvation; he is
my defence, so that I shall not greatly fall.
3 How long will ye imagine mischief against every
man? Ye shall be slain all the sort of you; yea, as a
tottering wall shall ye be, and like a broken hedge.
4 Their device is only how to put him out whom God will exalt; their delight is in lies; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God; for my hope is in him.

6 He truly is my strength and my salvation; he is my defence, so that I shall not fall.

7 In God is my health and my glory; the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people; pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity; the children of men are deceitful upon the weights; they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery; give not yourselves unto vanity: if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same, that power belongeth unto God;

12 And that thou, Lord, art merciful; for thou rewardest every man according to his work.

Psalm lxiii. Deus, Deus meus.

O GOD, thou art my God; early will I seek thee.

2 My soul thirsteth for thee; my flesh also longeth after thee, in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness, that I might behold thy power and glory.

4 For thy loving-kindness is better than the life itself: my lips shall praise thee.

5 As long as I live will I magnify thee in this manner, and lift up my hands in thy Name.

6 My soul shall be satisfied, even as it were with marrow and fatness, when my mouth laudeth thee with joyful lips.

7 Have I not remembered thee in my bed, and thought upon thee when I was waking?

8 Because thou hast been my helper; therefore under the shadow of thy wings will I rejoice.

9 My soul hangeth upon thee; thy right hand hath upheld me.

10 These also that seek the hurt of my soul, they shall go under the earth.

11 Let them fall upon the edge of the sword, that they may be a portion for foxes.

12 But the King shall rejoice in God; all they also that swear by him shall be commended; for the mouth of them that speak lies shall be stopped.

Psalm lxiv. Exaudi, Deus.

HEAR my voice, O God, in my prayer; preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward, and from the insurrection of wicked doers;

3 Who have whet their tongue like a sword, and shoot out their arrows, even bitter words;

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They encourage themselves in mischief, and commune among themselves, how they may lay snares; and say, that no man shall see them.

6 They imagine wickedness, and practise it; that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow, that they shall be wounded.

8 Yea, their own tongues shall make them fall; inso-much that whose seeth them shall laugh them to scorn.
9 And all men that see it shall say, This hath God done; for they shall perceive that it is his work.
10 The righteous shall rejoice in the Lord, and put his trust in him; and all they that are true of heart shall be glad.

Evening Prayer.

Psalms lxv. Te deum hymnus.

THOU, O God, art praised in Sion; and unto thee shall the vow be performed in Jerusalem.
2 Thou that hearest the prayer, unto thee shall all flesh come.
3 My misdeeds prevail against me: O be thou merciful unto our sins.
4 Blessed is the man whom thou choosest, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.
5 Thou shalt show us wonderful things in thy righteousness, O God of our salvation; thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.
6 Who in his strength setteth fast the mountains, and is girded about with power.
7 Who stilleth the raging of the sea, and the noise of his waves, and the madness of the people.
8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens, thou that makest the out-goings of the morning and evening to praise thee.
9 Thou visitest the earth, and blessest it; thou makest it very plenteous.
10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

Psalm lxvi. Jubilate Deo.

O BE joyful in God, all ye lands; sing praises unto the honour of his Name; make his praise to be glorious.
2 Say unto God, O how wonderful art thou in thy works; through the greatness of thy power shall thine enemies be found liars unto thee.
3 For all the world shall worship thee, sing of thee, and praise thy Name.
4 O come hither, and behold the works of God; how wonderful he is in his doing toward the children of men.
5 He turned the sea into dry land, so that they went through the water on foot; there did we rejoice thereof.
6 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.
7 O praise our God, ye people, and make the voice of his praise to be heard;
8 Who holdeth our soul in life; and suffereth not our feet to slip.
9 For thou, O God, hast proved us; thou also hast tried us, like as silver is tried.

11 Thou waterest her furrows; thou sendest rain into the little valleys thereof; thou makest it soft with the drops of rain, and blessest the increase of it.
12 Thou crownest the year with thy goodness; and thy clouds drop fatness.
13 They shall drop upon the dwellings of the wilderness; and the little hills shall rejoice on every side.
14 The folds shall be full of sheep; the valleys also shall stand so thick with corn, that they shall laugh and sing.
Thou broughtest us into the snare; and laidest trouble upon our loins.

Thou sufferedst men to ride over our heads; we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thine 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.

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

Come hither, and hearken, all 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.

Psalm lxvii. Deus miseratur.

God be merciful unto us, and bless us, and show us the light of his countenance, and be merciful unto us;

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 folkrighteously, 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 us his blessing.

God shall bless us; and all the ends of the world shall fear him.

Morning Prayer.

Psalm lxviii. Exsurget Deus.

Let God arise, and let his enemies be scattered; let them also that hate him flee before him.

Like as the smoke vanisheth, so shalt thou drive them away; and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

But let the righteous be glad, and rejoice before God; let them also be merry and joyful.

Sing unto God, and sing praises unto his Name; magnify him that rideth upon the heavens, as it were upon a horse; praise him in his Name JAH, and rejoice before him.

He is a Father of the fatherless, and defendeth the cause of the widows; even God in his holy habitation.

He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity; but letteth the runagates continue in scarcity.

He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity; but letteth the runagates continue in scarcity.

O God, when thou wentest forth before the people; when thou wentest through the wilderness,

The earth shook, and the heavens dropped at the presence of God; even as Sinai also was moved at the presence of God, who is the God of Israel.

Thou, O God, sendest a gracious rain upon thine inheritance, and refreshedst it when it was weary.
10 Thy congregation shall dwell therein; for thou, O God, hast of thy goodness prepared for the poor.
11 The Lord gave the word; great was the company of the preachers.
12 Kings with their armies did flee, and were discomfited, and they of the household divided the spoil.
13 Though ye have lain among the pots, yet shall ye be as the wings of a dove that is covered with silver wings, and her feathers like gold.
14 When the Almighty scattered kings for their sake, then were they as white as snow in Salmon.
15 As the hill of Basan, so is God's hill; even an high hill, as the hill of Basan.
16 Why hop ye so, ye high hills? this is God's hill, in the which it pleaseth him to dwell; yea, the Lord will abide in it for ever.
17 The chariots of God are twenty thousand, even thousands of angels; and the Lord is among them as in the holy place of Sinai.
18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men; yea, even for thine enemies, that the Lord God might dwell among them.
19 Praised be the Lord daily, even the God who helpeth us, and poureth his benefits upon us.
20 He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death.
21 God shall wound the head of his enemies, and the hairy scalp of such a one as goeth on still in his wickedness.
22 The Lord hath said, I will bring my people again, as I did from Basan; mine own will I bring again, as I did sometime from the deep of the sea.
23 That thy foot may be dipped in the blood of thine enemies, and that the tongue of thy dogs may be red through the same.
24 It is well seen, O God, how thou goest; how thou, my God and King, goest in the sanctuary.
25 The singers go before, the minstrels follow after, in the midst are the damsels playing with the timbrels.
26 Give thanks, O Israel, unto God the Lord in the congregations, from the ground of the heart.
27 There is little Benjamin their ruler, and the princes of Judah their council; the princes of Zabulon, and the princes of Nepthali.
28 Thy God hath sent forth strength for thee; establish the thing, O God, that thou hast wrought in us,
29 For thy temple's sake at Jerusalem; so shall kings bring presents unto thee.
30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver; and when he hath scattered the people that delight in war;
31 Then shall the princes come out of Egypt; the Morians' land shall soon stretch out her hands unto God.
32 Sing unto God, O ye kingdoms of the earth; O sing praises unto the Lord;
33 Who sitteth in the heavens over all, from the beginning: lo, he doth send out his voice; yea, and that a mighty voice.
34 Ascribe ye the power to God over Israel; his worship and strength is in the clouds.
35 O God, wonderful art thou in thy holy places: even the God of Israel, he will give strength and power unto his people. Blessed be God.
Evening Prayer.

Psalm lxix. Salutum me fac.

Save me, O God; for the waters are come in, even unto my soul.

1 Stick fast in the deep mire, where no ground is; I am come into deep waters, so that the floods run over me.

2 I am weary of crying; my throat is dry; my sight faileth me for waiting so long upon my God.

3 They that hate me without a cause are more than the hairs of my head; they that are mine enemies, and would destroy me guiltless, are mighty.

4 I paid them the things that I never took: God, thou knowest my simplicity, and my faults are not hid from thee.

5 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause; let not those that seek thee be confounded through me, O Lord God of Israel.

6 And why? for thy sake have I suffered reproof; shame hath covered my face.

7 I am become a stranger unto my brethren, even an alien unto my mother’s children.

8 For the zeal of thine house hath even eaten me; and the rebukes of them that rebuked thee are fallen upon me.

9 I wept, and chastened myself with fasting, and that was turned to my reproof.

10 I put on sackcloth also, and they jested upon me.

11 They that sit in the gate speak against me, and the drunkards make songs upon me.

12 But, Lord, I make my prayer unto thee in an acceptable time.

13 Hear me, O God, in the multitude of thy mercy, even in the truth of thy salvation.

14 Take me out of the mire, that I sink not; O let me be delivered from them that hate me, and out of the deep waters.

15 Let not the water-flood drown me, neither let the deep swallow me up; and let not the pit shut her mouth upon me.

16 Hear me, O Lord, for thy loving-kindness is comfortable; turn thee unto me according to the multitude of thy mercies:

17 And hide not thy face from thy servant; for I am in trouble: O haste thee, and hear me.

18 Draw nigh unto my soul, and save it; O deliver me, because of mine enemies.

19 Thou hast known my reproach, my shame, and my dishonour: mine adversaries are all in thy sight.

20 Thy rebuke hath broken my heart; I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

21 They gave me gall to eat; and when I was thirsty they gave me vinegar to drink.

22 Let their table be made a snare to take themselves withal; and let the things that should have been for their wealth be unto them an occasion of falling.

23 Let their eyes be blinded, that they see not; and ever bow thou down their backs.

24 Pour out thine indignation upon them, and let thy wrathful displeasure take hold of them.

25 Let their habitation be void, and no man to dwell in their tents.

26 For they persecute him whom thou hast smitten; and they talk how they may vex them whom thou hast wounded.
28 Let them fall from one wickedness to another, and not come into thy righteousness.
29 Let them be wiped out of the book of the living, and not be written among the righteous.
30 As for me, when I am poor and in heaviness, thy help, O God, shall lift me up.
31 I will praise the Name of God with a song, and magnify it with thanksgiving.
32 This also shall please the Lord better than a bullock that hath horns and hoofs.
33 The humble shall consider this, and be glad: seek ye after God, and your soul shall live.
34 For the Lord heareth the poor, and despiseth not his prisoners.
35 Let heaven and earth praise him: the sea, and all that moveth therein.
36 For God will save Sion, and build the cities of Judah, that men may dwell there, and have it in possession.
37 The posterity also of his servants shall inherit it; and they that love his Name shall dwell therein.

Psalm lxx. Deus, in adjutoriun.

HASTE thee, O God, to deliver me; make haste to help me, O Lord.
2 Let them be ashamed and confounded that seek after my soul; let them be turned backward and put to confusion that wish me evil.
3 Let them for their reward be soon brought to shame, that cry over me, There! there!
4 But let all those that seek thee be joyful and glad in thee: and let all such as delight in thy salvation say alway, The Lord be praised.
5 As for me, I am poor and in misery: haste thee unto me, O God.

Psalm lxxi. In te, Domine, speravi.

IN thee, O Lord, have I put my trust; let me never be put to confusion, but rid me, and deliver me, in thy righteousness; incline thine ear unto me, and save me.
2 Be thou my stronghold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.
3 Deliver me, O my God, out of the hand of the ungodly, out of the hand of the unrighteous and cruel man.
4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.
5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb: my praise shall be always of thee.
6 I am become as it were a monster unto many, but my sure trust is in thee.
7 O let my mouth be filled with thy praise, that I may sing of thy glory and honour all the day long.
8 Cast me not away in the time of age; forsake me not when my strength faileth me.
9 For mine enemies speak against me; and they that lay wait for my soul take their counsel together, saying, God hath forsaken him; persecute him, and take him, for there is none to deliver him.
10 Go not far from me, O God; my God, haste thee to help me.
11 Let them be confounded and perish that are against my soul; let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway, and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation; for I know no end thereof.

14 I will go forth in the strength of the Lord God, and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now; therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed, until I have showed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee!

18 O what great troubles and adversities hast thou showed me! and yet didst thou turn and refresh me; yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour, and comforted me on every side:

20 Therefore will I praise thee, and thy faithfulness, O God, playing upon an instrument of music: unto thee will I sing upon the harp, O thou Holy One of Israel.

21 My lips will be fain when I sing unto thee; and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long; for they are confounded and brought unto shame that seek to do me evil.
upon the hills; his fruit shall shake like Libanus,
and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever; his Name shall remain under the sun amongst the posterities, which shall be blessed through him; and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel, which only doeth wondrous things;

19 And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.

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Evening Prayer.

Psalm lxxiii. Quam bonus Israel!

Truly God is loving unto Israel: even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone, my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death; but are lusty and strong.

5 They come in no misfortune like other folk; neither are they plagued like other men.

6 And this is the cause that they are so holden with pride, and overwhelmed with cruelty.

7 Their eyes swell with fatness, and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy; their talking is against the Most High.

9 For they stretch forth their mouth unto the heaven, and their tongue goeth through the world.

10 Therefore fall the people unto them, and thereof out suck they no small advantage.

11 Tush, say they, how should God perceive it? is there knowledge in the Most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished, and chastened every morning.

14 Yea, and I had almost said even as they; but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this; but it was too hard for me,

16 Until I went into the sanctuary of God: then understood I the end of these men;

17 Namely, how thou dost set them in slippery places, and castest them down, and destroyest them.

18 O how suddenly do they consume, perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh; so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved, and it went even through my reins.

21 So foolish was I, and ignorant, even as it were a beast before thee.

22 Nevertheless, I am alway by thee; for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel, and after that receive me with glory.

24 Whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee.
25 My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.
26 For lo, they that forsake thee shall perish; thou hast destroyed all them that commit fornication against thee.
27 But it is good for me to hold me fast by God, to put my trust in the Lord Go, and to speak of all thy works in the gates of the daughter of Sion.

Psalm lxxiv. Ut quid, Deus?

O GOD, wherefore art thou absent from us so long? why is thy wrath so hot against the sheep of thy pasture?
2 O think upon thy congregation, whom thou hast purchased, and redeemed of old.
3 Think upon the tribe of thine inheritance, and Mount Sion, wherein thou hast dwelt.
4 Lift up thy feet, that thou mayest utterly destroy every enemy, which hath done evil in thy sanctuary.
5 Thine adversaries roar in the midst of thy congregations, and set up their banners for tokens.
6 He that hewed timber afore out of the thick trees, was known to bring it to an excellent work.
7 But now they break down all the carved work thereof with axes and hammers.
8 They have set fire upon thy holy places, and have defiled the dwelling-place of thy Name, even unto the ground.
9 Yea, they said in their hearts, Let us make havoc of them altogether: thus have they burnt up all the houses of God in the land.
10 We see not our tokens; there is not one prophet more; no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour? how long shall the enemy blaspheme thy Name? for ever?
12 Why withdrawest thou thy hand? why pluckest thou not thy right hand out of thy bosom to consume the enemy?
13 For God is my King of old; the help that is done upon earth, he doeth it himself.
14 Thou didst divide the sea through thy power; thou breakest the heads of the dragons in the waters.
15 Thou smitest the heads of Leviathan in pieces, and gavest him to be meat for the people in the wilderness.
16 Thou broughtest out fountains and waters out of the hard rocks; thou didestst up mighty waters.
17 The day is thine, and the night is thine; thou hast prepared the light and the sun.
18 Thou hast set all the borders of the earth; thou hast made summer and winter.
19 Remember this, O Lord, how the enemy hath rebuked; and how the foolish people hath blasphemed thy Name.
20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies; and forget not the congregation of the poor for ever.
21 Look upon the covenant; for all the earth is full of darkness, and cruel habitations.
22 O let not the simple go away ashamed; but let the poor and needy give praise unto thy Name.
23 Arise, O God, maintain thine own cause; remember how the foolish man blasphemeth thee daily.
24 Forget not the voice of thine enemies: the presumption of them that hate thee increaseth ever more and more.
Morning Prayer.

Psalm lxxv. Confitebor tibi.

Unto thee, O God, do we give thanks; yea, unto thee do we give thanks.

2 Thy Name also is so nigh; and that do thy wondrous works declare.

3 When I receive the congregation, I shall judge according unto right.

4 The earth is weak, and all the inhabitants thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly; and to the ungodly, Set not up your horn.

6 Set not up your horn on high, and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west, nor yet from the south.

8 And why? God is the Judge; he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red; it is full mixt, and he poureth out of the same.

10 As for the dregs thereof, all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob, and praise him for ever.

12 All the horns of the ungodly also will I break, and the horns of the righteous shall be exalted.


In Jewry is God known; his Name is great in Israel.

2 At Salem is his tabernacle, and his dwelling in Sion.

Psalm lxxxvii. Voice mea ad Dominum.

I will cry unto God with my voice; even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my sore ran, and ceased not in the night-season; my soul refused comfort.

3 When I am in heaviness, I will think upon God; when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speak.

5 I have considered the days of old, and the years that are past.
6 I call to remembrance my song, and in the night I commune with mine own heart, and search out my spirit.
7 Will the Lord absent himself for ever? and will he be no more intreated?
8 Is his mercy clean gone for ever? and is his promise come utterly to an end for evermore?
9 Hath God forgotten to be gracious? and will he shut up his loving-kindness in displeasure?
10 And I said, It is mine own infirmity; but I will remember the years of the right hand of the Most Highest.
11 I will remember the works of the Lord, and call to mind thy wonders of old time.
12 I will think also of all thy works, and my talking shall be of thy doings.
13 Thy way, O God, is holy: who is so great a God as our God?
14 Thou art the God that dost wonders, and hast declared thy power among the people.
15 Thou hast mightily delivered thy people, even the sons of Jacob and Joseph.
16 The waters saw thee, O God, the waters saw thee, and were afraid; the depths also were troubled.
17 The clouds poured out water, the air thundered, and thine arrows went abroad.
18 The voice of thy thunder was heard round about: the lightnings shone upon the ground; the earth was moved, and shook withal.
19 Thy way is in the sea, and thy paths in the great waters, and thy footsteps are not known.
20 Thou leadest thy people like sheep, by the hand of Moses and Aaron.

Evening Prayer.
Psalm lxxviii. Attendite popule.

Hear my law, O my people; incline your ears unto the words of my mouth.
2 I will open my mouth in a parable; I will declare hard sentences of old;
3 Which we have heard and known, and such as our fathers have told us;
4 That we should not hide them from the children of the generations to come; but to show the honour of the Lord, his mighty and wonderful works that he hath done.
5 He made a covenant with Jacob, and gave Israel a law, which he commanded our forefathers to teach their children;
6 That their posterity might know it, and the children which were yet unborn;
7 To the intent that when they came up, they might show their children the same;
8 That they might put their trust in God; and not to forget the works of God, but to keep his commandments;
9 And not to be as their forefathers, a faithless and stubborn generation; a generation that set not their heart aright, and whose spirit cleaveth not steadfastly unto God;
10 Like as the children of Ephraim; who being harnessed, and carrying bows, turned themselves back in the day of battle.
11 They kept not the covenant of God, and would not walk in his law;
12 But forgat what he had done, and the wonderful works that he had showed for them.
13 Marvellous things did he in the sight of our forefathers, in the land of Egypt, even in the field of Zoan.

14 He divided the sea, and let them go through; he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud, and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness, and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock, so that it gushed out like the rivers.

18 Yet for all this they sinned more against him, and provoked the Most Highest in the wilderness.

19 They tempted God in their hearts, and required meat for their lust.

20 They spake against God also, saying, Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal; but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth; so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

23 Because they believed not in God, and put not their trust in his help.

24 So he commanded the clouds above, and opened the doors of heaven.

25 He rained down manna also upon them for to eat, and gave them food from heaven.

26 So man did eat angels' food; for he sent them meat enough.

27 He caused the east-wind to blow under heaven; and through his power he brought in the southwest-wind.

28 He rained flesh upon them as thick as dust, and feathered fowls like as the sand of the sea.

29 He let it fall among their tents, even round about their habitation.

30 So they did eat, and were well filled; for he gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them; yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more, and believed not his wondrous works.

33 Therefore their days did he consume in vanity, and their years in trouble.

34 When he slew them, they sought him, and turned them early, and inquired after God.

35 And they remembered that God was their strength, and that the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth, and dissembled with him in their tongue.

37 For their heart was not whole with him, neither continued they steadfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds, and destroyed them not.

39 Yea, many a time turned he his wrath away, and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh, and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness, and grieved him in the desert.

42 They turned back, and tempted God, and moved the Holy One in Israel.

43 They thought not of his hand, and of the
day when he delivered them from the hand of the enemy;
   44 How he had wrought his miracles in Egypt, and his wonders in the field of Zoan.
   45 He turned their waters into blood, so that they might not drink of the rivers.
   46 He sent lice among them, and devoured them up; and frogs to destroy them.
   47 He gave their fruit unto the caterpillar, and their labour unto the grasshopper.
   48 He destroyed their vines with hailstones, and their mulberry-trees with the frost.
   49 He smote their cattle also with hailstones, and their flocks with hot thunderbolts.
   50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble: and sent evil angels among them.
   51 He made a way to his indignation, and spared not their soul from death; but gave their life over to the pestilence;
   52 And smote all the first-born in Egypt, the most principal and mightiest in the dwellings of Ham.
   53 But as for his own people, he led them forth like sheep, and carried them in the wilderness like a flock.
   54 He brought them out safely, that they should not fear, and overwhelmed their enemies with the sea.
   55 And brought them within the borders of his sanctuary, even to his mountain, which he purchased with his right hand.
   56 He cast out the heathen also before them, caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.
   57 So they tempted and displeased the most high God, and kept not his testimonies;

58 But turned their backs, and fell away like their forefathers; starting aside like a broken bow.
59 For they grieved him with their hill-altars, and provoked him to displeasure with their images.
60 When God heard this, he was wroth, and took sore displeasure at Israel;
61 So that he forsook the tabernacle in Silo, even the tent that he had pitched among men.
62 He delivered their power into captivity, and their beauty into the enemy's hand.
63 He gave his people over also unto the sword, and was wroth with his inheritance.
64 The fire consumed their young men, and their maidens were not given to marriage.
65 Their priests were slain with the sword, and there were no widows to make lamentation.
66 So the Lord awaked as one out of sleep, and like a giant refreshed with wine.
67 He smote his enemies in the hinder parts, and put them to a perpetual shame.
68 He refused the tabernacle of Joseph, and chose not the tribe of Ephraim;
69 But chose the tribe of Judah, even the hill of Sion which he loved.
70 And there he built his temple on high, and laid the foundation of it like the ground which he hath made continually.
71 He chose David also his servant, and took him away from the sheep-folds:
72 As he was following the ewes great with young ones he took him, that he might feed Jacob his people, and Israel his inheritance.
73 So he fed them with a faithful and true heart, and ruled them prudently with all his power.
O God, the heathen are come into thine inheritance; thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air, and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem, and there was no man to bury them.

4 We are become an open shame to our enemies, a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry? shall thy jealousy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee; and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob, and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon; for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins, for thy Name's sake.

10 Wherefore do the heathen say, Where is now their God?

11 O let the vengeance of thy servants' blood that is shed, be openly showed upon the heathen, in our sight.

12 O let the sorrowful sighing of the prisoners come before thee; according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee, reward thou them, O Lord, seven-fold into their bosom.

14 So we, that are thy people, and sheep of thy pasture, shall give thee thanks for ever, and will alway be showing forth thy praise from generation to generation.

Psalm lxxx. Qui regis Israel.

Hear, O thou Shepherd of Israel, thou that leadest Joseph like a sheep; show thyself also, thou that sittest upon the Cherubim.

2 Before Ephraim, Benjamin, and Manasses, stir up thy strength, and come, and help us.

3 Turn us again, O God; show the light of thy countenance, and we shall be whole.

4 O Lord God of hosts, how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears, and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours, and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts; show the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it.

9 Thou madest room for it; and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea, and her boughs unto the river.
12 Why hast thou then broken down her hedge, that all they that go by pluck off her grapes?
13 The wild boar out of the wood doth root it up, and the wild beasts of the field devour it.
14 Turn thee again, thou God of hosts, look down from heaven, behold, and visit this vine;
15 And the place of the vineyard that thy right hand hath planted, and the branch that thou madest so strong for thyself.
16 It is burnt with fire, and cut down; and they shall perish at the rebuke of thy countenance.
17 Let thy hand be upon the man of thy right hand, and upon the son of man, whom thou madest so strong for thine own self.
18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.
19 Turn us again, O Lord God of hosts; show the light of thy countenance, and we shall be whole.

Psalm lxxx. Exultate Deo.

Sing we merrily unto God our strength; make a cheerful noise unto the God of Jacob.
2 Take the psalm, bring hither the tabret, the merry harp with the lute.
3 Blow up the trumpet in the new-moon, even in the time appointed, and upon our solemn feast-day.
4 For this was made a statute for Israel, and a law of the God of Jacob.
5 This he ordained in Joseph for a testimony, when he came out of the land of Egypt, and had heard a strange language.
6 I eased his shoulder from the burden, and his hands were delivered from making the pots.
7 Thou calledst upon me in troubles, and I delivered thee; and heard thee what time as the storm fell upon thee.
8 I proved thee also at the waters of strife.
9 Hear, O my people; and I will assure thee, O Israel, if thou wilt hearken unto me,
10 There shall no strange god be in thee, neither shalt thou worship any other god.
11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.
12 But my people would not hear my voice; and Israel would not obey me:
13 So I gave them up unto their own hearts' lusts, and let them follow their own imaginations.
14 Oh that my people would have hearkened unto me! for if Israel had walked in my ways,
15 I should soon have put down their enemies, and turned my hand against their adversaries.
16 The haters of the Lord should have been found liars; but their time should have endured for ever.
17 He should have fed them also with the finest wheat-flour; and with honey out of the stony rock should I have satisfied thee.

Evening Prayer.

Psalm lxxxii. Deus stetit.

God standeth in the congregation of princes; he is a Judge among gods.
2 How long will ye give wrong judgment, and accept the persons of the ungodly?
3 Defend the poor and fatherless; see that such as are in need and necessity have right.
4 Deliver the outcast and poor; save them from the hand of the ungodly.
5 They will not be learned, nor understand, but walk on still in darkness: all the foundations of the earth are out of course.
6 I have said, Ye are gods, and ye are all the children of the Most Highest.
7 But ye shall die like men, and fall like one of the princes.
8 Arise, O God, and judge thou the earth; for thou shalt take all heathen to thine inheritance.

Psalm lxxxiii. Deus, quis similis?

HOLD not thy tongue, O God, keep not still silence: refrain not thyself, O God.
2 For lo, thine enemies make a murmuring; and they that hate thee have lift up their head.
3 They have imagined craftily against thy people, and taken counsel against thy secret ones.
4 They have said, Come, and let us root them out, that they be no more a people, and that the name of Israel may be no more in remembrance.
5 For they have cast their heads together with one consent, and are confederate against thee;
6 The tabernacles of the Edomites, and the Ishmaelites; the Moabites, and Hagarenes;
7 Gebal, and Ammon, and Amalek; the Philistines, with them that dwell at Tyre.
8 Assur also is joined with them, and have holpen the children of Lot.
9 But do thou to them as unto the Midianites; unto Sisera, and unto Jabin at the brook of Kison;
10 Who perished at Endor, and became as the dung of the earth.
11 Make them and their princes like Oreb and Zeb; yea, make all their princes like as Zeba and Salmona;
12 Who say, Let us take to ourselves the houses of God in possession.
13 O my God, make them like unto a wheel, and as the stubble before the wind;
14 Like as the fire that burneth up the wood, and as the flame that consumeth the mountains.
15 Persecute them even so with thy tempest, and make them afraid with thy storm.
16 Make their faces ashamed, O Lord, that they may seek thy Name.
17 Let them be confounded and vexed ever more and more; let them be put to shame, and perish.
18 And they shall know that thou, whose Name is Jehovah, art only the Most Highest over all the earth.

Psalm lxxxiv. Quam dilecta!

O HOW amiable are thy dwellings, thou Lord of hosts!
2 My soul hath a desire and longing to enter into the courts of the Lord; my heart and my flesh rejoice in the living God.
3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young; even thy altars, O Lord of hosts, my King and my God.
4 Blessed are they that dwell in thy house; they will be always praising thee.
5 Blessed is the man whose strength is in thee; in whose heart are thy ways.
6 Who going through the vale of misery use it for a well; and the pools are filled with water.
7 They will go from strength to strength, and unto the God of gods appeareth every one of them in Sion.
III

8 **O Lord** God of hosts, hear my prayer; hearken, **O God** of Jacob.

9 Behold, **O God** our defender, and look upon the face of thine Anointed.

10 For one day in thy courts is better than a thousand.

11 I had rather be a door-keeper in the house of my God, than to dwell in the tents of ungodliness.

12 **For the Lord** God is a light and defence; the Lord will give grace and worship; and no good thing shall withhold from them that live a godly life.

13 **O Lord** God of hosts, blessed is the man that putteth his trust in thee.

Psalm lxxxv. *Benedixisti, Domine.*

**Lord,** thou art become gracious unto thy land; thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people, and covered all their sins.

3 Thou hast taken away all thy displeasure, and turned thyself from thy wrathful indignation.

4 Turn us then, **O God** our Saviour, and let thine anger cease from us.

5 Wilt thou be displeased at us for ever? and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again, and quicken us, that thy people may rejoice in thee?

7 Show us thy mercy, **O Lord,** and grant us thy salvation.

8 I will hearken what the Lord **God** will say concerning me; for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him; that glory may dwell in our land.

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10 Mercy and truth are met together; righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth, and righteousness hath looked down from heaven.

12 Yea, the **Lord** shall show loving-kindness; and our land shall give her increase.

13 Righteousness shall go before him; and he shall direct his going in the way.

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**Morning Prayer.**

Psalm lxxxvi. *Inclina, Domine.*

**Bow** down thine ear, **O Lord,** and hear me; for I am poor, and in misery.

2 Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, **O Lord**; for I will call daily upon thee.

4 Comfort the soul of thy servant; for unto thee, **O Lord,** do I lift up my soul.

5 For thou, **Lord,** art good and gracious, and of great mercy unto all them that call upon thee.

6 Give ear, **Lord,** unto my prayer, and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee; for thou hearest me.

8 Among the gods there is none like unto thee, **O Lord**; there is not one that can do as thou doest.

9 All nations whom thou hast made shall come and worship thee, **O Lord**; and shall glorify thy Name.

10 For thou art great, and doest wondrous things: thou art **God** alone.

11 Teach me thy way, **O Lord,** and I will walk in
thy truth: O knit my heart unto thee, that I may fear thy Name.
12 I will thank thee, O Lord my God, with all my heart; and will praise thy Name for evermore.
13 For great is thy mercy toward me; and thou hast delivered my soul from the nethermost hell.
14 O God, the proud are risen against me; and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.
15 But thou, O Lord God, art full of compassion and mercy, long-suffering, plenteous in goodness and truth.
16 O turn thee then unto me, and have mercy upon me; give thy strength unto thy servant, and help the son of thine handmaid.
17 Show some token upon me for good; that they who hate me may see it, and be ashamed, because thou, Lord, hast holpen me, and comforted me.

Psalm lxxxvii. Fundamenta ejus.

Her foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.
2 Very excellent things are spoken of thee, thou city of God.
3 I will think upon Rahab and Babylon, with them that know me.
4 Behold ye the Philistines also, and they of Tyre, with the Morians; lo, there was he born.
5 And of Sion it shall be reported that he was born in her; and the Most High shall establish her.
6 The Lord shall rehearse it, when he writeth up the people, that he was born there.
7 The singers also and trumpeters shall he rehearse: All my fresh springs shall be in thee.

Psalm lxxxviii. Domine, Deus.

O LORD God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, incline thine ear unto my calling:
2 For my soul is full of trouble, and my life draweth nigh unto hell.
3 I am counted as one of them that go down into the pit, and I have been even as a man that hath no strength.
4 Free among the dead, like unto them that are wounded, and lie in the grave, who are out of remembrance, and are cut away from thy hand.
5 Thou hast laid me in the lowest pit, in a place of darkness, and in the deep.
6 Thine indignation lieth hard upon me, and thou hast vexed me with all thy storms.
7 Thou hast put away mine acquaintance far from me, and made me to be abhorred of them.
8 I am so fast in prison that I cannot get forth.
9 My sight faileth for very trouble; Lord, I have called daily upon thee, I have stretched forth my hands unto thee.
10 Dost thou show wonders among the dead? or shall the dead rise up again, and praise thee?
11 Shall thy loving-kindness be showed in the grave? or thy faithfulness in destruction?
12 Shall thy wondrous works be known in the dark? and thy righteousness in the land where all things are forgotten?
13 Unto thee have I cried, O Lord; and early shall my prayer come before thee.
14 Lord, why abhorrest thou my soul, and hidest thou thy face from me?
15 I am in misery, and like unto him that is at the
point to die; even from my youth up thy terrors have
I suffered with a troubled mind.
16 Thy wrathful displeasure goeth over me, and
the fear of thee hath undone me.
17 They came round about me daily like water,
and compassed me together on every side.
18 My lovers and friends hast thou put away from
me, and hid mine acquaintance out of my sight.

Evening Prayer.

Psalm lxxxix. Misericordias Domini.

My song shall be alway of the loving-kindness of
the Lord; with my mouth will I ever be show-
ing thy truth from one generation to another.
2 For I have said, Mercy shall be set up for ever;
thy truth shall thou stablish in the heavens.
3 I have made a covenant with my chosen; I have
sworn unto David my servant;
4 Thy seed will I stablish for ever, and set up thy
throne from one generation to another.
5 O Lord, the very heavens shall praise thy won-
drous works; and thy truth in the congregation of the
saints.
6 For who is he among the clouds, that shall be
compared unto the Lord?
7 And what is he among the gods, that shall be like
unto the Lord?
8 God is very greatly to be feared in the council of
the saints, and to be had in reverence of all them that
are round about him.
9 O Lord God of hosts, who is like unto thee? thy
truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea; thou stillest
the waves thereof when they arise.
11 Thou hast subdued Egypt, and destroyed it;
thou hast scattered thine enemies abroad with thy
mighty arm.
12 The heavens are thine, the earth also is thine;
thou hast laid the foundation of the round world, and
all that therein is.
13 Thou hast made the north and the south; Tabor
and Hermon shall rejoice in thy Name.
14 Thou hast a mighty arm; strong is thy hand,
and high is thy right hand.
15 Righteousness and equity are the habitation
of thy seat; mercy and truth shall go before thy
face.
16 Blessed is the people, O Lord, that can rejoice
in thee; they shall walk in the light of thy coun-
tenance.
17 Their delight shall be daily in thy Name; and
in thy righteousness shall they make their boast.
18 For thou art the glory of their strength, and in
thy loving-kindness thou shalt lift up our horns.
19 For the Lord is our defence; the Holy One of
Israel is our King.
20 Thou spakest sometime in visions unto thy saints,
and saidst, I have laid help upon One that is mighty, I
have exalted One chosen out of the people.
21 I have found David my servant; with my holy
oil have I anointed him.
22 My hand shall hold him fast, and my arm shall
strengthen him.
23 The enemy shall not be able to do him violence;
the son of wickedness shall not hurt him.
24 I will smite down his foes before his face, and
plague them that hate him.
25 My truth also and my mercy shall be with him; and in my Name shall his horn be exalted.
26 I will set his dominion also in the sea, and his right hand in the floods.
27 He shall call me, Thou art my Father, my God, and my strong salvation.
28 And I will make him my First-born, higher than the kings of the earth.
29 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.
30 His seed also will I make to endure for ever, and his throne as the days of heaven.
31 But if his children forsake my law, and walk not in my judgments;
32 If they break my statutes, and keep not my commandments; I will visit their offences with the rod, and their sin with scourges.
33 Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my truth to fail.
34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holiness, that I will not fail David.
35 His seed shall endure for ever, and his seat is like as the sun before me.
36 He shall stand fast for evermore as the moon, and as the faithful witness in heaven.
37 But thou hast abhorred and forsaken thine Anointed, and art displeased at him.
38 Thou hast broken the covenant of thy servant, and cast his crown to the ground.
39 Thou hast overthrown all his hedges, and broken down his strongholds.
40 All they that go by spoil him, and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies, and made all his adversaries to rejoice.
42 Thou hast taken away the edge of his sword, and givest him not victory in the battle.
43 Thou hast put out his glory, and cast his throne down to the ground.
44 The days of his youth hast thou shortened, and covered him with dishonour.
45 Lord, how long wilt thou hide thyself? for ever? and shall thy wrath burn like fire?
46 O remember how short my time is; wherefore hast thou made all men for nought?
47 What man is he that liveth, and shall not see death? and shall he deliver his soul from the hand of hell?
48 Lord, where are thy old loving-kindnesses, which thou swarest unto David in thy truth?
49 Remember, Lord, the rebuke that thy servants Lave, and how I do bear in my bosom the rebukes of many people;
50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed. Praised be the Lord for evermore. Amen, and Amen.

THE EIGHTEENTH DAY.

Morning Prayer.

Psalm xc. Domine, refugium.

LORD, thou hast been our refuge, from one generation to another.
2 Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world without end.
Day 18. THE PSALTER.

Psalm xci. Qui habitat.

Whoso dwelleth under the defence of the Most High, shall abide under the shadow of the Almighty.

1 I will say unto the Lord, Thou art my hope, and my stronghold; my God, in him will I trust.

2 For he shall deliver thee from the snare of the hunter, and from the noisome pestilence.

3 He shall defend thee under his wings, and thou shalt be safe under his feathers; his faithfulness and truth shall be thy shield and buckler.

4 Thou shalt not be afraid for any terror by night, nor for the arrow that flieth by day;

5 For the pestilence that walketh in darkness, nor for the sickness that destroyeth in the noon-day.

6 A thousand shall fall beside thee, and ten thousand at thy right hand; but it shall not come nigh thee.

7 Yea, with thine eyes shalt thou behold, and see the reward of the ungodly.

8 For thou, Lord, art my hope; thou hast set thine house of defence very high.

9 There shall no evil happen unto thee, neither shall any plague come nigh thee dwelling.

10 For he shall give his angels charge over thee, to keep thee in all thy ways.

11 They shall bear thee in their hands, that thou hurt not thy foot against a stone.

12 Thou shalt go upon the lion and adder; the young lion and the dragon shalt thou tread under thy feet.

13 Because he hath set his love upon me, therefore will I deliver him; I will set him up, because he hath known my Name.

14 He shall call upon me, and I will hear him;
yea, I am with him in trouble; I will deliver him and bring him to honour.

16 With long life will I satisfy him, and show him my salvation.

Psalm xcii. Bonum est confiteri.

1 I T is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O Most Highest;

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

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

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

5 O Lord, how glorious are thy works! thy thoughts are very deep.

6 An unwise man doth not well consider this, and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish, then shall they be destroyed for ever; but thou, Lord, art the Most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish; and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn; for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies, and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree, and shall spread abroad like a cedar in Libanun.

12 Such as are planted in the house of the Lord, shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age, and shall be fat and well-liking;

14 That they may show how true the Lord my strength is, and that there is no unrighteousness in him.

Evening Prayer.

Psalm xciii. Dominus regnavit.

1 The Lord is King, and hath put on glorious apparel; the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure, that it cannot be moved.

3 Ever since the world began, hath thy seat been prepared: thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice; the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly; but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.

Psalm xciv. Deus ultionum.

1 O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth, show thyself.

2 Arise, thou Judge of the world, and reward the proud after their deserving.

3 Lord, how long shall the ungodly, how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully, and make such proud boasting?
5 They smite down thy people, O Lord, and trouble thine heritage.
6 They murder the widow and the stranger, and put the fatherless to death.
7 And yet they say, Tush, the Lord shall not see, neither shall the God of Jacob regard it.
8 Take heed, ye unwise among the people: O ye fools, when will ye understand?
9 He that planted the ear, shall he not hear? or he that made the eye, shall he not see?
10 Or he that nurtureth the heathen, it is he that teacheth man knowledge; shall not he punish?
11 The Lord knoweth the thoughts of man, that they are but vain.
12 Blessed is the man whom thou chastenest, O Lord, and teachest him in thy law;
13 That thou mayest give him patience in time of adversity, until the pit be digged up for the ungodly.
14 For the Lord will not fail his people; neither will he forsake his inheritance.
15 Until righteousness turn again unto judgment: all such as are true in heart shall follow it.
16 Who will rise up with me against the wicked? or who will take my part against the evil doers?
17 If the Lord had not helped me, it had not failed, but my soul had been put to silence.
18 But when I said, My foot hath slipped; thy mercy, O Lord, held me up.
19 In the multitude of the sorrows that I had in my heart, thy comforts have refreshed my soul.
20 Wilt thou have any thing to do with the stool of wickedness, which imagineth mischief as a law?
21 They gather them together against the soul of the righteous, and condemn the innocent blood.

22 But the Lord is my refuge, and my God is the strength of my confidence.
23 He shall recompense them their wickedness, and destroy them in their own malice; yea, the Lord our God shall destroy them.

The Nineteenth Day.
Psalm xcvi. Cantate Domino.

O SING unto the Lord a new song; sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name; be telling of his salvation from day to day.

3 Declare his honour unto the heathen, and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised; he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols; but it is the Lord that made the heavens.

6 Glory and worship are before him; power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people, ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name; bring presents, and come into his courts.

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

10 Tell it out among the heathen, that the Lord is King; and that it is he who hath made the round world so fast that it cannot be moved; and how that he shall judge the people righteous.

11 Let the heavens rejoice, and let the earth be glad; let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it; then shall all the trees of the wood rejoice before the Lord.

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

Psalm xcvi. Dominus regnavit.

THE Lord is King, the earth may be glad thereof; yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his seat.

3 There shall go a fire before him, and burn up his enemies on every side.

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord; at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness, and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him, all ye gods.

8 Sion heard of it, and rejoiced; and the daughters of Juda were glad, because of thy judgments, O Lord.

9 For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous, and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous; and give thanks for a remembrance of his holiness.

Evening Prayer.

Psalm xcviii. Cantate Domino.

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

2 With his own right hand, and with his holy arm, hath he gotten himself the victory.
3 The Lord declared his salvation; his righteousness hath he openly showed in the sight of the heathen.

4 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.

5 Show yourselves joyful unto the Lord, all ye lands; and they that dwell therein.

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

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

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

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

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

Psalm xcix. Domine regnavit.

THE Lord is King, be the people never so impatient; he sitteth between the Cherubim, be the earth never so unquiet.

2 The Lord is great in Sion, and high above all people.

3 They shall give thanks unto thy Name, which is great, wonderful, and holy.

4 The King's power loveth judgment; thou hast prepared equity, thou hast executed judgment and righteousness in Jacob.

5 O magnify the Lord our God, and fall down before his footstool; for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

Psalm c. Jubilate Deo.

O BE ye joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

2 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.

3 O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting; and his truth endureth from generation to generation.

Psalm ci. Misericordiam et judicium.

MY song shall be of mercy and judgment; unto thee, O Lord, will I sing.

2 O let me have understanding in the way of godliness!

3 When wilt thou come unto me? I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness; there shall no such cleave unto me.

5 A forward heart shall depart from me; I will not know a wicked person.
6 Whoso privily slandereth his neighbour, him will I destroy.
7 Whoso hath also a proud look and high stomach, I will not suffer him.
8 Mine eyes look upon such as are faithful in the land, that they may dwell with me.
9 Whoso leadeth a godly life, he shall be my servant.
10 There shall no deceitful person dwell in my house; he that telleth lies shall not tarry in my sight.
11 I shall soon destroy all the ungodly that are in the land; that I may root out all wicked doers from the city of the Lord.

THE TWENTIETH DAY.

MORNING PRAYER.

Psalm cii. Domine, exaudi.

Hear my prayer, O Lord, and let my crying come unto thee.
2 Hide not thy face from me in the time of my trouble; incline thine ear unto me when I call; O hear me, and that right soon.
3 For my days are consumed away like smoke, and my bones are burnt up as it were a firebrand.
4 My heart is smitten down, and withered like grass; so that I forget to eat my bread.
5 For the voice of my groaning, my bones will scarce cleave to my flesh.
6 I am become like a pelican in the wilderness, and like an owl that is in the desert.
7 I have watched, and am even as it were a sparrow, that sitteth alone upon the house-top.
8 Mine enemies revile me all the day long; and they that are mad upon me are sworn together against me.
9 For I have eaten ashes as it were bread, and mingled my drink with weeping;
10 And that, because of thine indignation and wrath; for thou hast taken me up, and cast me down.
11 My days are gone like a shadow, and I am withered like grass.
12 But thou, O Lord, shalt endure for ever, and thy remembrance throughout all generations.
13 Thou shalt arise, and have mercy upon Sion; for it is time that thou have mercy upon her, yea, the time is come.
14 And why? thy servants think upon her stones, and it pifieth them to see her in the dust.
15 The heathen shall fear thy Name, O Lord; and all the kings of the earth thy Majesty;
16 When the Lord shall build up Sion, and when his glory shall appear;
17 When he turneth him unto the prayer of the poor destitute, and despieth not their desire.
18 This shall be written for those that come after, and the people which shall be born shall praise the Lord.
19 For he hath looked down from his sanctuary; out of the heaven did the Lord behold the earth;
20 That he might hear the mourning of such as are in captivity, and deliver the children appointed unto death;
21 That they may declare the Name of the Lord in Sion, and his worship at Jerusalem;
22 When the people are gathered together, and the kingdoms also, to serve the Lord.
23 He brought down my strength in my journey, and shortened my days.
24 But I said, O my God, take me not away in the midst of mine age; as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment;

27 And as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue, and their seed shall stand fast in thy sight.

Psalm ciii. Benedict, anima mea.

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

2 Praise the Lord, O my soul, and forget not all his benefits:

3 Who forgiveth all thy sin, and healeth all thine infirmities;

4 Who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness;

5 Who satisfieth thy mouth with good things, making thee young and lusty as an eagle.

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

7 He showed his ways unto Moses, his works unto the children of Israel.

8 The Lord is full of compassion and mercy, long-suffering, and of great goodness.

9 He will not alway be chiding; neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins; nor rewarded us according to our wickednesses.

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

12 Look how wide also the east is from the west; so far hath he set our sins from us.

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

14 For he knoweth whereof we are made; he remembereth that we are but dust.

15 The days of man are but as grass; for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone; and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him; and his righteousness upon children's children;

18 Even upon such as keep his covenant, and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven, and his kingdom ruleth over all.

20 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.

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

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

Evening Prayer.

Psalm civ. Benedict, anima mea.

PRAISE the Lord, O my soul: O Lord my God, thou art become exceeding glorious; thou art clothed with majesty and honour.
2 Thou deckest thyself with light as it were with a garment, and spreadest out the heavens like a curtain.
3 Who layeth the beams of his chambers in the waters, and maketh the clouds his chariot, and walketh upon the wings of the wind.
4 He maketh his angels spirits, and his ministers a flaming fire.
5 He laid the foundations of the earth, that it never should move at any time.
6 Thou coverest it with the deep like as with a garment; the waters stand in the hills.
7 At thy rebuke they flee; at the voice of thy thunder they are afraid.
8 They go up as high as the hills, and down to the valleys beneath; even unto the place which thou hast appointed for them.
9 Thou hast set them their bounds, which they shall not pass, neither turn again to cover the earth.
10 He sendeth the springs into the rivers, which run among the hills.
11 All the beasts of the field drink thereof, and the wild asses quench their thirst.
12 Beside them shall the fowls of the air have their habitation, and sing among the branches.
13 He watereth the hills from above; the earth is filled with the fruit of thy works.
14 He bringeth forth grass for the cattle, and green herb for the service of men;
15 That he may bring food out of the earth, and wine that maketh glad the heart of man; and oil to make him a cheerful countenance, and bread to strengthen man's heart.
16 The trees of the Lord also are full of sap; even the cedars of Libanus which he hath planted;
17 Wherein the birds make their nests; and the fir-trees are a dwelling for the stork.
18 The high hills are a refuge for the wild goats; and so are the stony rocks for the conies.
19 He appointed the moon for certain seasons, and the sun knoweth his going down.
20 Thou makest darkness that it may be night; wherein all the beasts of the forests do move.
21 The lions, roaring after their prey, do seek their meat from God.
22 The sun ariseth, and they get them away together, and lay them down in their dens.
23 Man goeth forth to his work, and to his labour, until the evening.
24 O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches.
25 So is the great and wide sea also; wherein are things creeping innumerable, both small and great beasts.
26 There go the ships, and there is that Leviathan, whom thou hast made to take his pastime therein.
27 These wait all upon thee, that thou mayest give them meat in due season.
28 When thou givest it them, they gather it; and when thou openest thy hand, they are filled with good.
29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust.
30 When thou lettest thy breath go forth, they shall be made; and thou shalt renew the face of the earth.
31 The glorious Majesty of the Lord shall endure for ever; the Lord shall rejoice in his works.
32 The earth shall tremble at the look of him; if he do but touch the hills, they shall smoke.
33 I will sing unto the Lord as long as I live; I will praise my God while I have my being.
34 And so shall my words please him: my joy shall be in the Lord.
35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end. Praise thou the Lord, O my soul. Praise the Lord.

The Twenty-First Day.

Morning Prayer.

Psalm cv. Confitemini Domino.

O GIVE thanks unto the Lord, and call upon his Name; tell the people what things he hath done.
2 O let your songs be of him, and praise him; and let your talking be of all his wondrous works.
3 Rejoice in his holy Name; let the heart of them rejoice that seek the Lord.
4 Seek the Lord and his strength; seek his face evermore.
5 Remember the marvellous works that he hath done; his wonders, and the judgments of his mouth;
6 O ye seed of Abraham his servant, ye children of Jacob his chosen.
7 He is the Lord our God; his judgments are in all the world.
8 He hath been alway mindful of his covenant and promise, that he made to a thousand generations;
9 Even the covenant that he made with Abraham; and the oath that he sware unto Isaac;
10 And appointed the same unto Jacob for a law, and to Israel for an everlasting testament;
11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;

12 When there were yet but a few of them, and they strangers in the land;
13 What time as they went from one nation to another, from one kingdom to another people;
14 He suffered no man to do them wrong, but reproved even kings for their sakes;
15 Touch not mine Anointed, and do my prophets no harm.
16 Moreover, he called for a dearth upon the land, and destroyed all the provision of bread.
17 But he had sent a man before them, even Joseph, who was sold to be a bond-servant;
18 Whose feet they hurt in the stocks; the iron entered into his soul;
19 Until the time came that his cause was known: the word of the Lord tried him.
20 The king sent, and delivered him; the prince of the people let him go free.
21 He made him lord also of his house, and ruler of all his substance;
22 That he might inform his princes after his will, and teach his senators wisdom.
23 Israel also came into Egypt, and Jacob was a stranger in the land of Ham.
24 And he increased his people exceedingly, and made them stronger than their enemies;
25 Whose heart turned so, that they hated his people, and dealt untruly with his servants.
26 Then sent he Moses his servant, and Aaron whom he had chosen.
27 And these showed his tokens among them, and wonders in the land of Ham.
28 He sent darkness, and it was dark; and they were not obedient unto his word.
29 He turned their waters into blood, and slew their fish.
30 Their land brought forth frogs; yea, even in their kings’ chambers.
31 He spake the word, and there came all manner of flies, and lice in all their quarters.
32 He gave them hailstones for rain; and flames of fire in their land.
33 He smote their vines also and fig-trees; and destroyed the trees that were in their coasts.
34 He spake the word, and the grasshoppers came, and caterpillars innumerable, and did eat up all the grass in their land, and devoured the fruit of their ground.
35 He smote all the first-born in their land; even the chief of all their strength.
36 He brought them forth also with silver and gold; there was not one feeble person among their tribes.
37 Egypt was glad at their departing; for they were afraid of them.
38 He spread out a cloud to be a covering; and fire to give light in the night-season.
39 At their desire he brought quails; and he filled them with the bread of heaven.
40 He opened the rock of stone, and the waters flowed out, so that rivers ran in the dry places.
41 For why? he remembered his holy promise; and Abraham his servant.
42 And he brought forth his people with joy, and his chosen with gladness;
43 And gave them the lands of the heathen; and they took the labours of the people in possession;
44 That they might keep his statutes, and observe his laws.

Evening Prayer.

Psalm cxi. Confitemini Domino.

O GIVE thanks unto the Lord; for he is gracious, and his mercy endureth for ever.
2 Who can express the noble acts of the Lord, or show forth all his praise?
3 Blessed are they that alway keep judgment, and do righteousness.
4 Remember me, O Lord, according to the favour that thou bearest unto thy people; O visit me with thy salvation;
5 That I may see the felicity of thy chosen, and rejoice in the gladness of thy people, and give thanks with thine inheritance.
6 We have sinned with our fathers; we have done amiss, and dealt wickedly.
7 Our fathers regarded not thy wonders in Egypt, neither kept thy great goodness in remembrance; but were disobedient at the sea, even at the Red Sea.
8 Nevertheless, he helped them for his Name’s sake, that he might make his power to be known.
9 He rebuked the Red Sea also, and it was dried up; so he led them through the deep, as through a wilderness.
10 And he saved them from the adversary’s hand, and delivered them from the hand of the enemy.
11 As for those that troubled them, the waters overwhelmed them; there was not one of them left.
12 Then believed they his words, and sang praise unto him.
13 But within a while they forgot his works, and would not abide his counsel.
14 But lust came upon them in the wilderness, and they tempted God in the desert.
15 And he gave them their desire, and sent leanness withal into their soul.
16 They angered Moses also in the tents, and Aaron the saint of the Lord.
17 So the earth opened, and swallowed up Dathan, and covered the congregation of Abiram.
18 And the fire was kindled in their company; the flame burnt up the ungodly.
19 They made a calf in Horeb, and worshipped the molten image.
20 Thus they turned their glory into the similitude of a calf that eateth hay.
21 And they forgat God their Saviour, who had done so great things in Egypt;
22 Wondrous works in the land of Ham; and fearful things by the Red Sea.
23 So he said he would have destroyed them, had not Moses his chosen stood before him in the gap, to turn away his wrathful indignation, lest he should destroy them.
24 Yea, they thought scorn of that pleasant land, and gave no credence unto his word;
25 But murmured in their tents, and hearkened not unto the voice of the Lord.
26 Then lift he up his hand against them, to overthrow them in the wilderness;
27 To cast out their seed among the nations, and to scatter them in the lands.
28 They joined themselves unto Baal-peor, and ate the offerings of the dead.
29 Thus they provoked him to anger with their own inventions; and the plague was great among them.

30 Then stood up Phinees, and prayed; and so the plague ceased.
31 And that was counted unto him for righteousness, among all posterities for evermore.
32 They angered him also at the waters of strife, so that he punished Moses for their sakes;
33 Because they provoked his spirit, so that he spake unadvisedly with his lips.
34 Neither destroyed they the heathen, as the Lord commanded them;
35 But were mingled among the heathen, and learned their works.
36 Insomuch that they worshipped their idols, which turned to their own decay; yea, they offered their sons and their daughters unto devils;
37 And shed innocent blood, even the blood of their sons and of their daughters, whom they offered unto the idols of Canaan; and the land was defiled with blood.
38 Thus were they stained with their own works, and went a whoring with their own inventions.
39 Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance.
40 And he gave them over into the hand of the heathen; and they that hated them were lords over them.
41 Their enemies oppressed them, and had them in subjection.
42 Many a time did he deliver them; but they rebelled against him with their own inventions, and were brought down in their wickedness.
43 Nevertheless, when he saw their adversity, he heard their complaint.
44 He thought upon his covenant, and pitied them,
according unto the multitude of his mercies; yea, he made all those that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen; that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel, from everlasting, and world without end; and let all the people say, Amen.

THE TWENTY-SECOND DAY.

Morning Prayer.

Psalm cxvii. Confitemini Domino.

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

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

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

4 They went astray in the wilderness out of the way, and found no city to dwell in.

5 Hungry and thirsty, their soul fainted in them.

6 So they cried unto the Lord in their trouble, and he delivered them from their distress.

7 He led them forth by the right way, that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness; and declare the wonders that he doeth for the children of men!

9 For he satisfieth the empty soul, and filleth the hungry soul with goodness.
25 For at his word the stormy wind ariseth, which lifteth up the waves thereof.
26 They are carried up to the heaven, and down again to the deep; their soul melteth away because of the trouble.
27 They reel to and fro, and stagger like a drunken man, and are at their wit's end.
28 So when they cry unto the Lord in their trouble, he delivereth them out of their distress.
29 For he maketh the storm to cease, so that the waves thereof are still.
30 Then are they glad, because they are at rest; and so he bringeth them unto the haven where they would be.
31 O that men would therefore praise the Lord for his goodness; and declare the wonders that he doeth for the children of men!
32 That they would exalt him also in the congregation of the people, and praise him in the seat of the elders!
33 Who turneth the floods into a wilderness, and drieth up the water-springs.
34 A fruitful land maketh he barren, for the wickedness of them that dwell therein.
35 Again, he maketh the wilderness a standing water, and water-springs of a dry ground.
36 And there he setteth the hungry, that they may build them a city to dwell in;
37 That they may sow their land, and plant vineyards, to yield them fruits of increase.
38 He blesseth them, so that they multiply exceedingly; and suffereth not their cattle to decrease.
39 And again, when they are minished and brought low through oppression, through any plague or trouble;
40 Though he suffer them to be evil-entreated through tyrants, and let them wander out of the way in the wilderness;
41 Yet helpeth he the poor out of misery, and maketh him households like a flock of sheep.
42 The righteous will consider this, and rejoice; and the mouth of all wickedness shall be stopped.
43 Whoso is wise, will ponder these things; and they shall understand the loving-kindness of the Lord.

Evening Prayer.

Psalm cviii. Paratum cor meum.

O God, my heart is ready, my heart is ready; I will sing, and give praise with the best member that I have.
2 Awake, thou lute and harp; I myself will awake right early.
3 I will give thanks unto thee, O Lord, among the people; I will sing praises unto thee among the nations.
4 For thy mercy is greater than the heavens, and thy truth reacheth unto the clouds.
5 Set up thyself, O God, above the heavens, and thy glory above all the earth;
6 That thy beloved may be delivered: let thy right hand save them, and hear thou me.
7 God hath spoken in his holiness; I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.
8 Gilead is mine, and Manasses is mine; Ephraim also is the strength of my head;
9 Judah is my law-giver; Moab is my wash-pot; over Edom will I cast out my shoe; upon Philistia will I triumph.
10 Who will lead me into the strong city? and who will bring me into Edom?
11 Hast not thou forsaken us, O God? and wilt not thou, O God, go forth with our hosts?
12 O help us against the enemy: for vain is the help of man.
13 Through God we shall do great acts; and it is he that shall tread down our enemies.

Psalm cix. Deus laudum.

Hold not thy tongue, O God of my praise; for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.
2 And they have spoken against me with false tongues; they compassed me about also with words of hatred, and fought against me without a cause.
3 For the love that I had unto them, lo, they take now my contrary part; but I give myself unto prayer.
4 Thus have they rewarded me evil for good, and hatred for my goodwill.
5 Set thou an ungodly man to be ruler over him, and let Satan stand at his right hand.
6 When sentence is given upon him, let him be condemned; and let his prayer be turned into sin.
7 Let his days be few; and let another take his office.
8 Let his children be fatherless, and his wife a widow.
9 Let his children be vagabonds, and beg their bread; let them seek it also out of desolate places.
10 Let the extortioner consume all that he hath; and let the stranger spoil his labour.
11 Let there be no man to pity him, nor to have compassion upon his fatherless children.
12 Let his posterity be destroyed; and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord; and let not the sin of his mother be done away.
14 Let them alway be before the Lord, that he may root out the memorial of them from off the earth;
15 And that, because his mind was not to do good; but persecuted the poor helpless man, that he might slay him that was vexed at the heart.
16 His delight was in cursing, and it shall happen unto him; he loved not blessing, therefore shall it be far from him.
17 He clothed himself with cursing like as with a raiment, and it shall come into his bowels like water, and like oil into his bones.
18 Let it be unto him as the cloak that he hath upon him, and as the girdle that he is always girded withal.
19 Let it thus happen from the Lord unto mine enemies, and to those that speak evil against my soul.
20 But deal thou with me, O Lord God, according unto thy Name; for sweet is thy mercy.
21 O deliver me, for I am helpless and poor, and my heart is wounded within me.
22 I go hence like the shadow that departeth, and am driven away as the grasshopper.
23 My knees are weak through fasting; my flesh is dried up for want of fatness.
24 I became also a reproach unto them: they that looked upon me shaked their heads.
25 Help me, O Lord my God; O save me according to thy mercy;
26 And they shall know how that this is thy hand, and that thou, Lord, hast done it.
27 Though they curse, yet bless thou; and let them
be confounded that rise up against me; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame; and let them cover themselves with their own confusion, as with a cloak.

29 As for me, I will give great thanks unto the Lord with my mouth, and praise him among the multitude;

30 For he shall stand at the right hand of the poor, to save his soul from unrighteous judges.

THE TWENTY-THIRD DAY.

Morning Prayer.

Psalm cx. Dixit Dominus.

The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent, Thou art a Priest for ever after the order of Melchizedech.

5 The Lord upon thy right hand shall wound even kings in the day of his wrath.

6 He shall judge among the heathen; he shall fill the places with the dead bodies, and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way; therefore shall he lift up his head.

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Psalm cxi. Confitebor tibi.

I WILL give thanks unto the Lord with my whole heart, secretly among the faithful, and in the congregation.

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

3 His work is worthy to be praised and had in honour, and his righteousness endureth for ever.

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

5 He hath given meat unto them that fear him; he shall ever be mindful of his covenant.

6 He hath showed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment, all his commandments are true.

8 They stand fast for ever and ever, and are done in truth and equity.

9 He sent redemption unto his people; he commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom; a good understanding have all they that do thereafter; the praise of it endureth for ever.

Psalm cxii. Beatus vir.

BLESSED is the man that feareth the Lord; he hath great delight in his commandments.

2 His seed shall be mighty upon earth; the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house; and his righteousness endureth for ever.
4 Unto the godly there ariseth up light in the darkness; he is merciful, loving, and righteous.
5 A good man is merciful, and lendeth; and will guide his words with discretion.
6 For he shall never be moved: and the righteous shall be had in everlasting remembrance.
7 He will not be afraid of any evil tidings; for his heart standeth fast, and believeth in the L ORD.
8 His heart is established, and will not shrink, until he see his desire upon his enemies.
9 He hath dispersed abroad, and given to the poor, and his righteousness remaineth for ever; his horn shall be exalted with honour.
10 The ungodly shall see it, and it shall grieve him; he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

Psalm cxiii. Laudate, pueri.

P R A I S E the L ORD, ye servants; O praise the Name of the L ORD.
2 Blessed be the Name of the L ORD from this time forth for evermore.
3 The L ORD's Name is praised from the rising up of the sun unto the going down of the same.
4 The L ORD is high above all heathen, and his glory above the heavens.
5 Who is like unto the L ORD our God, that hath his dwelling so high, and yet humbleth himself to behold the things that are in heaven and earth!
6 He taketh up the simple out of the dust, and lifteth the poor out of the mire;
7 That he may set him with the princes, even with the princes of his people.
8 He maketh the barren woman to keep house, and to be a joyful mother of children.

Psalm cxiv. In exitu Israel.

E v e n i n g P r a i r y.

W H E N Israel came out of Egypt, and the house of Jacob from among the strange people,
2 Judah was his sanctuary, and Israel his dominion.
3 The sea saw that, and fled; Jordan was driven back.
4 The mountains skipped like rams, and the little hills like young sheep.
5 What aileth thee, O thou sea, that thou fleddest? and thou Jordan, that thou wast driven back?
6 Ye mountains, that ye skipped like rams? and ye little hills, like young sheep?
7 Tremble, thou earth, at the presence of the L ORD; at the presence of the God of Jacob;
8 Who turned the hard rock into a standing water, and the flint-stone into a springing well.

Psalm cxv. Non nobis, Domine.

N O T unto us, O L ORD, not unto us, but unto thy Name give the praise; for thy loving mercy, and for thy truth's sake.
2 Wherefore shall the heathen say, Where is now their God?
3 As for our God, he is in heaven: he hath done whatsoever pleased him.
4 Their idols are silver and gold, even the work of men's hands.
5 They have mouths, and speak not; eyes have they, and see not.
6 They have ears, and hear not; noses have they, and smell not.
7 They have hands, and handle not; feet have they, and walk not; neither speak they through their throat.
8 They that make them are like unto them; and so are all such as put their trust in them.

9 But thou, house of Israel, trust thou in the Lord; he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord; he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord; he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us; even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord, both small and great.

14 The Lord shall increase you more and more, you and your children.

15 Ye are the blessed of the Lord, who made heaven and earth.

16 All the whole heavens are the Lord's; the earth hath he given to the children of men.

17 The dead praise not thee, O Lord, neither all they that go down into silence.

18 But we will praise the Lord, from this time forth for evermore. Praise the Lord.

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THE TWENTY-FOURTH DAY.

Morning Prayer.

Psalm cxvi. Dilexi, quoniam.

I AM well pleased that the Lord hath heard the voice of my prayer;

2 That he hath inclined his ear unto me; therefore will I call upon him as long as I live.

3 The snares of death compassed me round about, and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord; O Lord, I beseech thee, deliver my soul.

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

6 The Lord preserveth the simple: I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul; for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

9 I will walk before the Lord in the land of the living.

10 I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

11 What reward shall I give unto the Lord for all the benefits that he hath done unto me?

12 I will receive the cup of salvation, and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people: right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant; I am thy servant, and the son of thy handmaid; thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving, and will call upon the Name of the Lord.

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

Psalm cxvii. Laudate Dominum.

O PRAISE the Lord, all ye heathen; praise him, all ye nations.
2 For his merciful kindness is ever more and more towards us; and the truth of the Lord endureth for ever. Praise the Lord.

Psalm cxviii. Confitemini Domino.

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

2 Let Israel now confess that he is gracious, and that his mercy endureth for ever.

3 Let the house of Aaron now confess, that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess, that his mercy endureth for ever.

5 I called upon the Lord in trouble; and the Lord heard me at large.

6 The Lord is on my side; I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me; therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord, than to put any confidence in man.

9 It is better to trust in the Lord, than to put any confidence in princes.

10 All nations compassed me round about; but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side; but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns; for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall; but the Lord was my help.

14 The Lord is my strength, and my song; and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous; the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence; the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live, and declare the works of the Lord.

18 The Lord hath chastened and corrected me; but he hath not given me over unto death.

19 Open me the gates of righteousness, that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord, the righteous shall enter into it.

21 I will thank thee; for thou hast heard me, and art become my salvation.

22 The same stone which the builders refused, is become the head-stone in the corner.

23 This is the Lord's doing, and it is marvellous in our eyes.

24 This is the day which the Lord hath made; we will rejoice and be glad in it.

25 Help me now, O Lord: O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord: we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord, who hath showed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee; thou art my God, and I will praise thee.

29 O give thanks unto the Lord; for he is gracious, and his mercy endureth for ever.
BLESSED are they that are undefiled in the way, and walk in the law of the Lord.

2 Blessed are they that keep his testimonies, and seek him with their whole heart.

3 For they who do no wickedness, walk in his ways.

4 Thou hast charged that we shall diligently keep thy commandments.

5 O that my ways were made so direct, that I might keep thy statutes!

6 So shall I not be confounded, while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart, when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies; O forsake me not utterly.

In quo corriget?

WHEREWITHAL shall a young man cleanse his way? even by ruling himself after thy word.

2 With my whole heart have I sought thee; O let me not go wrong out of thy commandments!

3 Thy words have I hid within my heart, that I should not sin against thee.

4 Blessed art thou, O Lord; O teach me thy statutes!

5 With my lips have I been telling of all the judgments of thy mouth.

6 I have had as great delight in the way of thy testimonies, as in all manner of riches.

7 I will talk of thy commandments, and have respect unto thy ways.

8 My delight shall be in thy statutes, and I will not forget thy word.

Retribue servo tuo.

O DO well unto thy servant; that I may live, and keep thy word.

2 Open thou mine eyes; that I may see the wondrous things of thy law.

3 I am a stranger upon earth; O hide not thy commandments from me!

4 My soul breaketh out for the very fervent desire that it hath alway unto thy judgments.

5 Thou hast rebuked the proud; and cursed are they that do err from thy commandments.

6 O turn from me shame and rebuke; for I have kept thy testimonies.

7 Princes also did sit and speak against me; but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight, and my counsellors.

Adhasit pavimento.

My soul cleaveth to the dust; O quicken thou me, according to thy word.

2 I have acknowledged my ways, and thou hearest me; O teach me thy statutes!

3 Make me to understand the way of thy commandments; and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness; comfort thou me according unto thy word.

5 Take from me the way of lying, and cause thou me to make much of thy law.

6 I have chosen the way of truth, and thy judgments have I laid before me.
7 I have stuck unto thy testimonies; O LORD, confound me not!
8 I will run the way of thy commandments, when thou hast set my heart at liberty.

THE TWENTY-FIFTH DAY.

Morning Prayer.

Legem pone.

TEACH me, O LORD, the way of thy statutes, and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall keep it with my whole heart. Make me to go in the path of thy commandments; for therein is my desire. Incline mine heart unto thy testimonies, and not to covetousness. O turn away mine eyes, lest they behold vanity; and quicken thou me in thy way. O establish thy word in thy servant, that I may fear thee. Take away the rebuke that I am afraid of; for thy judgments are good. Behold, my delight is in thy commandments; O quicken me in thy righteousness.

Et veniat super me.

LET thy loving mercy come also unto me, O LORD, even thy salvation, according unto thy word. So shall I make answer unto my blasphemers; for my trust is in thy word. O take not the word of thy truth utterly out of my mouth; for my hope is in thy judgments. So shall I alway keep thy law; yea, for ever and ever.

5 And I will walk at liberty; for I seek thy commandments.
6 I will speak of thy testimonies also, even before kings, and will not be ashamed.
7 And my delight shall be in thy commandments, which I have loved.
8 My hands also will I lift up unto thy commandments, which I have loved; and my study shall be in thy statutes.

Memor esto servi tui.

O THINK upon thy servant, as concerning thy word, wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble; for thy word hath quickened me.
3 The proud have had me exceedingly in derision; yet have I not shrunk from thy law.
4 For I remembered thine everlasting judgments, O LORD, and received comfort.
5 I am horribly afraid, for the ungodly that forsake thy law.
6 Thy statutes have been my songs, in the house of my pilgrimage.
7 I have thought upon thy Name, O LORD, in the night-season, and have kept thy law.
8 This I had, because I kept thy commandments.

Portio mea, Domine.

THOU art my portion, O LORD; I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart; O be merciful unto me, according to thy word.
3 I called mine own ways to remembrance, and turned my feet unto thy testimonies.
I made haste, and prolonged not the time, to keep thy commandments.

5 The congregations of the ungodly have robbed me; but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee, because of thy righteous judgments.

7 I am a companion of all them that fear thee, and keep thy commandments.

8 The earth, O LORD, is full of thy mercy: O teach me thy statutes!

Bonitatem fecisti.

O LORD, thou hast dealt graciously with thy servant, according unto thy word.

2 O learn me true understanding and knowledge; for I have believed thy commandments.

3 Before I was troubled, I went wrong; but now have I kept thy word.

4 Thou art good and gracious; O teach me thy statutes!

5 The proud have imagined a lie against me; but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn; but my delight hath been in thy law.

7 It is good for me that I have been in trouble; that I may learn thy statutes.

8 The law of thy mouth is dearer unto me than thousands of gold and silver.

Evening Prayer.

Manus tua fecerunt me.

THY hands have made me and fashioned me: O give me understanding, that I may learn thy commandments.

2 They that fear thee will be glad when they see me; because I have put my trust in thy word.

3 I know, O LORD, that thy judgments are right, and that thou of very faithfulness hast caused me to be troubled.

4 O let thy merciful kindness be my comfort, according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live; for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me; but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies, be turned unto me.

8 O let my heart be sound in thy statutes, that I be not ashamed.

Deficit anima mea.

My soul hath longed for thy salvation, and I have a good hope because of thy word.

2 Mine eyes long sore for thy word; saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoke; yet do I not forget thy statutes.

4 How many are the days of thy servant? when wilt thou be avenged of them that persecute me?

5 The proud have digged pits for me, which are not after thy law.

6 All thy commandments are true: they persecute me falsely; O be thou my help.

7 They had almost made an end of me upon earth; but I forsook not thy commandments.

8 O quicken me after thy loving-kindness; and so shall I keep the testimonies of thy mouth.
O LORD, thy word endureth for ever in heaven.
2 Thy truth also remaineth from one generation to another; thou hast laid the foundation of the earth, and it abideth.
3 They continue this day according to thine ordinance; for all things serve thee.
4 If my delight had not been in thy law, I should have perished in my trouble.
5 I will never forget thy commandments; for with them thou hast quickened me.
6 I am thine: O save me, for I have sought thy commandments.
7 The ungodly laid wait for me, to destroy me; but I will consider thy testimonies.
8 I see that all things come to an end; but thy commandment is exceeding broad.

Quomodo dilexi!

LORD, what love have I unto thy law! all the day long is my study in it.
2 Thou, through thy commandments, hast made me wiser than mine enemies; for they are ever with me.
3 I have more understanding than my teachers; for thy testimonies are my study.
4 I am wiser than the aged; because I keep thy commandments.
5 I have restrained my feet from every evil way, that I may keep thy word.
6 I have not shrunk from thy judgments; for thou teachest me.
7 O how sweet are thy words unto my throat; yea, sweeter than honey unto my mouth!
8 Through thy commandments I get understanding: therefore I hate all evil ways.

THE PSALTER.

In aeternum, Domine.

Morning Prayer.

Lucerna pedibus meis.

THY word is a lantern unto my feet, and a light unto my paths.
2 I have sworn, and am steadfastly purposed, to keep thy righteous judgments.
3 I am troubled above measure: quicken me, O LORD, according to thy word.
4 Let the free-will offerings of my mouth please thee, O LORD; and teach me thy judgments.
5 My soul is always in my hand; yet do I not forget thy law.
6 The ungodly have laid a snare for me; but yet I swerved not from thy commandments.
7 Thy testimonies have I claimed as mine heritage for ever; and why? they are the very joy of my heart.
8 I have applied my heart to fulfil thy statutes alway, even unto the end.

Iniquos odio habui.

I HATE them that imagine evil things; but thy law do I love.
2 Thou art my defence and shield; and my trust is in thy word.
3 Away from me, ye wicked; I will keep the commandments of my God.
4 O establish me according to thy word, that I may live; and let me not be disappointed of my hope.
5 Hold thou me up, and I shall be safe; yea, my delight shall be ever in thy statutes.
6 Thou hast trodden down all them that depart from thy statutes; for they imagine but deceit.
7 Thou puttest away all the ungodly of the earth like dross; therefore I love thy testimonies.
8 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

Fei judicium.

I DEAL with the thing that is lawful and right; O give me not over unto mine oppressors!
2 Make thou thy servant to delight in that which is good, that the proud do me no wrong.
3 Mine eyes are wasted away with looking for thy health, and for the word of thy righteousness.
4 O deal with thy servant according unto thy loving mercy, and teach me thy statutes.
5 I am thy servant; O grant me understanding, that I may know thy testimonies.
6 It is time for thee, Lord, to lay to thine hand; for they have destroyed thy law.
7 For I love thy commandments above gold and precious stones.
8 Therefore hold I straight all thy commandments; and all false ways I utterly abhor.

Mirabilia.

THY testimonies are wonderful; therefore doth my soul keep them.
2 When thy word goeth forth, it giveth light and understanding unto the simple.
3 I opened my mouth, and drew in my breath; for my delight was in thy commandments.
4 O look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy Name.
5 Order my steps in thy word; and so shall no wickedness have dominion over me.
6 O deliver me from the wrongful dealings of men; and so shall I keep thy commandments.

7 Show the light of thy countenance upon thy servant, and teach me thy statutes.
8 Mine eyes gush out with water, because men keep not thy law.

Justus es, Domine.

RIGHTEOUS art thou, O Lord; and true is thy judgment.
2 The testimonies that thou hast commanded are exceeding righteous and true.
3 My zeal hath even consumed me; because mine enemies have forgotten thy words.
4 Thy word is tried to the uttermost, and thy servant loveth it.
5 I am small and of no reputation; yet do I not forget thy commandments.
6 Thy righteousness is an everlasting righteousness, and thy law is the truth.
7 Trouble and heaviness have taken hold upon me; yet is my delight in thy commandments.
8 The righteousness of thy testimonies is everlasting; O grant me understanding, and I shall live.

Evening Prayer.

Clamavi in toto corde meo.

I CALL with my whole heart; hear me, O Lord; I will keep thy statutes.
2 Yea, even unto thee do I call; help me, and I shall keep thy testimonies.
3 Early in the morning do I cry unto thee; for in thy word is my trust.
4 Mine eyes prevent the night watches; that I might be occupied in thy words.
5 Hear my voice, O Lord, according unto thy loving-kindness; quicken me, according as thou art wont.

6 They draw nigh that of malice persecute me, and are far from thy law.

7 Be thou nigh at hand, O Lord; for all thy commandments are true.

8 As concerning thy testimonies, I have known long since, that thou hast grounded them for ever.

Vide humilitatem.

O CONSIDER mine adversity, and deliver me, for I do not forget thy law.

2 Avenge thou my cause, and deliver me; quicken me according to thy word.

3 Health is far from the ungodly; for they regard not thy statutes.

4 Great is thy mercy, O Lord; quicken me, as thou art wont.

5 Many there are that trouble me, and persecute me; yet do I not swerve from thy testimonies.

6 It grieveth me when I see the transgressors; because they keep not thy law.

7 Consider, O Lord, how I love thy commandments; O quicken me, according to thy loving-kindness.

8 Thy word is true from everlasting; all the judgments of thy righteousness endure for evermore.

Principes persecuti sunt.

PRINCIPES have persecuted me without a cause; but my heart standeth in awe of thy word.

2 I am as glad of thy word, as one that findeth great spoils.

3 As for lies, I hate and abhor them; but thy law do I love.

4 Seven times a day do I praise thee; because of thy righteous judgments.

5 Great is the peace that they have who love thy law; and they are not offended at it.

6 Lord, I have looked for thy saving health, and done after thy commandments.

7 My soul hath kept thy testimonies, and loved them exceedingly.

8 I have kept thy commandments and testimonies; for all my ways are before thee.

Appropinquet deprecatio.

LET my complaint come before thee, O Lord; give me understanding according to thy word.

2 Let my supplication come before thee; deliver me according to thy word.

3 My lips shall speak of thy praise, when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word; for all thy commandments are righteous.

5 Let thine hand help me; for I have chosen thy commandments.

6 I have longed for thy saving health, O Lord; and in thy law is my delight.

7 O let my soul live, and it shall praise thee; and thy judgments shall help me.

8 I have gone astray like a sheep that is lost; O seek thy servant, for I do not forget thy commandments.
WHEN I was in trouble, I called upon the Lord, and he heard me.

2 Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue? even mighty and sharp arrows, with hot burning coals.

4 Woe is me, that I am constrained to dwell with Mesech, and to have my habitation among the tents of Kedar!

5 My soul hath long dwelt among them that are enemies unto peace.

6 I labour for peace; but when I speak unto them thereof, they make them ready to battle.

Psalm cxxi. Levavi oculos meos.

I WAS glad when they said unto me, We will go into the house of the Lord.

2 Our feet shall stand in thy gates, O Jerusalem.

3 Jerusalem is built as a city that is at unity in itself.

4 For thither the tribes go up, even the tribes of the Lord, to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgment, even the seat of the house of David.

6 O pray for the peace of Jerusalem; they shall prosper that love thee.

7 Peace be within thy walls, and plenteousness within thy palaces.

8 For my brethren and companions' sakes, I will wish thee prosperity.

9 Yea, because of the house of the Lord our God, I will seek to do thee good.

Psalm cxxii. Lusatius sum.

UNTO thee lift I up mine eyes, O Thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us; for we are utterly despised.

4 Our soul is filled with the scornful reproach of the wealthy, and with the despitefulness of the proud.

8 The Lord shall preserve thy going out, and thy coming in, from this time forth for evermore.
Psalm cxxiv. *Nisi quia Dominus.*

If the Lord himself had not been on our side, now may Israel say; if the Lord himself had not been on our side, when men rose up against us:

2 They had swallowed us up quick; when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us, and the stream had gone over our soul.

4 The deep waters of the proud had gone even over our soul.

5 But praised be the Lord, who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler; the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord, who hath made heaven and earth.

Psalm cxxv. *Qui confidunt.*

They that put their trust in the Lord shall be even as the Mount Zion, which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem; even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous; lest the righteous put their hand unto wickedness.

4 Do well, O Lord, unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness, the Lord shall lead them forth with the evil doers; but peace shall be upon Israel.

Psalm cxxv. *In convertendo.*

When the Lord turned again the captivity of Sion, then were we like unto them that dream.

2 Then was our mouth filled with laughter, and our tongue with joy.

3 Then said they among the heathen, The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already; whereof we rejoice.

5 Turn our captivity, O Lord, as the rivers in the south.

6 They that sow in tears shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him.

Psalm cxxvii. *Nisi Dominus.*

Except the Lord build the house, their labour is but lost that build it.

2 Except the Lord keep the city, the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness; for so he giveth his beloved sleep.

4 Lo, children, and the fruit of the womb, are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant, even so are the young children.

6 Happy is the man that hath his quiver full of them; they shall not be ashamed when they speak with their enemies in the gate.
BLESSED are all they that fear the Lord, and walk in his ways.

1 For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be!

2 Thy wife shall be as the fruitful vine upon the walls of thine house.

3 Thy children like the olive-branches round about thy table.

4 Lo, thus shall the man be blessed that feareth the Lord.

5 The Lord from out of Sion shall so bless thee, that thou shalt see Jerusalem in prosperity all thy life long.

6 Yea, that thou shalt see thy children's children, and peace upon Israel.

Psalm cxxix. Saepe expugnaverunt.

ANY a time have they fought against me from my youth up, may Israel now say:

2 Yea, many a time have they vexed me from my youth up; but they have not prevailed against me.

3 The plowers plowed upon my back, and made long furrows.

4 But the righteous Lord hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward, as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops, which withereth afore it be plucked up;

7 Whereof the mower filleth not his hand, neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, The Lord prosper you; we wish you good luck in the Name of the Lord.

Psalm cxxx. De profundis.

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

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

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

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

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

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

7 O Israel, trust in the Lord; for with the Lord there is mercy, and with him is plenteous redemption.

8 And he shall redeem Israel from all his sins.

Psalm cxxi. Domine, non est.

LORD, I am not high-minded; I have no proud looks.

2 I do not exercise myself in great matters which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother: yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord from this time forth for evermore.

Morning Prayer.

Psalm cxxii. Memento, Domine.

LORD, remember David, and all his trouble:

2 How he sware unto the Lord, and vowed a vow unto the Almighty God of Jacob;
3 I will not come within the tabernacle of mine house, nor climb up into my bed;
4 I will not suffer mine eyes to sleep, nor mine eyelids to slumber; neither the temples of my head to take any rest;
5 Until I find out a place for the temple of the Lord; an habitation for the mighty God of Jacob.
6 Lo, we heard of the same at Ephrata, and found it in the wood.
7 We will go into his tabernacle, and fall low on our knees before his footstool.
8 Arise, O Lord, into thy resting-place; thou, and the ark of thy strength.
9 Let thy priests be clothed with righteousness; and let thy saints sing with joyfulness.
10 For thy servant David’s sake, turn not away the presence of thine Anointed.
11 The Lord hath made a faithful oath unto David, and he shall not shrink from it;
12 Of the fruit of thy body shall I set upon thy seat.
13 If thy children will keep my covenant, and my testimonies that I shall learn them; their children also shall sit upon thy seat for evermore.
14 For the Lord hath chosen Sion to be an habitation for himself; he hath longed for her.
15 This shall be my rest for ever: here will I dwell, for I have a delight therein.
16 I will bless her victuals with increase, and will satisfy her poor with bread.
17 I will deck her priests with health, and her saints shall rejoice and sing.
18 There shall I make the horn of David to flourish: I have ordained a lantern for mine Anointed.

Psalm cxxxiii. Ecce, quam bonum!

Behold, how good and joyful a thing it is, brethren, to dwell together in unity!
1 It is like the precious ointment upon the head, that ran down unto the beard, even unto Aaron’s beard, and went down to the skirts of his clothing.
2 Like as the dew of Hermon, which fell upon the hill of Sion.
3 For there the Lord promised his blessing, and life for evermore.

Psalm cxxxiv. Ecce nunc.

Behold now, praise the Lord, all ye servants of the Lord;
2 Ye that by night stand in the house of the Lord, even in the courts of the house of our God.
3 Lift up your hands in the sanctuary, and praise the Lord.
4 The Lord, that made heaven and earth, give thee blessing out of Sion.

Psalm cxxxv. Laudate Nomen.

O praise the Lord, laud ye the Name of the Lord; praise it, O ye servants of the Lord;
2 Ye that stand in the house of the Lord, in the courts of the house of our God.
3 O praise the Lord, for the Lord is gracious; O sing praises unto his Name, for it is lovely.
4 For why? the Lord hath chosen Jacob unto himself, and Israel for his own possession.
5 For I know that the Lord is great, and that our Lord is above all gods.
6 Whatsoever the Lord pleased, that did he in heaven, and in earth; in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world, and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt, both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt; upon Pharaoh, and all his servants.

10 He smote divers nations, and slew mighty kings;

11 Sehon, king of the Amorites; and Og, the king of Basan; and all the kingdoms of Canaan;

12 And gave their land to be an heritage, even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever; so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people, and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold; the work of men's hands.

16 They have mouths, and speak not; eyes have they, but they see not.

17 They have ears, and yet they hear not; neither is there any breath in their mouths.

18 They that make them are like unto them; and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel; praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi; ye that fear the Lord, praise the Lord.

21 Praise be the Lord out of Sion, who dwelleth at Jerusalem.
17 Who smote great kings: for his mercy endureth for ever:
18 Yea, and slew mighty kings: for his mercy endureth for ever:
19 Sehon, king of the Amorites: for his mercy endureth for ever:
20 And Og, the king of Basan: for his mercy endureth for ever:
21 And gave away their land for an heritage: for his mercy endureth for ever:
22 Even for an heritage unto Israel, his servant: for his mercy endureth for ever.
23 Who remembered us when we were in trouble: for his mercy endureth for ever.
24 And hath delivered us from our enemies: for his mercy endureth for ever.
25 Who giveth food to all flesh: for his mercy endureth for ever.
26 O give thanks unto the God of heaven: for his mercy endureth for ever.
27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

Psalm cxxxvii. Super flumina.

By the waters of Babylon we sat down and wept, when we remembered thee, O Sion.

2 As for our harps, we hanged them up upon the trees that are therein.
3 For they that led us away captive, required of us then a song, and melody in our heaviness: Sing us one of the songs of Sion.
4 How shall we sing the Lord's song in a strange land?
5 If I forget thee, O Jerusalem, let my right hand forget her cunning.
6 If I do not remember thee, let my tongue cleave to the roof of my mouth; yea, if I prefer not Jerusalem in my mirth.
7 Remember the children of Edom, O Lord, in the day of Jerusalem; how they said, Down with it, down with it, even to the ground.
8 O daughter of Babylon, wasted with misery; yea, happy shall he be that rewardeth thee as thou hast served us.
9 Blessed shall he be that taketh thy children, and throweth them against the stones.

Psalm cxxxviii. Confitchor tibi.

I WILL give thanks unto thee, O Lord, with my whole heart; even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth; for thou hast magnified thy Name, and thy Word, above all things.
3 When I called upon thee, thou hearest me; and enduedst my soul with much strength.
4 All the kings of the earth shall praise thee, O Lord; for they have heard the words of thy mouth.
5 Yea, they shall sing in the ways of the Lord, that great is the glory of the Lord.
6 For though the Lord be high, yet hath he respect unto the lowly; as for the proud, he beholdeth them afar off.
7 Though I walk in the midst of trouble, yet shalt thou refresh me; thou shalt stretch forth thy hand upon the curiousness of mine enemies, and thy right hand shall save me.
8 The Lord shall make good his loving-kindness toward me; yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.
O LORD, thou hast searched me out, and known me. Thou knowest my down-sitting, and mine up-rising; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed; and spiest out all my ways.

3 For lo, there is not a word in my tongue, but thou, O LORD, knowest it altogether.

4 Thou hast fashioned me behind and before, and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me; I cannot attain unto it.

6 Whither shall I go then from thy Spirit? or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there; if I go down to hell, thou art there also.

8 If I take the wings of the morning, and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me, and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me; then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day; the darkness and light to thee are both alike.

12 For my reins are thine; thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee, though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect; and in thy book were all my members written;

16 Which day by day were fashioned, when as yet there was none of them.

17 How dear are thy counsels unto me, O God; O how great is the sum of them!

18 If I tell them, they are more in number than the sand: when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God? Depart from me, ye blood-thirsty men.

20 For they speak unrighteously against thee; and thine enemies take thy Name in vain.

21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

22 Yea, I hate them right sore; even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart; prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me; and lead me in the way everlasting.

Psalm cxli. Eripue me, Domine.

DELIVER me, O LORD, from the evil man; and preserve me from the wicked man;

2 Who imagine mischief in their hearts, and stir up strife all the day long.

3 They have sharpened their tongues like a serpent; adder's poison is under their lips.

4 Keep me, O LORD, from the hands of the ungodly; preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords; yea, and set traps in my way.
6 I said unto the Lord, Thou art my God, hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health; thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord; let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them that compass me about.

10 Let hot burning coals fall upon them; let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor, and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name; and the just shall continue in thy sight.

Psalm cxli. *Domine, clamavi.*

ORD, I call upon thee; haste thee unto me, and consider my voice, when I cry unto thee.

1 I poured out my complaints before him, and showed him of my trouble.

2 Let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth, and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing; let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly, and reprove me.

6 But let not their precious balms break my head; yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places, that they may hear my words; for they are sweet.

8 Our bones lie scattered before the pit, like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God; in thee is my trust; O cast not out my soul.

10 Keep me from the snare that they have laid for me, and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together, and let me ever escape them.

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**Evening Prayer.**

Psalm cxlii. *Vox mea ad Dominum.*

1 I CRIED unto the Lord with my voice; yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him, and showed him of my trouble.

3 When my spirit was in heaviness, thou knewest my path; in the way wherein I walked, have they privily laid a snare for me.

4 I looked also upon my right hand, and saw there was no man that would know me.

5 I had no place to flee unto, and no man cared for my soul.

6 I cried unto thee, O Lord, and said, Thou art my hope, and my portion in the land of the living.

7 Consider my complaint; for I am brought very low.

8 O deliver me from my persecutors; for they are too strong for me.
DAY 29.

THE PSALTER.

9 Bring my soul out of prison, that I may give thanks unto thy Name; which thing if thou wilt grant me, then shall the righteous resort unto my company.

Psalm cxiii. Domine, exaudi.

HEAR my prayer, O Lord, and consider my desire; hearken unto me for thy truth and righteousness' sake.

2 And enter not into judgment with thy servant; for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me, and my heart within me is desolate.

5 Yet do I remember the time past: I muse upon all thy works; yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee; my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon; for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving-kindness betimes in the morning; for in thee is my trust; shew thou me the way that I should walk in; for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies; for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee; for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Name's sake; and for thy righteousness' sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies, and destroy all them that vex my soul; for I am thy servant.

DAY 30.

THE PSALTER.

Morning Prayer.

Psalm cxiv. Benedictus Dominus.

BLESSED be the Lord my strength, who teacheth my hands to war, and my fingers to fight:

2 My hope and my fortress, my castle and deliverer, my defender in whom I trust; who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him! or the son of man, that thou so regardest him!

4 Man is like a thing of nought; his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down; touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them; shoot out thine arrows, and consume them.

7 Send down thine hand from above; deliver me, and take me out of the great waters, from the hand of strange children;

8 Whose mouth talketh of vanity, and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God; and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings, and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children, whose mouth talketh of vanity, and their right hand is a right hand of iniquity:

12 That our sons may grow up as the young plants, and that our daughters may be as the polished corners of the temple:

13 That our garners may be full and plenteous with
all manner of store; that our sheep may bring forth
thousands, and ten thousands in our streets:
14 That our oxen may be strong to labour; that
there be no decay, no leading into captivity, and no
complaining in our streets.
15 Happy are the people that are in such a case;
yea, blessed are the people who have the Lord for
their God.

Psalm clxv. Exaltabo te, Deus.

I WILL magnify thee, O God, my King; and I will
praise thy Name for ever and ever.
2 Every day will I give thanks unto thee; and
praise thy Name for ever and ever.
3 Great is the Lord, and marvellous worthy to be
praised; there is no end of his greatness.
4 O one generation shall praise thy works unto an­
other, and declare thy power.
5 As for me, I will be talking of thy worship, thy
glory, thy praise, and wondrous works;
6 So that men shall speak of the might of thy mar­
vellous acts; and I will also tell of thy greatness.
7 The memorial of thine abundant kindness shall
be showed; and men shall sing of thy righteousness.
8 The Lord is gracious and merciful; long-suffer­
ing, and of great goodness.
9 The Lord is loving unto every man; and his
mercy is over all his works.
10 All thy works praise thee, O Lord; and thy
saints give thanks unto thee.
11 They show the glory of thy kingdom, and talk
of thy power;
12 That thy power, thy glory, and mightiness of
thy kingdom, might be known unto men.

Psalm cxlvi. Lauda, anima mea.

PRAISE the Lord, O my soul: while I live, will
I praise the Lord; yea, as long as I have any
being, I will sing praises unto my God.
2 O put not your trust in princes, nor in any child
of man; for there is no help in them.
3 For when the breath of man goeth forth, he shall
turn again to his earth, and then all his thoughts
perish.
4 Blessed is he that hath the God of Jacob for his
help, and whose hope is in the Lord his God:
5 Who made heaven and earth, the sea, and all
that therein is; who keepeth his promise for ever;
6 Who helpeth them to right that suffer wrong;
who feedeth the hungry.
7 The Lord loost men out of prison; the Lord giveth sight to the blind.
8 The Lord helpeth them that are fallen; the Lord careth for the righteous.
9 The Lord careth for the strangers; he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.
10 The Lord thy God, O Sion, shall be King for evermore, and throughout all generations.

Evening Prayer.
Psalm cxlvii. 

O PRAISE the Lord, for it is a good thing to sing praises unto our God; yea, a joyful and pleasant thing it is to be thankful.
2 The Lord doth build up Jerusalem, and gather together the outcasts of Israel.
3 He healeth those that are broken in heart, and giveth medicine to heal their sickness.
4 He telleth the number of the stars, and calleth them all by their names.
5 Great is our Lord, and great is his power; yea, and his wisdom is infinite.
6 The Lord setteth up the meek, and bringeth the ungodly down to the ground.
7 O sing unto the Lord with thanksgiving; sing praises upon the harp unto our God:
8 Who covereth the heaven with clouds, and prepareth rain for the earth; and maketh the grass to grow upon the mountains, and herb for the use of men;

9 Who giveth fodder unto the cattle, and feedeth the young ravens that call upon him.
6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

7 Praise the Lord upon earth, ye dragons and all deeps:

8 Fire and hail, snow and vapours, wind and storm, fulfilling his word:

9 Mountains and all hills; fruitful trees and all cedars:

10 Beasts and all cattle; worms and feathered fowls:

11 Kings of the earth, and all people; princes, and all judges of the world:

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people: all his saints shall praise him; even the children of Israel, even the people that serveth him.

Psalm clix. Cantate Domino.

O SING unto the Lord a new song; let the congregation of saints praise him.

2 Let Israel rejoice in him that made him, and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance: let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people, and helpeth the meek-hearted.

5 Let the saints be joyful with glory; let them rejoice in their beds.

6 Let the praises of God be in their mouth; and a two-edged sword in their hands;

7 To be avenged of the heathen, and to rebuke the people;

8 To bind their kings in chains, and their nobles with links of iron.

9 That they may be avenged of them; as it is written, Such honour have all his saints.

Psalm cx. Laudate Dominum.

O PRAISE God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath praise the Lord.

THE END OF THE PSALTER.
ARTICLES OF RELIGION;

AS ESTABLISHED BY THE BISHOPS, THE CLERGY, AND LAITY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, IN CONVENTION, ON THE TWELFTH DAY OF SEPTEMBER, IN THE YEAR OF OUR LORD 1833

ARTICLE I. Of Faith in the Holy Trinity.

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

ART. II. Of the Word or Son of God, which was made very Man.

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

ART. III. Of the going down of Christ into Hell.

AS Christ died for us, and was buried; so also is it to be believed, that he went down into Hell.

ART. IV. Of the Resurrection of Christ.

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

ART. V. Of the Holy Ghost.

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

ART. VI. Of the Sufficiency of the Holy Scriptures for Salvation.

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

OF THE NAMES AND NUMBER OF THE CANONICAL BOOKS.


And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:


All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.
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Art. VII. Of the Old Testament.

The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

Art. VIII. Of the Creeds.

The Nicene Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

Art. IX. Of Original or Birth-Sin.

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, εφισμα σατεω, (which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh,) is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

Art. X. Of Free-Will.

The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

Art. XI. Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or undeserving. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

Art. XII. Of Good Works.

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

Art. XIII. Of Works before Justification.

Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

Art. XIV. Of Works of Supererogation.

Voluntary Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.
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Art. XV. Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin (as Saint John saith) was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

Art. XVI. Of Sin after Baptism.

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

Art. XVII. Of Predestination and Election.

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called according to God’s purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God’s mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God’s Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God’s promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

Art. XVIII. Of obtaining eternal Salvation only by the Name of Christ.

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

Art. XIX. Of the Church.

The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ’s ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

Art. XX. Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God’s Word written, neither may it so expound one place
ARTICLES OF RELIGION.

of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

ART. XXI. Of the Authority of General Councils.*

ART. XXII. Of Purgatory.

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but rather repugnant to the Word of God.

ART. XXIII. Of Ministering in the Congregation.

IT is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

ART. XXIV. Of Speaking in the Congregation in such a Tongue as the people understandeth.

IT is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.

ART. XXV. Of the Sacraments.

SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

* The Twenty-first of the former Articles is omitted; because it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other Articles.

ART. XXVI. Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

ART. XXVII. Of Baptism.

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from
ARTICLES OF RELIGION.

ART. XXVIII. Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

ART. XXIX. Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.
ARTICLES OF RELIGION.

repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, Ceremonies or Rites of the Church ordained only by man’s authority, so that all things be done to edifying.

Art. XXXV. Of the Homilies.

The Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

OF THE NAMES OF THE HOMILIES.

1. Of the right Use of the Church.
2. Against Peril of Idolatry.
3. Of repairing and keeping clean of Churches.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayers and Sacraments ought to be ministered in a known tongue.
10. Of the reverend Estimation of God’s Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
17. For the Rogation-days.
18. Of the State of Matrimony.
20. Against Idleness.
21. Against Rebellion.

[This Article is received in this Church, so far as it declares the Books of Homilies to be an explication of Christian doc- trine, and instructive in piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this Church; which also suspends the order for the reading of said Homilies in churches, until a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases, as from the local references.]

Art. XXXVI. Of Consecration of Bishops and Ministers.

The Book of Consecration of Bishops, and Ordering of Priests and Deacons, as set forth by the General Convention of this Church in 1792, doth contain all things necessary to such Consecration and Ordering; neither hath it any thing that, of itself, is superstitious and ungodly. And, therefore, whosoever are consecrated or ordered according to said Form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

Art. XXXVII. Of the Power of the Civil Magistrates.

The Power of the Civil Magistrate extendeth to all men, as well Clergy as Laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the Civil Authority, regularly and legitimately constituted.

Art. XXXVIII. Of Christian Men’s Goods, which are not common.

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same; as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

Art. XXXIX. Of a Christian Man’s Oath.

As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophets teaching, in justice, judgment, and truth.
THE PREFACE.

I T is evident unto all men diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church,—Bishops, Priests, and Deacons. Which Offices were evermore had in such revere Estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted according to lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or supposed to execute any of the said Functions, except he be called, tried, examined, and admitted according to the Form hereafter following, or hath had Episcopal Consecration or Ordination.

And none shall be admitted a Deacon, Priest, or Bishop, except he be of the age which the Canon in that case provided may require.

And the Bishop, knowing either by himself, or by sufficient testimony, any Person to be a man of virtuous conversation, and without crime; and, after examination and trial, finding him sufficiently instructed in the Holy Scripture, and otherwise learned as the Canons require, may, at the times appointed, or else, on urgent occasion, upon some other day, in the face of the Church, admit him a Deacon, in such manner and form as followeth.

REVEREND Father in God, I present unto you these persons present, to be admitted Deacons.

THE Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

The Priest shall answer:

I HAVE inquired concerning them, and also examined them, and think them so to be.

Then the Bishop shall say unto the People:

BRETHREN, if there be any of you who knoweth any Impediment, or notable Crime, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and show what the Crime or Impediment is.

And if any great Crime or Impediment be objected, the Bishop shall cease from Ordering such person, until such time as the party accused shall be found clear of that Crime.

Then the Bishop (commanding such as shall be found meet to be Ordered, to the Prayers of the congregation) shall, with the Clergy and People present, say the Litany.

Then shall be said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.

THE Collect.

ALMIGHTY God, who by thy Divine Providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others; Mercifully behold
THE ORDERING OF DEACONS.

Do you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer. I trust so. The Bishop.

Do you think that you are truly called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the Ministry of the same?

Answer. I think so. The Bishop.

Will you diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

Answer. I will. The Bishop.

It appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof; and to read Holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants; and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly?

Answer. I will so do, by the help of God. The Bishop.

Will you apply all your diligence to frame and fashion your own lives, and the lives of your families, accord-
THE ORDERING OF DEACONS.

WILL you reverently obey your Bishop, and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions?

Answer. I will do so, the Lord being my helper.

Then the Bishop, having his Hands severally upon the Head of every one of them, humbly kneeling before him, shall say,

Take thou Authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the Bishop deliver to every one of them the New Testament, saying,

Take thou Authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

Then one of them, appointed by the Bishop, shall read the Gospel.

St. Luke xii. 35.

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Then shall the Bishop proceed in the Communion; and all who are Ordered shall tarry, and receive the Holy Communion the same day, with the Bishop.

The Communion ended, after the last Collect, and immediately before the Benediction, shall be said this Collect following.

ALMIGHTY God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the Office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual Discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in thy Church; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour, world without end. Amen.

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.

And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year, (except for reasonable reasons it shall otherwise seem good unto the Bishop,) to the intent he may be perfect and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood; at the times appointed in the Canon; or else, on urgent occasion, upon some other day, in the face of the Church, in such manner and form as hereafter followeth.

THE ORDERING OF PRIESTS.

When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as are to be admitted Priests; how necessary it is that Order is in the Church of Christ, and also, how the people ought to esteem them in their Office.

A Priest shall present unto the Bishop, sitting in his chair near to the Holy Table, all those who are to receive the Order of Priesthood that day, each of them being decently habited, and shall say,

REVEREND Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.

The Bishop.

Take heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation,
to exercise their Ministry duly, to the honour of God, and the
edifying of his Church.

§ The Priest shall answer:

I HAVE inquired concerning them, and also examined them,
and think them so to be.

§ Then the Bishop shall say unto the People:

GOOD People, these are they whom we purpose, God
willing, to receive this day unto the holy Office of
Priesthood: for after due examination, we find not to the con-
trary, but that they are lawfully called to their Function and
Ministry, and that they are persons meet for the same. But
yet, if there be any of you who knoweth any Impediment,
or notable Crime, in any of them, for the which he ought not
to be received into this holy Ministry, let him come forth in
the Name of God, and show what the Crime or Impediment is.

§ And if any great Crime or Impediment be objected, the Bishop shall cease from
Ordering that person, until such time as the party accused shall be found clear of
that Crime.

§ Then the Bishop (commending such as shall be found meet to be Ordered, to the
Prayers of the congregation) shall, with the Clergy and People present, say the
Litany, with the Prayers, as is before appointed in the Form of Ordering Decisions;
since only, that in the proper Suffrage there added, the word Decisions shall be omitted,
and the word Priests inserted instead of it.

§ Then shall be said the Service for the Communion, with the Collect, Epistle, and
Gospel, as followeth.

The Collect.

ALMIGHTY God, giver of all good things, who by thy
Holy Spirit hast appointed divers Orders of Ministers in
the Church; Mercifully behold these thy servants now called
to the Office of Priesthood; and so replenish them with the
truth of thy doctrine, and adorn them with innocence of life,
that, both by word and good example, they may faithfully
serve thee in this Office, to the glory of thy Name, and the
edification of thy Church; through the merits of our Saviour
Jesus Christ, who liveth and reigneth with thee and the Holy
Ghost, world without end. Amen.

The Epistle. Ephes. iv. 7.

UNTO every one of us is given grace, according to the
measure of the gift of Christ. Wherefore he saith,
When he ascended up on high, he led captivity captive, and
gave gifts unto men. (Now that he ascended, what is it but
that he also descended first into the lower parts of the earth?
He that descended, is the same also that ascended up far above
all heavens, that he might fill all things.) And he gave some
Apostles, and some Prophets, and some Evangelists, and some
Pastors and Teachers; for the perfecting of the Saints, for the
work of the Ministry, for the edifying of the Body of Christ:
till we all come in the unity of the faith, and of the knowledge
of the Son of God, unto a perfect man, unto the measure of
the stature of the fulness of Christ.

§ After this shall be read for the Gospel part of the ninth Chapter of Saint Matthew,
as followeth.

St. Matt. ix. 36.

WHEN Jesus saw the multitudes, he was moved with
compassion on them, because they fainted, and were
scattered abroad as sheep having no shepherd. Then saith he
unto his disciples, The harvest truly is plenteous, but the
labourers are few. Pray ye therefore the Lord of the harvest,
that he will send forth labourers into his harvest.

§ Or else this that followeth, out of the tenth Chapter of Saint John.

St. John x. 1.

VERILY, verily, I say unto you, He that entereth not by
the door into the sheep-fold, but climbeth up some other
way, the same is a thief and a robber. But he that entereth
in by the door is the Shepherd of the sheep. To him the
porter openeth, and the sheep hear his voice; and he calleth
his own sheep by name, and leadeth them out. And when he
putteth forth his own sheep, he goeth before them, and the
sheep follow him; for they know his voice. And a stranger
will they not follow, but will flee from him; for they know
not the voice of strangers. This parable spake Jesus unto
them, but they understood not what things they were which
he spake unto them. Then said Jesus unto them again,
Verily, verily, I say unto you, I am the door of the sheep.
All that ever came before me are thieves and robbers; but the
sheep did not hear them. I am the door; by me if any man
enter in, he shall be saved, and shall go in and out, and find
pasture. The thief cometh not but for to steal, and to kill,
THE ORDERING OF PRIESTS.

and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd.

† Then the Bishop shall say unto them as followeth.

Y E have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that ye have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord’s family; to seek for Christ’s sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse, and his Body. And if it shall happen that the same Church, or any Member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the Ministry towards the children of God, towards the Spouse and Body of Christ; and see that ye never cease your labour, your care and diligence, until ye have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well to show yourselves dutiful and thankful unto that Lord, who hath placed you in so high a Dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies.

We have good hope that ye have well weighed these things with yourselves, long before this time; and that ye have clearly determined, by God’s grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you: so that, as much as lieth in you, ye will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that ye will continually pray to God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing the Scriptures, ye may wax riper and stronger in your Ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to
I see a page from a book titled "The Ordering of Priests." The text is a dialogue between The Bishop and another person. The dialogue discusses the importance of faith and obedience to God's Word. The person is asked to reflect on whether they are truly called according to the will of Jesus Christ and whether they have been persuaded that the Holy Scriptures contain all necessary for eternal salvation. The Bishop then asks if the person will give faithful diligence always to minister, frame, and fashion the people. The person is also asked if they will be ready to banish erroneous and strange doctrines and to use both public and private monitions and exhortations, as well as to maintain order and peace. The dialogue concludes with a prayer, "Amen."
THE ORDERING OF PRIESTS.

COME, Holy Ghost, our souls inspire,
   And lighten with celestial fire.
Thou the anointing Spirit art,
   Who dost thy sevenfold gifts impart.
Thy blessed Unction from above,
   Is comfort, life, and fire of love.
Enable with perpetual light
   The dulness of our blinded sight.
Anoint and cheer our soiled face
   With the abundance of thy grace.
Keep far our foes, give peace at home;
   Where thou art guide, no ill can come.
Teach us to know the Father, Son,
   And thee, of both, to be but One.
That, through the ages all along,
   This may be our endless song;
   Praise to thy eternal merit,
   Father, Son, and Holy Spirit.

COME, Holy Ghost, eternal God,
   Proceeding from above,
Both from the Father and the Son,
   The God of peace and love;
Visit our minds, into our hearts
   Thy heavenly grace inspire;
That truth and godliness we may
   Pursue with full desire.
Thou art the very Comforter
   In grief and all distress;
The heavenly gift of God most High;
   No tongue can it express.

COME, Holy Ghost, into our minds
   Send down thy heavenly light;
Kindle our hearts with fervent zeal,
   To serve God day and night.
Our weakness strengthen and confirm,
   (For, Lord, thou knowest us frail;)
That neither devil, world, nor flesh,
   Against us may prevail.
Put back our enemy far from us,
   And help us to obtain
Peace in our hearts with God and Man,
   (The best, the truest gain;)
And grant that thou being, O Lord,
   Our leader and our guide,
We may escape the snares of sin,
   And never from thee slide.
Such measures of thy powerful grace
   Grant, Lord, to us, we pray;
That thou may'st be our Comforter
   At the last dreadful day.
Of strife and of dissension
   Dissolve, O Lord, the bands,
And knit the knots of peace and love
   Throughout all Christian lands.

The fountain and the living spring
   Of joy celestial;
The fire so bright, the love so sweet,
   The Unction spiritual.
Thou in thy gifts art manifold,
   By them Christ's Church doth stand:
In faithful hearts thou writ'st thy law,
   The finger of God's hand.
According to thy promise, Lord,
   Thou givest speech with grace;
That, through thy help, God's praises may
   Resound in every place.
O Holy Ghost, into our minds
   Send down thy heavenly light;
Kindle our hearts with fervent zeal,
   To serve God day and night.
Our weakness strengthen and confirm,
   (For, Lord, thou knowest us frail;)
That neither devil, world, nor flesh,
   Against us may prevail.
Put back our enemy far from us,
   And help us to obtain
Peace in our hearts with God and Man,
   (The best, the truest gain;)
And grant that thou being, O Lord,
   Our leader and our guide,
We may escape the snares of sin,
   And never from thee slide.
Such measures of thy powerful grace
   Grant, Lord, to us, we pray;
That thou may'st be our Comforter
   At the last dreadful day.
Of strife and of dissension
   Dissolve, O Lord, the bands,
And knit the knots of peace and love
   Throughout all Christian lands.
THE ORDERING OF PRIESTS.

Grant us the grace that we may know
The Father of all might,
That we of his beloved Son
May gain the blissful sight;
And that we may with perfect faith
Ever acknowledge thee,
The Spirit of Father, and of Son,
One God in Persons Three.

To God the Father laud and praise,
And to his blessed Son,
And to the Holy Spirit of grace,
Co-equal Three in One.

And pray we, that our only Lord
Would please his Spirit to send
On all that shall profess his Name,
From hence to the world's end. Amen.

That done, the Bishop shall pray in this wise, and say,
Let us pray.

ALMIGHTY God, and heavenly Father, who, of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry, appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to show ourselves thankful unto thee for these and all thy other benefits; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. Amen.

When this Prayer is done, the Bishop with the Priests present, shall lay their Hands severally upon the Head of every one that receiveth the Order of Priesthood; the Receivers humbly kneeling, and the Bishop saying,

RECEIVE the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Or this.

TAKE thou Authority to execute the Office of a Priest in the Church of God, now committed to thee by the Imposition of our hands. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,

TAKE thou Authority to preach the Word of God, and to Minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

When this is done, the Bishop shall go on in the Service of the Communion, which all they who receive Orders shall take together, and remain in the same place where Hands were laid upon them, until such time as they have received the Communion.

The Communion being done, after the last Collect, and immediately before the Benediction, shall be said this Collect.

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in
THE CONSECRATION OF BISHOPS.

all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord.

Amen.

T HE 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.

And if, on the same day, the Order of Deacons be given to none, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests; and it shall suffice that the Litany be once said for both. The Collects shall both be used: first, that for Deacons, then that for Priests. The Epistle shall be Ephe-

sians vi. 7 to 13, as before in this Office. Immediately after which, they that are to be made Deacons, shall be examined, and Ordained, as is above prescribed. Then one of them having read the Gospel, (which shall be either out of Saint Matthew ix. 35, as before in this Office; or else Saint Luke xi. 35 to 38, as before in the Form for the Ordaining of Deacons,) they that are to be made Priests shall likewise be examined, and Ordained, as is in this Office before appointed.

THE FORM OF
ORDAINING OR CONSECRATING A BISHOP.

The Collect.

ALSIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen.

And another Bishop shall read the Epistle.

I Tim. iii. 1.

THIS is a true saying, If a man desire the Office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.


F ROM Miletus, Paul sent to Ephesus, and called the Elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

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Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one, night and day, with tears. And now, brethren, I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'

¶ Then another Bishop shall read the Gospel.

St. John xxi. 15.

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

¶ Or this. St. John xx. 19.

The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then saith Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

¶ Or this. St. Matt. xxvii. 18.

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

¶ After the Gospel and the Sermon are ended, the Elected Bishop, vested with his Chasuble, shall be presented by two Bishops of this Church unto the Presiding Bishop, or to the Bishop appointed, sitting in his chair, near the Holy Table: the Bishops who present him saying,

REVEREND Father in God, we present unto you this godly and well-learned man, to be Ordained and Consecrated Bishop.

¶ Then shall the Presiding Bishop demand Testimonials of the person presented for Consecration, and shall cause them to be read.

¶ He shall then require of him the following Promise of Conformity to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church.

IN the Name of God, Amen. I, N., chosen Bishop of the Protestant Episcopal Church in N., do promise conformity and obedience to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America. So help me God, through Jesus Christ.

¶ Then the Presiding Bishop shall move the Congregation present to pray, saying thus to them:

Brethren, it is written in the Gospel of Saint Luke, That our Saviour Christ continued the whole night in prayer, before he chose and sent forth his twelve Apostles. It is written also, that the holy Apostles prayed before they ordained Matthias to be of the number of the Twelve. Let us, therefore, following the example of our Saviour Christ, and his Apostles, offer up our prayers to Almighty God, before we admit and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

¶ And then shall be said the Litany; save only, that after this place, That it may please thee to illuminate all Bishops, &c., the proper Suffrage shall be,

That it may please thee to bless this our Brother elected, and to send thy grace upon him, that he may duly
execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise, and glory of thy Name; Answer. We beseech thee to hear us, good Lord.

Then shall be said this Prayer following.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold this thy servant now called to the Work and Ministry of a Bishop; and so replenish him with the truth of thy Doctrine, and adorn him with innocency of life, that both by word and deed, he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well-governing of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. Amen.

Then the Presiding Bishop, sitting in his chair, shall say to him that is to be Consecrated.

BROTHER, forasmuch as the Holy Scripture and the Ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to Government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before we admit you to this Administration, we will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness, how you are minded to behave yourself in the Church of God.

ARTICLE.

ARE you persuaded that you are truly called to this Ministry, according to the will of our Lord Jesus Christ, and the order of this Church?

Answer. I am so persuaded.

The Presiding Bishop.

ARE you persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer. I am so persuaded, and determined, by God’s grace.

The Consecration of Bishops.
ALMIGHTY God, our heavenly Father, who hath given you a good will to do all these things, Grant also unto you strength and power to perform the same; that, he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day; through Jesus Christ our Lord. Amen.

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home;
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.
That, through the ages all along,
This may be our endless song;
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

COME, Holy Ghost, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love;

Visit our minds, into our hearts
Thy heavenly grace inspire;
That truth and godliness we may
Pursue with full desire.

COME, Holy Ghost, our souls inspire,
As in faithful hearts thou writ'st thy law,
The finger of God's hand.

According to thy promise, Lord,
Thou givest speech with grace;
That, through thy help, God's praises may
Resound in every place.

O Holy Ghost, into our minds
Send down thy heavenly light;
Kindle our hearts with fervent zeal,
To serve God day and night.

Our weakness strengthen and confirm,
(For, Lord, thou know'st us frail;)
That neither devil, world, nor flesh,
Against us may prevail.

Put back our enemy far from us,
And help us to obtain
Peace in our hearts with God and Man,
(The best, the truest gain;)

And grant that thou being, O Lord,
Our leader and our guide,
We may escape the snares of sin,
And never from thee slide.

Such measures of thy powerful grace
Grant, Lord, to us, we pray;
That thou may'st be our Comforter
At the last dreadful day.
THE CONSECRATION OF BISHOPS.

Of strife and of dissension
Dissolve, O Lord, the bands,
And knit the knots of peace and love
Throughout all Christian lands.

Grant us the grace that we may know
The Father of all might,
That we of his beloved Son
May gain the blissful sight;
And that we may with perfect faith
Ever acknowledge thee,
The Spirit of Father, and of Son,
One God in Persons Three.

To God the Father land and praise,
And to his blessed Son,
And to the Holy Spirit of grace,
Co-equal Three in One.

To God the Father land and praise,
And to his blessed Son,
And to the Holy Spirit of grace,
Co-equal Three in One.

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And to the Holy Spirit of grace,
Co-equal Three in One.

To God the Father land and praise,
And to his blessed Son,
And to the Holy Spirit of grace,
Co-equal Three in One.

And pray we, that our only Lord
Would please his Spirit to send
On all that shall profess his Name,
From hence to the world's end. Amen.

That ended, the Presiding Bishop shall say.

Lord, hear our prayer.
Answer. And let our cry come unto thee.

Let us pray.

ALMIGHTY God, and most merciful Father, who, of thine infinite goodness, hast given thine only and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after that he had made perfect our Redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors; to the edifying and making perfect his Church; Grant, we beseech thee, to this thy servant, such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that, as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, one God, word without end. Amen.

Then the Presiding Bishop and Bishops present shall lay their Hands upon the Head of the Elected Bishop, kneeling before them, the Presiding Bishop saying,

RECEIVE the Holy Ghost for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God, which is given thee by this Imposition of our hands: for God hath not given us the spirit of fear; but of power, and love, and soberness.

Then the Presiding Bishop shall deliver him the Bible, saying,

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy: that when the Chief Shepherd shall appear, you may receive the never-fading crown of glory; through Jesus Christ our Lord. Amen.

Then the Presiding Bishop shall proceed in the Communion Service: with whom the new Consecrated Bishop, with others, shall also communicate.

And for the last Collect, immediately before the Benediction, shall be said this Prayer.

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing; and so endue him with thy Holy Spirit, that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke, with all patience and doctrine; but also may be to such as believe a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness, laid up by the Lord, the righteous Judge, who liveth and
THE LITANY AND SUFFRAGES.

The reigneth one God with the Father and the Holy Ghost, world without end. Amen.

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.

THE LITANY AND SUFFRAGES.

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.

Remember not, Lord, our offences, nor the offences 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.
Spare us, good Lord.

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.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,
Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness 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 Cross 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 bless 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 it forth, and show it accordingly;
We beseech thee to hear us, good Lord.
THE LITANY AND SUFFRAGES.

That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons, [or Priests,] and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy Name;

We beseech thee to hear us, good Lord.

That it may please thee to bless 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 young children; and to show thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all who are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Lamb of God, who takest away the sins of the world;

Grant us thy peace.

O Lamb of God, who takest away the sins of the world;

Have mercy upon us.

The Bishop may, at his discretion, omit all that follows, to the prayer: We humbly beseech thee, O Father, &c.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Then shall the Bishop, and the People with him, say the Lord's 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.

Bishop. O Lord, deal not with us according to our sins.

Answer. Neither reward us according to our iniquities.

Let us pray.

O GOD, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful;
THE LITANY AND SUFFRAGES.

Mercifully assist our prayers which we make before thee in all our troubles and adversities, whensover they oppress us; and graciously hear us, that those 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 persecutions, 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 GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

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

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

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

With pity behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Bishop. O Lord, let thy mercy be showed upon us;

Answer. As we do put our trust in thee.

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 those evils that we most justly have deserved; 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 pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

Here endeth the Litany.

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER.

OR Holy Communion.

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.

Bishop.

GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

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

Bishop. 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.
\textit{Bishop.} 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.

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

\textit{Bishop.} 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.

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

\textit{Bishop.} Thou shalt do no murder.

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

\textit{Bishop.} Thou shalt not commit adultery.

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

\textit{Bishop.} Thou shalt not steal.

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

\textit{Bishop.} Thou shalt not bear false witness against thy neighbour.

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

\textit{Bishop.} 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.

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

\textit{THE COMMUNION.}

Then the Bishop may say:

\textit{Hear also what our Lord Jesus Christ saith.}

\textit{THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.}

\textit{Let us pray.}

\textit{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 preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.}

\textit{Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.} \textit{St. Matt. v. 16.}

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 nor steal. \textit{St. Matt. vi. 19, 20.}

Whosoever ye would that men should do to you, even so do to them: for this is the Law and the Prophets. \textit{St. Matt. 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. \textit{St. Matt. vii. 21.}

Zaccheus stood 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 fourfold. \textit{St. Luke xix. 8.}

Who goeth a warfare at any time of 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 sown 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 partakers 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. ix. 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 are 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 any thing 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 proceedeth of love; which love ye have showed for his Name’s sake, who have ministered unto the saints, 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.

Whoso hath this world’s good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth 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. Tobit 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. Tobit 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.

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

A LMIGHTY 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 these 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, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the 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;

* If there be no alms or oblations, then shall the words [to accept our alms and oblations, and] be left unsaid.
I will refresh you, Sir. It may be the joy of a man to have the Holy Ghost, to lead him to the presence of God, and to make him a partaker of his love, and to direct him to the Father and the Holy Ghost, for his continual remembrance of his Saviour, Jesus Christ, for us; he hath instituted and ordained holy mysteries, for us; he hath made the redeemed and the shadows of death; that he might make us the children of God, and exalt us to that exaltation, which in the shadow of death: and above all things ye must give most humble selves, brethren, that ye be not judged of the Lord; repent ye, your humble confession to Almighty God, devoutly kneeling.

Therefore let us give grace so to follow their good examples, that we may be partakers of their kingdom. Amen.
THE COMMUNION.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. St. John iii. 16.

Hear also what Saint Paul saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. 1 St. John ii. 1, 2.

After which the Bishop shall proceed, saying,

Lift up your hearts.
Answer. We lift them up unto the Lord.
Bishop. Let us give thanks unto our Lord God.
Answer. It is meet and right so to do.

Then shall the Bishop turn to the Lord's Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, [*Holy Father.] Almighty, Everlasting God.

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 Bishop 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.

PROPER PREFACES.

Upon Christmas-day, and seven days after.

Because 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.

* These words [Holy Father] must be omitted on Trinity Sunday.

THE COMMUNION.

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.

Through 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 Whit-Sunday, and six days after.

Through 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 likeness 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 the Feast of Trinity only, may be said,

Who art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same 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 Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are one with thee in thy Eternal Godhead. Therefore with Angels, &c.
THE COMMUNION.

Then shall the Bishop, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following.

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

When the Bishop, standing before the Table, hath so 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, he shall say the Prayer of Consolation, as followeth.

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, 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 brake it, and gave it to his disciples, saying, Take, eat, (c) this is my Body, which is given for you; do this in remembrance of me. Likewise, after supper, (d) he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for (e) this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me.

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, 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 sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; 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 Feasts and Fastes, &c.
THE BODY of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

† And the Bishop, delivering the Cup, shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

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

¶ When all have communicated, the Bishop 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 Bishop say the Lord's Prayer, the People repeating after him every Petition.

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.

¶ After which shall be said as followeth.

ALMIGHTY and everliving 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 incorporated 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 assist 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 some proper Hymn from the Selection.

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, that taketh away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest 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 Bishop 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.

¶ If any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Bishop and other Communicants shall, immediately after the Blessing, reverently eat and drink the same.

Here endeth the Order for the Administration of the Holy Communion.
CONSECRATION OF A CHURCH OR CHAPEL;

ACCORDING TO THE ORDER OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, AS ESTABLISHED BY THE BISHOPS, THE CLERGY, AND LAYTI OF SAID CHURCH, IN GENERAL CONVENTION, IN THE MONTH OF JUNE, A. D. 1799.

The Bishop is to be received at the entrance of the Church, or Chapel, by the Church-wardens and Vestrymen, or some other persons appointed for that purpose. The Bishop and the Clergy who are present shall go up the aisle of the Church, or Chapel, to the Consecration Table, repeating the Twenty-fourth Psalm alternately, the Bishop one verse and the Clergy another.

Psalm xxiv.

The earth is the Lord's, and all that therein is; the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas, and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord? or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart; and that hath not lifted up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

6 This is the generation of them that seek him; even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who is this King of glory? It is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

10 Who is the King of glory? Even the Lord of hosts, he is the King of glory.

The Bishop shall go within the rails, with such of the Clergy as can be there accommodated. The Bishop, sitting in his chair, shall have the instruments of donation and endowment, if there be any, presented to him; and then standing up, and turning to the Congregation, shall say,

DEARLY beloved in the Lord; forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the express command of God, or by the secret inspiration of the blessed Spirit, and acting agreeably to their own reason and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all unhallowed, worldly, and common uses, in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility in his service; which pious works have been approved of and graciously accepted by our heavenly Father: Let us not doubt but that he will also favourably approve our godly purpose of setting apart this place in solemn manner, for the performance of the several offices of religious worship, and let us faithfully and devoutly beg his blessing on this our undertaking.

Then the Bishop, kneeling, shall say the following Prayer.

O ETERNAL God, mighty in power, and of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; and who yet hast been graciously pleased to promise thy especial presence, wherever two or three of thy faithful servants shall assemble in thy Name, to offer up their praises and supplications unto thee; Vouchsafe, O Lord, to be present with us, who are here gathered together with all humility and readiness of heart, to consecrate this place to the honour of thy great Name; separating it henceforth from all unhallowed, ordinary, and common uses; and dedicating it to thy service, for reading thy holy Word, for celebrating thy holy Sacraments, for offering to thy glorious Majesty the sacrifices of prayer and thanksgiving, for blessing thy people in thy Name, and for the performance of all other holy offices: accept, O Lord, this service at our hands, and bless it with such success as may tend most to thy glory, and the furtherance of our happiness both temporal and spiritual; through Jesus Christ our blessed Lord and Saviour. Amen.

After this the Bishop shall stand up, and turning his face towards the Congregation, shall say,

REGARD, O Lord, the supplications of thy servants, and grant that whosoever shall be dedicated to thee in this house by Baptism, may be sanctified by the Holy Ghost, delivered from thy wrath and eternal death, and received as a
living member of Christ's Church, and may ever remain in the number of thy faithful children. **Amen.**

Grant, O Lord, that they who at this place shall in their own persons renew the promises and vows which they made, or which were made for them by their sureties at their Baptism, and thereupon shall be Confirmed by the Bishop, may receive such a measure of thy Holy Spirit, that they may be enabled faithfully to fulfil the same, and grow in grace unto their lives' end. **Amen.**

Grant, O Lord, that whosoever shall receive in this place the blessed Sacrament of the Body and Blood of Christ, may come to that holy ordinance with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his passion. **Amen.**

Grant, O Lord, that by thy holy Word which shall be read and preached in this place, and by thy Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to fulfil the same. **Amen.**

Grant, O Lord, that whosoever shall be joined together in this place in the holy estate of Matrimony, may faithfully perform and keep the vow and covenant between them made, and may remain in perfect love together unto their lives' end. **Amen.**

Grant, we beseech thee, blessed Lord, that whosoever shall draw near to thee in this place, to give thee thanks for the benefits which they have received at thy hands, to set forth thy most worthy praise, to confess their sins unto thee, and to ask such things as are requisite and necessary, as well for the body as for the soul, may do it with such steadiness of faith, and with such seriousness, affection, and devotion of mind, that thou mayest accept their bounden duty and service, and vouchsafe to give whatever in thy infinite wisdom thou shalt see to be most expedient for them: All which we beg for Jesus Christ's sake, our most blessed Lord and Saviour. **Amen.**
CONSECRATION OF A CHURCH OR CHAPEL.

concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.


A ND the Jews' Passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

¶ Then shall be said or sung the Hundredth Psalm.

§ Here shall follow the Sermon.

¶ The Sermon being ended, the Bishop shall proceed in the Service for the Communion, if it is to be administered at that time.

¶ After the Communion, or, if it is not administered at that time, after the Sermon, and immediately before the final Blessing, the Bishop shall say the following Prayer.

BLESSED be thy Name, O Lord God, for that it hath pleased thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth; bless, we beseech thee, the religious performance of this day, and grant that in this place now set apart to thy service, thy holy Name may be worshipped in truth and purity through all generations; through Jesus Christ our Lord. Amen.

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.
reasons occasion a wish in you, or in the congregation committed to your charge, to bring about a separation, and dissolution of all sacerdotal relation, between you and them: of all which you will give us due notice: and in case of any difference between you and your congregation, as to a separation and dissolution of all sacerdotal connection between you and them, we, your Bishop, with the advice of our Presbyters, are to be the ultimate arbiter and judge.

In witness whereof, we have hereunto affixed our episcopal seal and signature, at —; this — day of —, A. D. — and in the — year of our consecration.

In the case of a Minister to be instituted in a State or Diocese in which there is no Bishop, the Clerical Members of the Standing Committee shall send the following Letter of Institution, for the proposed Minister, to the Presbytery to whom they may appoint as Inspector.

To our well-beloved in Christ, A. B., Presbyter, Greeting.

We do by these Presents authorize and empower you to exercise the Office of a Priest in the Parish [or Church] of E. And by virtue of the power vested in us, do institute you into said Parish, [or Church.] possessed of full power to perform every Act of sacerdotal Function among the People of the same; you complying with the rubrics and canons of the Church.

And as a canonically instituted Priest into the Office of Rector [or Assistant Minister, as the case may be] of Parish, [or Church.] you are to feed that portion of the flock of Christ which is now intrusted to you; not as a man-pleaser, but as continually bearing in mind that you are accountable to the Ecclesiastical Authority of the Church here, and to the Chief Bishop and Sovereign Judge of all hereafter.

And as the Lord hath ordained that they who serve at the altar should live of the things belonging to the altar; so you have our authority to claim and enjoy all the accustomed temporalities appertaining to your cure, until some urgent reason or reasons occasion a wish in you, or in the congregation committed to your charge, to bring about a separation, and dissolution of all sacerdotal connection, between you and them: of all which you will give us due notice: and in case of any difference between you and your congregation, as to a separation, and dissolution of all sacerdotal connection between you and them, the Ecclesiastical Authority of the Church in this Diocese (taking the advice and aid of a Bishop) shall be the ultimate arbiter and judge.

In witness whereof, we have hereunto set our hands and seals, this — day of —, in the year —.

Proper Psalms.


Proper Lessons.

First. Ezek. chap. xxxiii. verse 1 to verse 10.
Second. St. John chap. x. verse 1 to verse 19.

Early beloved in the Lord, we have assembled for the purpose of instituting the Rev. A. B. into this Parish, [or Church] as Priest and Rector [or Assistant Minister] of the same; and we are possessed of your Vote that he has been so elected; as also of the prescribed Letter of Institution. But if any of you can show just cause why he may not be instituted, we proceed no further, because we would not that an unworthy person should minister among you.

If any objection be offered, the Priest who acts as the Institutor shall judge whether it be just cause to suspend the Service.

No objection being offered, or the Priest who acts as the Institutor choosing to go on with the Service, he shall next read the Letter of Institution.

And then shall the Senior Warden (or the Member of the Vestry supplying his place) present the keys of the Church to the new Incumbent, saying,

In the name and behalf of — Parish [or Church] I do receive and acknowledge you, the Rev. A. B., as Priest
and Rector [or Assistant Minister] of the same; and in token thereof, give into your hands the keys of this Church.

¶ Then the new Incumbent shall say.

A. B., receive these keys of the House of God at your hands, as the pledges of my Institution, and of your parochial recognition, and promise to be a faithful Shepherd over you, In the Name of the Father, and of the Son, and of the Holy Ghost.

¶ Here the Instituting Minister shall begin the Office.

Minister. The Lord be with you.

Answer. And with thy spirit.

Let us pray.

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, who hath taught us to pray unto thee, O Almighty Father, in his prevailing Name and words,

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 shall the Priest who acts as the Institutor receive the Incumbent within the rails of the Altar, and present him the Bible, Book of Common Prayer, and Books of Canons of the General and State Convention, saying as follows.

RECEIVE these Books; and let them be the rule of thy conduct in dispensing the divine Word, in leading the Devotions of the people, and in exercising the Discipline of the Church; and be thou in all things a pattern to the flock committed to thy care.
Office of Institution.

People. But Grace and Truth came by Jesus Christ:

Minister and People. Who is God over all, blessed for evermore. Amen.

Let us pray.

Most gracious God, the Giver of all good and perfect gifts, who of thy wise providence hast appointed divers Orders in thy Church; Give thy grace, we beseech thee, to thy servant, to whom the charge of this Congregation is now committed; and so replenish him with the truth of thy doctrine, and endue him with innocency of life, that he may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ, our only Mediator and Redeemer. Amen.

O Holy Jesus, who hast purchased to thyself an universal Church, and hast promised to be with the Ministers of Apostolic Succession to the end of the world; Be graciously pleased to bless the ministry and service of him who is now appointed to offer the sacrifices of prayer and praise to thee in this house, which is called by thy Name. May the words of his mouth, and the meditation of his heart, be always acceptable in thy sight, O Lord, our strength and our Redeemer. Amen.

O God, Holy Ghost, Sanctifier of the Faithful, visit, we pray thee, this Congregation with thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together we, worship and glorify as one God, world without end. Amen.

Benediction.

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. Amen.
thee in all godly quietness; that so they may walk in the ways of truth and peace, and at last be numbered with thy Saints in glory everlasting; through thy merits, O blessed Jesus, thou gracious Bishop and Shepherd of our souls, who art with the Father and the Holy Ghost one God, world without end. Amen.

4. Then shall follow the Sermon; and after that the Instituted Minister shall proceed to the Communion Service, and to administer the holy Eucharist to his Congregation; and after the Benedictions (which he shall always pronounce,) the Wardens, Vestry, and others, shall salute and welcome him, bidding him God speed.

5. When the Bishop of the Diocese is present at the Institution of a Minister, he shall make to him the address prescribed in this Office in the form of a letter; and may perform such other duties herein assigned the Instituting Minister as he may choose.
SELECTION 1. C. M.
From the i. Psalm of David.

How blest is he, who never consents
By ill advice to walk,
Nor stands in sinners' ways, nor sits
Where men profane do talk;
2 But makes the perfect law of God
His business and delight;
Devoutly reads therein by day,
And meditates by night.
3 Like some fair tree, which, fed by streams,
With timely fruit does bend,
He still shall flourish, and success
All his designs attain.
4 Ungodly men, and their attempts,
No lasting root shall find;
Uttishly blasted, and dispersed
Like chaff before the wind.
5 Their guilt shall strike the wicked dumb
Before their Judge's face;
No formal hypocrite shall then
Among the saints have place.
6 For God approves the just man's ways;
To happiness they tend;
But sinners, and the paths they tread,
Shall both in ruin end.

SELECTION 2. C. M.
From the ii. Psalm of David.

Thus God declares his sovereign will:
"The King that I ordin,
Whose throne is set on Zion's hill,
Shall there securely reign."
2 Attend, 0 earth, whilst I declare
God's unconditional decree:
"Thou art my Son, this day my heir,
Have I begotten thee.
3 "Ask, and receive thy full demands;
Thine shall the heathen be;
The utmost limits of the lands
Shall be possessed by thee."
4 Learn then, ye princes; and give ear,
Ye judges of the earth; Worship the Lord with holy fear; Rejoice with awful mirth.
SELECTION 7. C. M.

From the vth Psalm of David.

O THOU, to whom all creatures bow,
Within this earthly frame,
Through all the world how great art thou,
How glorious is thy Name!

2 In heaven thy wondrous acts are sung,
Nor fully reckoned there;
And yet thou mak'st the infant tongue
Thy boundless praise declare.

3 When heaven, thy heavens are on high,
Employ thy wondrous sight:
The moon, that nightly rules the sky,
With stars of feeder light:

4 O, what is man, that, Lord, thou livest,
To keep him in thy mind?
Or what his offspring, that thou prov'st
To them so wondrous kind?

5 Hym next in power thus didst create
To thy celestial train;
Ordin'd with dignity and state
Over all thy works to reign.

6 They jointly own his powerful sway;
The beasts that prey or grace;
The bird that wings its airy way;
The fish that cuts the seas.

7 O Thou, to whom all creatures bow
Within this earthly frame,
Through all the world how great art thou,
How glorious is thy Name!

SELECTION 8. C. M.

From the vi Psalm of David.

O celebrate thy praise, O Lord,
I will my heart prepare;
To all the listening world thy works,
Thy wondrous works, declare.

2 The thought of them shall to my soul
Excite my joyful praise;
Whilst to thy Name, O thou Most High,
Triumphant praise I sing.

3 The Lord for ever lives, who has
His righteous throne prepared;
Impartial justice to dispense,
To punish or reward.

4 All those who have his goodness proved
Will in his truth confide;
Whose mercy never forsak'd the man
That on his help relied.

5 Sing praises therefore to the Lord,
From Sion, his abode;
Proclaim his deeds, till all the world
Confess no other God.

SELECTION 9. C. M.

From the xxth Psalm of David.

THE Lord a holy temple hath,
And righteous throne, above;
Whence he surveys the sons of men,
And how their counsels move.

2 If God the righteous, whom he loves,
For trial does correct,
What most the sons of violence,
Whom he abhors, expect!

3 Snares, fire, and brimstone, on their heads
Shall in one tempest showers;
This dreadful mixture his revenge
Into their cup shall pour.

4 The righteous Lord will righteous deeds
With signal favour grace,
And to the upright man disclose
The brightness of his face.

SELECTION 10. C. M.

From the vili Psalm of David.

How long wilt thou forget me, Lord?
Must I for ever mourn?
How long wilt thou withdraw from me,
Oh! never to return?

2 O hear, and to my longing eyes
Restore thy wonted light;
Dawn on my spirit, lest I sleep
In death's most gloomy night.

3 Since I have always placed my trust
Beneath thy mercy's wing,
Thy saving health will come; and then
My heart with joy shall spring.

4 Then shall my song, with praise inspired,
To thee, my God, ascend;
Who to thy servant in distress
Such bounty did extend.

SELECTION 11. L. M.

From the xvi Psalm of David.

THE Lord look'd down from heaven's high tower,
And all the sons of men did view,
To see if any own'd his power,
If any truth or justice knew;

2 But all, he saw, were gone aside,
All were degenerate, grown, and base;
None took religion for their guide,
Not one of all the sinful race.

3 How will they tremble then for fear,
When his just wrath shall them o'ertake?
For to the righteous God is near,
And never will their cause forsake.

SELECTION 12. C. M.

From the xiv Psalm of David.

LORD, who's the happy man that may
To thy blest courts repair,
Not, stranger-like, to visit them,
But to inhabit there?

2 Tis he who walketh uprightly,
Whom righteousness directs;
Whose generous tongue disliked to speak
The thing his heart rejects.

3 Who never did a slander forge,
His neighbours' hate to wound;
Nor hearken to a false report
By malice whispered round.

4 Who vice, in all its pomp and power,
Can treat with just neglect;
And pitty, though clothed in rags,
Religiously respect.

5 Who to his pledged vows and trust
Has ever firmly stood;
And, though he promise to his loss,
He makes his promise good.

6 Whose soul in weary disdains
His treasure to employ;
Whom no rewards can ever bribe
The guiltless to destroy.

7 The man, who by this righteous course
Has happiness insured,
When earth's foundations shake, shall stand,
By Providence secured.

SELECTION 13. C. M.

From the xvi Psalm of David.

MY grateful soul shall bless the Lord,
Whose precepts give me light;
And private counsel still afford
In sorrow's dismal night.

2 I strive each action to approve
To his all-seeing eye;
No danger shall my hopes remove,
Because he still is nigh.

3 Therefore my heart all grief de's,
My glory does rejoice;
My flesh shall rest, in hope to rise,
Walk'd by his powerful voice.

4 Thou, Lord, when I resign my breath,
My soul from hell shall start;
Nor let thy Holy One in death
The least corruption see.
SELECTION OF PSALMS.

5 Then shall the paths of life display,
Which to thy presence lead;
Where pleasures dwell without alloy,
And joys that never fade.

SELECTION 14.
From the xlviii. Psalm of David.

PART I. L. M.

No change of time shall ever shock
My firm affection, Lord, to thee;
For thou hast always been my rock,
A fortress and defence to me.

2 Thou my deliverer art, my God;
My trust is in thy mighty power:
Thou art my shield from foes abroad,
At home my safeguard and my tower.

3 To thee I will address my prayer,
To whom all praise we justly owe;
So shall I, by thy watchful care,
Be guarded safe from every foe.

PART II. L. M.

1 True is it, O Lord, thy righteousness
To various paths of human kind;
They who for mercy most entreat,
With thee shall wondrous mercy find.

2 Thou to the just shalt justice show;
The pure thy purity shall see:
Such as perversely choose to go,
Shall meet with due returns from thee.

3 That he the humble soul will save,
And crush the haughty's boasted might,
In me the Lord an instance gave,
Whose darkness he has turned to light.

4 Who then deserves to be adored,
But God, on whom my hopes depend?
Or who, except the mighty Lord,
Can with resistless power defend?

5 Let the eternal Lord be praised,
The rock on whose defence I rest;
To highest heavens his Name be raised,
Who me with his salvation bless'd.

6 My God, to celebrate thy name,
My grateful voice to heaven I raise;
And nations, strangers to thy Name,
Shall learn to sing thy glorious praise.

SELECTION 15.
From the xlii. Psalm of David.

PART I. C. M.

They declare thy glory, Lord,
Which that alone can fill;
The firmament and stars express
Their great Creator's skill.

2 The dawn of each returning day
Fresh beams of knowledge brings;
And from the dark returns of night
Divine instruction springs.

3 Their powerful language to no realm
Or region is confined;
'Tis nature's voice, and understood
Alike by all mankind.

4 Their doctrine does its sacred sense
Through earth's extent display;
Its bright contents the declining sun
Does round the world convey.

5 From east to west, from west to east,
His ceaseless course he goes;
And, through his progress, cheerful
And vital warmth bestows.

SELECTION 16. S. M.
From the xx. Psalm of David.

May Jacob's God defend
And hear us in distress;

Our succour from his temple send,
Our cause from Sion bless!

2 May he accept our vow,
Our sacrifices receive;
Our heart's devout request allow,
Our holy wishes give!

3 O Lord, thy saving grace
We joyfully declare;
Our Banner in the Name we raise—
"The Lord fulfill our prayer!"

4 Now know we that the Lord
His chosen will defend;
From heaven will strength divine afford,
And will their prayer attend.

5 Some earthly succour trust,
But we in God's right hand:
Lo! while they fall, so vain their boast,
We rise, and upright stand.

6 Still save us, Lord; and still
Thy servants design to bless;
Hear, King of heaven, in times of ill,
The prayers that we address.

SELECTION 17.
From the xlviii. Psalm of David.

PART II. L. M.

My God, my God, why hast thou me,
When I with anguish faint?
Oh! why so far from me removed,
And from my load complaint?

2 Lo! I am treated like a worm,
Like none of human birth;
Not only by the great reviled,
But made the rabble's mirth.

3 With laughter all the gathering crowd
My agonies survey;
They shoot the lip, they shake the head,
And thus deriding say:

4 "In God be trusted, boasting off
That he was Heaven's delight;
Let God come down to save him now,
And own his favourite."

5 Withdraw not, then, so far from me,
When trouble is so near;
O send me help; thy help, on which
Alone I can rely.

PART II. C. M.

1 Like water is my life pour'd out,
My joints are out of frame;
My heart dissolves within my breast,
Like wax before the flame.

2 My strength is like a parched dried,
My tongue is parch'd with drought;
And to the dismal shades of death
My fainting soul is brought.

3 Like dogs, to compass me, my foes,
In wicked counsel meet;
They pierced my inoffensive hands,
They pierced my harmless feet.

4 My body's racked, till all my bones
Distinguishably be told;
Yet such a spectacle of woe
As to my soul they held.

5 As spoil, my garments they divide,
Lots for my victors cast:
Therefore, O leave me not, my God,
But to my succour haste.

PART III. C. M.

1 Lord, to my brethren I'll declare
The triumphs of thy Name;
In presence of assembled saints
Thy glory thus proclaim:

2 "Ye worshippers of Jacob's God,
With joy your voices raise;
O praise the Lord, and to your praise
Sincere obedience join.

3 He never disdains on low distress
To cast a gracious eye;
Nor turn'd from misery his face,
But hears the humble cry.

4 Thus in thy sacred courts, will I
My cheerful thanks express;
In presence of the saints perform
The vows of my distress.

5 The meek companions of my grief
Shall find my table spread;
And all that seek the Lord shall be
With joys immortal fed.

6 Then shall the glad converted world
To God his homage pay;
And scatter'd nations of the earth
One sovereign Lord obey.

7 'Tis his supreme prerogative
O'er all mankind to reign;
'Tis just that he should rule the world,
Who does the world sustain.

8 The rich, who are with plenty fed,
His bounty must confess;
The sons of want, by him relieved,
Their generous patron bless.

9 With humble worship to his throne
They all for aid resort;
That power which first their being gave
Alone can them support.
SELECTIONS OF PSALMS.

10 Then shall a chosen spotless race,
Devoted to his Name,
To their adoring sons his truth
And glorious acts proclaim.

SELECTION 18. C. M.
From the xxviii. Psalm of David.

THE Lord himself, the mighty Lord,
Vouchsafed to be my guide;
The shepherd, by whose constant care
My wants are all supplied.
2 In tender grass he makes me feel,
And gently there repose;
Then leads me to cool shades, and where
Refreshing water flows.
3 Who does my wandering soul reclaim,
And, to its endless pause,
Instruct with humble zeal to walk
In its most righteous ways.
4 I pass the gloomy vale of death,
From fear and danger free;
For there his aiding rod and staff
Defend and comfort me.
5 Since God cloth thus his wondrous love
Through all my life extend,
That life to him I will devote,
And in his temple spend.

SELECTION 19. C. M.
From the xxviii. Psalm of David.

THE spacious earth is all the Lord's,
The Lord's her fulness is;
The world, and they that dwell therein,
By sovereign right are his.
2 He formed and fixed it on the seas;
And his almighty hand
Upon inconstant floods has made
The stable fabric stand.
3 But for himself this Lord of all
One chosen seat design'd;
O who shall to that sacred hill
Deserved admittance climb?
4 The man whose hands and heart are pure,
Whose thoughts from pride are free;
Who honest poverty prefers
To gainful prosperity.
5 This is he, on whom the Lord
Shall shower his blessings down;
Whom God, his Saviour, shall vouchsafe
With righteousness to crown.
6 Such is the race of saints, by whom
The sacred courts are trod;
And such the proselytes that seek
Thy face, O Jacob's God.

7 Erect your heads, eternal gates,
Unfold, to entertain
The King of glory; see! he comes
With his celestial train.
8 Who is the King of glory? who?
The Lord, in strength renew'd;
In battle mighty; over his foes
Eternal victor crowned.
9 Erect your heads; ye gates; unfold,
In state to entertain
The King of glory; see! he comes
With all his shining train.
10 Who is the King of glory? who?
The Lord of hosts renew'd;
Of glory he abounds; King
With whom is glory crown'd.

SELECTION 20. S. M.
From the xxviii. Psalm of David.

I'll seek the Lord's own face,
I'll lift my heart and voice:
O let me not be put to shame;
Nor let thy foes rejoice.
2 Those who on thee rely,
Let no disgrace attend;
Be that the shameful lot of such
As wilfully offend.
3 To me thy truth impart,
And lead me in thy way;
For thou art he that brings me help.
On thee I wait all day.
4 Thy mercies and thy love,
O Lord, recall to mind:
And graciously continue still,
As thou wert ever, kind.
5 Let all my youthful crimes
Be blotted out by thee;
And, for thy wondrous goodness sake,
In mercy think on me.
6 His mercy and his truth
The glorious Lord displays,
Bringing wandering sinners home,
And teaching them his ways.
7 He those in justice guides
Who his direction seek;
And in his sacred paths shall lead
The humble and the meek.
8 Through all the ways of God
Both truth and mercy shine,
To such as, with religious hearts,
To his priest will incline.
9 Since mercy is the grace
That most exalts thy name,
Forgive my heinous sin, O Lord,
And so advance thy Name.
10 Whoe'er with humble fear
To God his duty pays,
Shall find the Lord a faithful guide,
In all his righteous ways.
11 For God to all his saints
His secret will imparts,
And does his gracious covenant write
In their obedient hearts.
12 To Israel's chosen race
Continue ever kind;
And, in the midst of all their wants,
Let them thy succour find.

SELECTION 21. C. M.
From the xxvi. Psalm of David.

JUDGE me, O Lord, for I the paths
Of righteousness have trod;
I shall not fail, who all my trust
Repose on thee, my God.
2 I'll wash my hands in innocence,
And round thine altar go;
Pour the glad hymn of triumph thence,
And, in his temple, sing.
3 My thanks I'll publish there, and tell
How thy renown exceeds;
That seat affords me most delight,
In which thine honour dwells.

SELECTION 22. C. M.
From the xxviii. Psalm of David.

WHOM should I fear, since God to me
Is saving health and light?
Since strongly he my life sustains
What can my soul afford?
2 Hereinwithin his house to dwell
I heartily desire;
His wondrous beauty there to view,
And of his will procure.
3 For there I may with comfort rest,
In times of deep distress;
And safe, as on a rock, abide
In that secure recess.
4 When to seek thy glorious face
Thou kindly dost advise;
Extract from the Journal of the General Convention,
1832.
Resolved, As the sense and declaration of this Convention, that so much of the rubric in the Form of consecration of a church or chapel as requires the saying of “Psalms 36. verses 6, 7, and 8,” will henceforth be duly complied with by saying verses 6 and 7, in the selection from the 26th Psalm, included in the Psalms in Metre authorized by these resolutions to be set forth.
2 Thy glorious face I'll always seek,
My grateful heart replies.
5 Then hide not thy face, my God,
Nor me in wrath reject;
My God and Saviour, leave not him
Thee didst so often protect.
6 Though all of earth earthly ties,
My, in my way, forsake;
Yet thou, whose love excels them all,
Wilt care and pity take.
7 Instruct me in thy paths, O Lord,
My ways directly guide;
Lest sinful men, who watch my steps,
Should see me tread aside.
8 I trusted that thy future life
Should with thy love be crown'd;
Or else my faithful soul had sunk
With sorrow compass'd round.
9 God's time with patient faith expect,
Who will inspire thy breast
With inward strength; do thou thy part,
And leave to him the rest.

SELECTION 23. C. M.
From the xxviii. Psalm of David.

ADORED for ever be the Lord;
His praise I will resound,
From whom the eries of my distress
A gracious answer found.
2 He is my strength and shield;
My heart
Has trusted in his Name;
And now relieved, my heart, with joy,
His praises shall proclaim.
3 The Lord, the everlasting God,
Is my defence and rock,
The saving health, the saving strength,
Of his assisted face.
4 O save and bless thy people, Lord,
Thy heritage preserve;
Feed, strengthen, and support their hearts,
That they may never sorrow.

SELECTION 24. L. M.
From the xxviii. Psalm of David.

YE that in might and power excel,
Your grateful sacrifice prepare;
God's glorious actions loudly tell,
His wondrous power to all declare.
2 To his great Name fresh altars raise;
Devoutly due respect afford;
Him in his holy temple praise,
Where he's with solemn state adored.
3 'Tis he that, with amazing noise,
The watery clouds in sadness breaks;
The ocean trembles at his voice.
When he from heaven in thunder speaks.

4 How full of power his voice appears!
With what majestic terror crown'd!
Which from their roots tall eddars tear, And strews their scatter'd branches round.

5 God rules the angry floods on high;
His boundless sway shall never cease;
His saints with strength he will supply,
And bless his own with constant peace.

SELECTION 25. C. M.
From the xxxi. Psalm of David.
In my distress to God I cried,
Who kindly did relieve,
And from the grave's expecting mouth
My hopeless life retrieve.

2 O to his courts, ye saints of his,
With songs of praise repair;
With me commemorate his truth,
And providential care.

3 His wrath has but a moment's reign,
His favour no decay;
The night of grief is recompensed
With joy's returning play.

4 Therefore, O Lord, I'll gladly sing
Thy praise in grateful verse;
And, as thy favours endlessly,
Thy endless praise rehearse.

SELECTION 26. S. M.
From the xxxii. Psalm of David.
Defend me, Lord, from shame,
For still I trust in thee;
As just and righteous is thy Name,
From danger set me free.

2 Bone down thy gracious ear,
And speedily succour send;
Do thou me steadfast rock appear,
To shelter and defend.

3 To thee, the God of truth,
My life, and all that's mine,
(For thou preservest me from my youth.)
I willingly resign.

4 My hope, my steadfast trust,
In thy help repose:
That thou, my God, art good and just,
My soul with comfort knows.

5 What'ere events betide,
Thy wisdom times them all;
Then, Lord, thy servant safely ride
From those that seek his fall.

6 The brightness of thy face
To me, O Lord, disclose
And, as thy mercies still increase,
Preserve me from my foes.

7 How great thy mercies are
To such as fear thy Name,
Which thou, for those that trust thy care,
Dost to the world proclaim!

8 O ye saints, the Lord
With eager love pursue;
Who to the just will help afford,
And give the sould their due.

9 To that on God rely,
Courageously proceed;
For he will still your hearts supply
With strength in time of need.

SELECTION 27. L. M.
From the xxxiii. Psalm of David.
Hymn, whose sins have pardon gain'd,
No more in judgment to appear;
Whose guilt remission has obtain'd,
And whose repentance is sincere.

2 No sooner I my wound disclosed
The guilt that tortured me within,
But thy forgiveness interposed,
And mercy's healing balm pour'd in.

3 Sorrows on sorrows multiplied,
The harder, sinner shall confound;
But them who in his truth confide,
Blessings of mercy shall surround.

4 His saints, that have perform'd his laws,
Their life in triumph shall employ;
Let them, as they alone have cause,
In grateful raptures shout for joy.

SELECTION 28.
From the xxxiv. Psalm of David.
Let all the just to God, with joy,
Their cheerful voices raise;
For well the righteous it becomes
To sing glad songs of praise.

2 Let harps, and psalteries, and lutes,
In joyful concert meet;
And new-made songs of loud applause
The harmony complete.

3 For faithful is the word of God,
His works with truth abound;
He justly loves, and all the earth
Is with his goodness crown'd.

4 By his almighty word, at first,
The heavenly arch was rear'd;
And all the luminous hosts of light
At his command appear'd.

5 Let earth, and all that dwell therein,
Before he trembling stand:
For, when he spoke the word, 'twas made,
'Twas fix'd at his command.

SELECTION 29.
From the xxxv. Psalm of David.
Though all the changing scenes of life,
In trouble and in joy,
The praises of my God shall still
My heart and tongue employ.

2 Of his deliverance I will boast,
Till all that are distress'd
From my example comfort take,
And charm their griefs to rest.

3 O magnify the Lord with me,
With me exalt his Name;
When in distress to him I call'd,
He to my rescue came.

4 The Angel of the Lord encamps
Around the good and just:
Deliverance he affords to all
Who on his succour trust.

5 O make but trial of his love,
Experience will decide
How blest they are, and only they,
Who in his truth confide.

6 Fear him, ye saints, and you will then
Have nothing else to fear;
Make you his service your delight,
Your wants shall be his care.

SELECTION 30. L. M.
From the xxxvi. Psalm of David.
O Lord, thy mercy, my sure hope,
The highest web of heaven transcends;
The sacred truth's unmourn'd scope
Beyond the spreading sky extends.

2 Thy justice like the hills remains,
Unknown the depth it judgments are;
Thy providence the world sustains,
The whole creation is thy care.

3 Since of thy goodness all partake,
With what assurance should the just
Thy sheltering wings their refuge make,
And saints to thy protection trust.

4 Such guests shall to thy courts be led,
To banquet on thy love's repast;
And drink, as from a fountain's head,
Of joys that shall for ever last.
2 With thee the springs of life remain, 
Thy presence is eternal day; 
O let thy saints thy favour gain, 
To upbraid hearts thy truth display.

SELECTION 31. 
From the sixth Psalm of David.

PART I. II. ii.

THOUGH wicked men grow rich or great, 
Yet let their successful state 
Thy anger or thy envy raise: 
For they, cut down like tender grass, 
Or like young flowers away shall pass, 
Whose blooming beauty soon decays.

2 Depend on God, and him obey; 
So thou within the land shalt stay, 
Secure from danger and from want: 
Make his commands thy chief delight; 
And he, thy duty to requite, 
Shall all thy earnest wishes grant.

3 In all thy ways trust thou the Lord, 
And he will needful help afford, 
To perfect every just design: 
He'll make, like light, severe and clear, 
Thy clouded innocence appear, 
And as a mid-day sun to shine.

4 With quiet mind on God depend, 
And patiently for him attend, 
Nor envy the success of crime: 
For God will sinful men destroy, 
While they his presence shall enjoy, 
Whose trust on him and wait his time.

PART II. II. ii.

1 The good man's way is God's delight: 
He orders all the steps aright 
Of him that moves by his command; 
Though he sometimes may be distressed, 
Yet shall he never be quite oppressed, 
For God upholdeth him with his hand.

2 With cautious step each wicked seed, 
In virtue's ways with zeal proceed, 
And so prolong your happy days: 
For God, who judgment loves, doth still 
Preserve his saints secure from ill, 
While soon the wicked race decays.

3 The upright shall possess the land, 
His portion shall for ages stand; 
His mouth with wisdom is supplied, 
His tongue by rules of judgment moves; 
His heart the law of God approves; 
Therefore his footsteps never slide.

PART III. II. ii.

1 The wicked I in power have seen; 
And like a bay-tree fresh and green, 
That spreads its pleasant branches round: 
But he was gone as swift as thought; 
And though in every place I sought, 
No sign or track of him I found.

2 Observe the perfect man with care, 
And mark all such as upright are: 
Their roughst days in peace shall end: 
While on the latter end of those 
Who dare God's sacred will oppose, 
A common ruin shall attend.

3 God to the just will aid afford, 
Their only safeguard is the Lord, 
Their strength in time of need is he: 
Because on him they still depend, 
The Lord will timely succour send, 
And from the wicked set them free.

SELECTION 32. C. M.
From the xxviii. Psalm of David.

THY chastening wrath, O Lord, restrain, 
Though I deserve it all; 
Nor let on me the heavy storm 
Of thy displeasure fall.

2 My sins, which to a deluge swell, 
My shining head overflow, 
And, for my fleshly strength to bear, 
Too vast a burden grow.

3 But, Lord, before thy searching eyes 
All my desires appear; 
The goings of my heart I reveal 
Have reach'd their thin open ear.

4 For make me not, O Lord, my God, 
Nor far from me depart; 
Make haste to my relief, O thou, 
Who my salvation art.

SELECTION 33. C. M.
From the xxx. Psalm of David.

O Lord, let me know my term of days, 
How soon my life will end: 
The numerous train ofils disease, 
Which this frail state attend.

2 My life, thou know'st, is but a span, 
A cipher sums my years; 
And every man, in best estate, 
Bat vanity appears.

3 Man, like a shadow, vainly walks; 
With fruitless cares oppressed; 
He hangs up wealth, but cannot tell 
By whom 'twill be possessed.

4 Why then should I in worthless toys 
With anxious cares attend? 
On thee alone my steadfast hope 
Shall ever, Lord, depend.

5 Lord, hear my cry, accept my tears, 
And listen to my prayer, 
Who squats like a stranger here, 
As all my fathers were.

6 O spare me yet a little time; 
My wasted strength restore, 
Before I vanish quite from hence, 
And shall be seen no more.

SELECTION 34. L. M.
From the xxii. Psalm of David.

I WAILED monthly for the Lord, 
"Thus I have vouchsafed a kindly reply; 
Who did his gracious ear afford, 
And heard from heaven my humble cry.

2 The wonders he for me has wrought 
Shall fill my mouth with songs of praise; 
And others, to his worship brought, 
To hopes of deliverance raise.

3 For blessings shall that man reward, 
Who on thy Almighty Lord relies: 
Who treated the proud with disdain, 
And hates the hypocrite's disguise.

4 Who can the wondrous works recount, 
Which thou, O Lord, for us hast wrought! 
The treasures of thy love surround 
The power of numbers, speech, and thought.

5 I have heard that thou hast not desired 
Offerings and sacrifice alone; 
Nor blood of guiltless beasts required 
For man's transgression to atone.

6 Therefore come—come to fulfill 
The oracles thy books import: 
To give delight to thy will; 
Thy law is written in my heart.

7 In full assembly I have told 
Thy truth and righteousness at large; 
Nor did, thou knowest, my lips withhold 
From uttering what thou gav'st in charge.

8 Nor kept within my breast confined 
The fulness of thy love and grace; 
But presented thy love, for all design'd, 
That all might that and truth embrace.

9 Then let those mercies I declare 
To others, Lord, extend to me: 
Thy loving-kindness my reward, 
Thy truth my safe protection be.

SELECTION 35. C. M.
From the xlv. Psalm of David.

HAPPY the man whose tender care 
Relieves the poor distressed, 
When troubles compass him around, 
The Lord shall give him rest.

5 Lord, his life, with blessings crown'd, 
In safety shall prolong; 
And disappoint the will of those 
That seek to do him wrong.

3 If he, in on disguising estate, 
Oppress'd with sickness lie; 
The Lord will easily make his bed, 
And inward strength supply.

4 Secure of this, to thee, my God, 
I trust my prayer addressed: 
"Lord, for thy mercy, heal my soul, 
Though I have much transgress'd.'

5 Thy tender care secures my life 
From danger and disgrace; 
And thou vouchsaft'st to set me still 
Before thy glorious face.

6 Let therefore Israel's Lord and God 
From age to age be bless'd; 
And all the people's glad applause 
With head Ansnes exprest.

SELECTION 36. C. M.
From the xxxiv. Psalm of David.

A S pangs the heart for cedared streams, 
When heard in the chaste; 
So longs my soul, O God, for thee, 
And thy refreshing grace.

2 For thee, my God, the living God, 
My thirsty soul doth pine; 
O, when shall I behold thy face, 
Thou Majesty divine?

3 Why restless, why cast down, my soul? 
Trust God; who will employ 
His aid for thee, and change these sighs 
To thankful hymns of joy.

4 God of my strength, how long shall I, 
Like one forgotten, mourn? 
Forlorn, forsaken, and exposed 
To my oppressor's scorn?

5 My heart is pierced, as with a sword, 
While thus my foes upbraid; 
"Vain soother, where is now thy God? 
And where his promised aid?"

6 Why restless, why cast down, my soul? 
Hope still; and then shalt sing 
The praise of him who is thy God, 
Thy health's eternal spring.

SELECTION 37. H. 5.
From the viii. Psalm of David.

A S pangs the wearied heart for cooling springs, 
That sighs exulted in the summer's chase;
SELECTIONS OF PSALMS.

So pente my soul for thee, great King of kings,
So thirsts to reach thy sacred dwelling-place.

Why should my heart? why sink, my soul desiring soul?
Why draw to earth, with various woes oppressed?
My years shall yet in blissful circles roll.
And peace be yet an inmate of this breast.

Lord, thy sure mercies, ever in my sight,
My heart shall slumber through the tedious day;
And midst the dark and gloomy shades of night,
To thee, my God, I'll tune the grateful lay.

Why faint, my soul? why doubt Jehovah's aid?
The God of mercy still shall prove;
Within his courts thy thanks shall yet be paid;
Unquestion'd be his faithfulness and love.

SELECTION 38. L. M.

From the xiii. Psalm of David.
Let me with light and truth be blessed;
Be those my guides to lead the way,
Till on thy holy hill I rest,
And in thy sacred temple pray.

Then will I there fresh altars raise
To God, who is my only joy;
And well-stained harps, with songs of praise,
Shall all my grateful hours employ.

Why then cast down, my soul? and why
So much oppress'd with anxious care?
On God, thy God, for aid rely,
Who will thy ruin's stead repair.

SELECTION 39. C. M.

From the xiv. Psalm of David.
While I the King's loud praise rehearse,
Indited by my heart,
My tongue is like the pen of him
Who writes with ready art.

How matchless is thy form, O King!
Thy mouth with grace overflows;
Because fresh blessings God on thee
Eternally bestows.

God on thy sword, most mighty Prince;
And, clad in rich array,
With glorious ornaments of power,
Majestic pomp display.

The meek, the just, and true;
Whilst thy right hand, with swift revenge,
Does all thy foes pursue.

5 How sharp thy weapons are to them;
That dare thy power despise!
Down, down they fall, while through their heart
The piercing arrow flies.

6 But thy firm throne, O God, is fixed,
For ever to endure;
Thy sceptre's sway shall always last,
By righteous laws secure.

7 Because thy heart, by justice led,
Did upright ways approve;
And hated still the crooked paths,
Where wandering sinners rove.

8 Therefore did God, thy God,
On thee
The oil of gladness shed;
And, as above thy fellows round,
Advanced thy lofty head.

SELECTION 40. H. 2.

From the xvi. Psalm of David.

God is our refuge in distress,
A present help when dangers press,
In him, undaunted we'll confide;
Though earth were from her centre lost,
And mountains in the ocean lost,
Torn piece-meal by the roaring tide.

2 A gentler stream with gladness still
The city of our Lord shall fill,
The royal seat of God most high;
God dwells in Sion, whose fair towers Shall mock th' assaults of earthly powers,
While his almighty aids are nigh.

3 Submit to God's almighty sway,
For him the heathen shall obey,
And earth her sovereign Lord confess;
The God of hosts conducts our arms,
Our tower of refuge in alarms,
As to our fathers in distress.

SELECTION 41. L. M.

From the xvi. Psalm of David.
All ye people, clap your hands,
And with triumphant voices sing;
No force the mighty power withstands
Of God, the universal King.

2 He shall assailing foes repel,
And with success our battles fight;
Shall fix the place where we must dwell,
The pride of Jacob, his delight.

3 God is gone up, our Lord and King,
With shouts of joy, and trumpet's sound:
To him repeated praises sing,
And let the cheerful song rebound.

4 Your utmost skill in praise be shown,
For him who all the world commands;
Who sits upon his righteous throne,
And spreads his sway o'er heathen lands.

5 I will sing the praise of God,
Even him that beareth up the earth;
I will deliver his people:
And give him as his portion.

6 The Lord our God is risen up;
And the mighty God is come and done:
The mighty God shall speak and done;
The mighty God shall speak and done.

7 The Lord our God is risen up;
And the mighty God is come and done:
The mighty God shall speak and done;
The mighty God shall speak and done.

8 Ascribe to the Lord, ascribe unto his name;
Let the heart of the tabernacles of Jacob be glad.
Let the heart of the tabernacles of Jacob be glad.
Let the heart of the tabernacles of Jacob be glad.

9 Let the Lord be magnified in Jacob;
And let the strength of Israel be exalted.
And let the strength of Israel be exalted.
And let the strength of Israel be exalted.

10 O give thanks unto the Lord, for he is good;
For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.

11 Praise the Lord, O ye saints of Jacob;
Pray the Lord, O ye saints of Jacob.
Pray the Lord, O ye saints of Jacob.
Pray the Lord, O ye saints of Jacob.

12 Praise ye the Lord, ye priests of the tabernacles of Jacob;
And give thanks unto the Lord, ye princes of the tabernacles of Jacob.
And give thanks unto the Lord, ye princes of the tabernacles of Jacob.
And give thanks unto the Lord, ye princes of the tabernacles of Jacob.

13 For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.

14 Praise ye the Lord, O ye servants of the Lord;
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.

15 For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.

16 Praise ye the Lord, O ye sons of Israel;
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.

17 For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.

18 Praise ye the Lord, O ye sons of Israel;
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.

19 For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.

20 Praise ye the Lord, O ye sons of Jacob;
And give thanks unto the Lord, ye princes of Israel.
And give thanks unto the Lord, ye princes of Israel.
And give thanks unto the Lord, ye princes of Israel.

21 For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.

22 Praise ye the Lord, O ye sons of Israel;
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.

23 For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.

24 Praise ye the Lord, O ye sons of Israel;
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.

25 For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.

26 Praise ye the Lord, O ye sons of Israel;
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.

27 For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.

28 Praise ye the Lord, O ye sons of Israel;
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.

29 For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.

30 Praise ye the Lord, O ye sons of Israel;
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.

31 For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.

32 Praise ye the Lord, O ye sons of Israel;
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.

33 For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.

34 Praise ye the Lord, O ye sons of Israel;
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.

35 For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.

36 Praise ye the Lord, O ye sons of Israel;
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.

37 For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.

38 Praise ye the Lord, O ye sons of Israel;
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.

39 For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.

40 Praise ye the Lord, O ye sons of Israel;
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.

41 For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.
For his mercy endureth forever.

42 Praise ye the Lord, O ye sons of Israel;
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.
And give thanks unto the Lord, ye princes of Jacob.

43 For his mercy endureth forever.
SELECTIONS OF PSALMS.

Create in me a heart that's clean, An upright mind renew.
9

Whom thou o'erlook'dst the guilty stain, And washest out the crimson dye.

10

I, through thine eyes,

Nor cast I, nor thy

And thy free Spirit's firm support

Fainting soul sustain.

So I thy righteous ways

To sinners will import;

Whilst my advice shall wicked men

To thy just have convert.

12

Could sacrifice alone,

Whole flocks and herds should die;

But on such offerings thou disdains't

To cast a gleaning eye.

A broken spirit is

By God most highly prized

By a broken, contrite heart

Shall never be despised.

14

Let Zion favour find,

Of thy good will assured;

And thy own city flourish strong,

By lofty walls secured.

The just shall then attend,

And pleading tribute pay;

And sacrifice of choicest kind

Upon thine altar lay.

SELECTION 45. C. M.

From the 115. Psalm of David.

1 Give ear, O Lord all the earth, And listen when I pray:

Nor from thy humble suppliant turn

Thy glorious face away.

2

My heart is pain'd at the shades of death.

Their terrors round me spread;

While fearful terrors seize my breast;

Horrors overwhelm my head.

3

And thus I breathe my heavy sigh

To Him who hears above;

"O that my soul on wings could fly,

And emulate the dove!

4

"Swift I'd escape, and flee afar,

Some secret place to find,

Hide from the world's distracting care,

And rest my weary mind:

5

I'd wing my everlasting flight,

Bidding the world farewell,

From sin and sorrow, to realms of light,

Where peace and quiet dwell;"

6

Thus will I call on God, who still

Shall in my soul appear;

At morn, at noon, at night I'll pray

And he my voice shall hear.

SELECTION 46. C. M.

From the 116. Psalm of David.

LORD, through thine eyes surprised by fear,

On dangour's first alarm,

Yet still for mercy I depend

On thy almighty arm.

2 God's faithful promise I shall praise,

On which I now rely;

In God I trust, and, trusting him,

The arm of flesh defy.

3 I'll trust God's word, and so despise

The flesh that man can raise;

To thee, O God, my eyes are due,

To thee I'll render praise.

4 Thou hast retrieved my soul from death,

And still will secure

The life thou hast so oft preserved,

And make my footsteps sure:

5 That thus, protected by thy power,

I may this light enjoy;

And in the service of my God

My lengthened days employ.

SELECTION 47. L. M.

From the 117. Psalm of David.

O GOD, my heart is fixed, his heart,

Its thankful tribute to present;

And, with my heart, my voice I raise

To thee, my God, in songs of praise.

2 Awake, my glory! harp and lute;

No longer let thy strings be mute;

And I, thy trustful part to take,

Will with the early dawn awake.

3 Thy praises, Lord, I will recount

To all the bounteous works of God,

The mercy highest heaven extends,

The truth beyond the clouds extends.

4 Be then, O God, exalted high;

And as thy glory fills the sky,

So let it be on earth displayed;

Till then art have, as there, obeyed!

SELECTION 48. L. M.

From the 118. Psalm of David.

MY soul, for help on God rely,

Upon him alone the trust repose;

My rock and health will strength supply,

To bear the shock of all my foes.

2 God does his saving health dispense

And flowing blessings daily send;

3 Our sins, though numberless, in vain

To stop thy flowing mercy try;

Whilst thou o'erlook'st the guilty stain,

And washest out the crimson dye.

4 Blessed is the man, who, near thee placed;

With thy sacred dwelling lives!

'Tis there abundantly we taste

The vast delights thy temple gives.

PART II. L. M.

1 Lord, from thy mercies stored,

Thy rain relieves the thirsty ground;

Moles hands, that barren were before,

With corn and useful fruits abound.

2 On rising ridges down it spurs,

And every valley fills,

Then mark'st thee soft with gentle showers.

In which a blest commerce sits.

3 Thy goodness does the circling year

With fresh returns of plenty crown;

And where thy precious paths appear,

The fruitful clouds drop fairness down.

4 They drop on barren deserts, charmed

By thee to pasture fresh and green;

The hills about, in order maged,

In beauteous robes of joy are seen.

5 Large flocks with fleecy wool adorn

The cheerful downs; the valleys bring

A plentiful crop of full ear corn,

And seem, for joy, to shout and sing.

SELECTION 50.

From the 119. Psalm of David.

Let all the hands of joy,

To God their voices raise;

Sing psalms in honour of his Name,

And spread his glorious praise.

2 And let them say, How dreadful, Lord,

In all thy works art thou;

To thy great power thy stubborn foes

Shall all be forced to bow.

3 Through all the earth the nations round

Shall thee, their God confess;

And, with glad hymns, their awful dread
Of thy great Name express.

4 O come, behold the works of God,

And then with me you'll own,

That he to all the sons of men

Has wondrous judgment shown.

5 O all ye nations, bless our God;

And loudly speak his praise;

Who keeps our souls alive, and still

Confirms our steadfast ways.

17
SELECTIONS OF PSALMS.

PART II. C. M.

1 My offerings to God's house I'll bring; Among there my vows will stay, Which I with solemn zeal did make In trouble's dismal day.
2 O come, all ye that fear the Lord, Attend with pious heart to crave, Whilst I what God for me has done With grateful joy declare.
3 As I before his aid implored, So now I praise his Name; But, if my heart to sin incline, My prayer will God disclaim.
4 But God to me, when'er I cried, His gracious ear did bend; And to the voice of my request With constant love attend.
5 Then bless'd for ever be thy God, Who never, when I pray, Withholds his mercy from my soul, Nor turns his face away.

SELECTION 52. S. M.
From the 116. Psalm of David.

To bless thy chosen race In mercy, Lord, incline; And cause the brightness of thy face On all thy saints to shine:
1 That so thy wondrous way May through the world be known; While distant lands their tribute pay, And thy salvation own.
2 Let differing nations join To celebrate thy fame; Let all the world, O Lord, combine To praise thy glorious Name.
3 O let them shout and sing, With joy and praise wherewith; For them, the righteous Judge and King, Shall govern all the earth.
4 Let them shout and sing, And the nere of my feet receive; From all my foes in safety keep, And snatch me from the raging deep.
5 Lord, hear the humble prayer I make, For thy transcending goodness sake; Believe thy supplicant once more From the abounding mercy's store.
6 Pray and seek; and when I speak my heart, I look'd for some to take my part, To pray, or relieve my pain; But look'd in vain.
7 For new affictions they procure For him, who had thy stripes endured, And made the wounds thy scourge had torn, To bleed afresh with sharper smart.

SELECTION 54. S. M.
From the 117. Psalm of David.

Save me, O God, from waves that roll, And press to overwhelm my soul; With painful steps in mine I tread, And deluges overflow my head.
2 O Lord, to thee I will repair For help, with humble, timely prayer; Request from thy mercy's store, Display thy truth's preserving power.
3 From threatening dangers I receive, And from the nere of my feet receive, From all my foes in safety keep, And snatch me from the raging deep.
4 Lord, hear the humble prayer I make, For thy transcending goodness's sake; Believe thy supplicant once more From the abounding mercy's store.
5 Pray and seek when I speak my heart, I look'd for some to take my part, To pray, or relieve my pain; But look'd in vain.
6 For new affictions they procure For him, who had thy stripes endured, And made the wounds thy scourge had torn, To bleed afresh with sharper smart.
7 For new affections they procure For him, who had thy stripes endured, And made the wounds thy scourge had torn, To bleed afresh with sharper smart.

SELECTION 55. C. M.
From the 118. Psalm of David.

1 My soul, howe'er distracted, and poor, Thy sweet salvation shall restore; Thy power with songs I'll then proclaim, And celebrate with thanks thy Name.
2 Our God shall this more highly prize Than herbs or fruits in sacrifice, Which humble saints with joy shall see, And hope for like redress with me.
3 For God regards the poor's complaint, And frees the captive from restraint. Let heaven, earth, sea, their voices raise, And all the world resound his praise.

SELECTION 56. C. M.
From the 119. Psalm of David.

1 O hills and mountains shall bring forth The happy fruits of peace; Which all the land shall own to be The work of righteousness;
2 While David's Sun our needy race Shall rule with gentle sway; And from their humble neck shall take Oppressive yokes away.
3 In every heart thy awful fear Shall then be rooted fast, As long as sun and moon endure, Or time itself shall last.
4 He shall descend like rain, that chears The meadow's second birth; Or like warm showers, whose gentle drops Refresh the thirsty earth.
5 In his blessed days the just and good Shall spring up all around; The happy land shall everywhere With endless peace abound.
6 His uncontrol'd dominion shall From sea to sea extend; Begin at prudent Ephraim's stream, At nature's limits end.
7 To him the savage nations round Shall bow their servile heads, His vapour'd fumes shall lick the dust, Where he his conquest spreads.
8 The kings of Tarshish and the isles Shall daily present bring, From spicy Sheba gifts shall come, And wealthy Sabah's king.
9 To him shall every king on earth His humble homage pay; And differing nations gladly join To own his righteous sway.
10 For he shall set the needy free, When they for succour cry; Shall save the helpless and the poor, And all their wants supply.
11 For him shall constant prayer be made, Through all his prosperous days; His just dominion shall afford A lasting theme of praise.
12 The memory of his glorious Name Through endless years shall run; His spotless fame shall shine as bright And lasting as the sun.
13 To him the nations of the world Shall be completely bless'd, And his unbounded happiness By every tongue confess'd.
14 Then bless'd be God, the mighty Lord, The God whom Israel fears; Whos only wondrous in his works Beyond compare, appears.
SELECTIONS OF PSALMS.

15 Let earth be with his glory fill'd,  
For ever bless his Name:  
Whist to his praise the listening world  
Their glad ascent proclaim.  

SELECTION 57. L. M.  
From the Ixxvi. Psalm of David.  
T H Y presence, Lord, hath me supplied,  
Then my right hand support dost give;  
Thus first shalt with thy counsel guide,  
And then to glory me receive.  

2 Whom thou in heaven, but thee alone,  
Have I, whose favour I require!  
Throughout the spacious earth there's none,  
Compared with thee, that I desire.  

3 My trembling flesh and aching heart  
May often fail to succour me;  
But God shall inward strength impart,  
And my eternal portion be.  

4 For they that fear from thee remove  
Shall into sudden ruin fall;  
If other gods they move,  
Thy vengeance shall destroy them all.  

5 But as for me, 'twas good and just  
That I should still to God repair;  
In him I always put my trust,  
And will his wondrous works declare.  

SELECTION 58. C. M.  
From the Ixxvii. Psalm of David.  
T H I N E is the cheerful day, O Lord;  
Thine the return of night;  
Thou hast prepared the glorious sun,  
And every flicker light.  

2 By thee the borders of the earth  
In perfect order stand;  
The summer's warmth, and winter's cold,  
Attend on thy command.  

SELECTION 59. IV. 1.  
From the Ixxviii. Psalm of David.  
T H E Name of our God  
In Israel is known;  
His mansion beloved  
Is Zion alone;  
There broke he the arrows  
The enemy hur'd,  
And honoured his mountain  
Above all the world.  

2 The pride of thy foes  
Is turn'd to thy praise;  
Their fierceness o'er-rul'd  
Their providence sov'reign;  
Their sin overflowing  
Thy power will restrain;  

3 Thy arm on the wicked  
New glory will gain.  
3 Ye nations, to God  
Yea hommage sincere;  
Devote to him gifts,  
Love, worship, and fear;  
Before him, ye mightily,  
Your spirits repress;  
Ye high, and ye humble,  
His wonders confess!  

SELECTION 60. C. M.  
From the Ixxix. Psalm of David.  
H EAR, O my people; to my law  
Devout attention lend:  
Let the instruction of my mouth  
Deep in your hearts descend.  

2 My tongue shall Oracle proclaim  
Which ancient times have known;  
The truths which our forefathers' care  
To us has handed down.  

3 We will not hide them from our sons,  
Our offspring shall be taught  
The promises of the Lord, whose strength  
Has works of wonder wrought.  

4 For Jacob he his law ordain'd,  
His league with Israel made;  
With charge he did age from age,  
From race to race convey'd!  

5 That generations yet to come  
Should to their unders heirs  
Religiously transmit the same,  
And they again to theirs.  

6 To teach them that in God alone  
Their hope securely stands:  
That they should never his works forget,  
But keep his just commands.  

SELECTION 61. L. M.  
From the Ixxx. Psalm of David.  
O U THO whom heavenly hosts obey,  
How long shall thy frozen sweat burn?  
How long thy suffering people pray,  
And to their prayers have no return!  

2 Thou brought'st a vine from Egypt's land;  
And, casting out the heathen race,  
Didst plant it with thine own right hand,  
And firmly fix it in their place.  

3 Before it thou prepared'st the way,  
And mad'st it take a lasting root;  
Which, bless'd with thy indulgent ray,  
O'er all the land did widely shoot  

4 The hills were cover'd with its shade,  
Its gaudy blossom did cedar seem;  

5 To thee, O God of hosts, we pray,  
Thy wonted goodness, Lord, renew;  
From heaven, thy theme, this vine survey,  
And her sad state with pity view.  

6 Behold the vineyard made by thee,  
Which th'right hand did guard so long;  
And keep that branch from danger free,  
Which by thine hand was made so strong,  

7 Do thou convert us, Lord, do thou  
The last of thy face display;  
And all the evils we suffer now,  
Like scat'er'd clouds, shall pass away.  

SELECTION 62. C. M.  
From the Cxxi. Psalm of David.  
T O God, our never-failing strength,  
With loud applause sing;  
And jointly make a cheerful noise  
To Jacob's awful King.  

2 Compose a hymn of praise, and touch  
Your instruments of joy;  
Let psaltries and tuneful harps  
Your grateful skill employ.  

3 Let trumpets at the festival  
Their joyful voices raise,  
To celebrate th' app's. ext time,  
The solemn day of praise.  

4 For this a statute was of old,  
Which Jacob's God decreed  
To be with pious care observed,  
By Israel's chosen seed.  

SELECTION 63. C. M.  
From the Cxxii. Psalm of David.  
G OD of hosts, the mighty Lord,  
How lovely is the place,  
Where thou didst in glory show'st  
The brightness of thy face!  

2 My longing soul faints with desire  
To view thy blest abode,  
My panting heart and flesh cry out  
For thee, the living God.  

3 The birds, more happy far than I,  
Around thy temple throng;  
Securely there they build, and there  
Securely hatch their young.  

4 O Lord of hosts, my King and God,  
How highly blessed are they,  
Who in thy temple always dwell,  
And there thy praise display!  

5 Thrice happy they, whose choice has thee  
Their sure protection made,  
Who long to tread the sacred ways  
That thy dwelling lead!  

6 Who pass through parch'd and thirsty vales;  
Yet so refreshment want;  
Their pools are filled with rain, which thou  
At their request dost grant.  

7 Thus they proceed from strength to strength,  
And still approach more near;  
Till all on Zion's holy mount  
Before their God appear.  

8 Within thy courts one single day  
'Tis better to attend,  
Than, Lord, in any other place  
A thousand days to spend.  

9 Much rather in God's house will I  
The nearest office take;  
Than in the wealthiest tents of sin  
My pompous dwelling make.  

10 For God, who is our sun and shield,  
Will grace and glory give;  
And no good thing will be withhold  
From them that justly live.  

11 Thou God, whom heavenly hosts obey,  
How highly blessed is he,  
Whose hope and trust, securely placed,  
Are still repos'd on thee.  

SELECTION 64. C. M.  
From the Cxxiii. Psalm of David.  
G OD our Saviour, all our hearts  
To thy obedience turn;  
That, quicken'd with our repeating tears,  
Thy wrath no more may burn.  

2 For why shouldst thou be angry still,  
And wrath so long retain?  
Revive us, Lord, and let thy saints  
Thy wonted comfort gain.  

3 Thy gracious favour, Lord, display,  
Which we have long implored;  
And, for thy wondrous mercy's sake,  
Thy wanted aid afford.  

4 God's answer patiently I wait;  
For he with glad success,  
If they no more to folly turn,  
His mourning saints will bless.  

5 To all that fear God's holy Name  
His sure salvation's near;  
His glory in our happy land  
For ever shall appear.  

6 For mercy now with truth is joint;  
And righteousness with peace,
SELECTION OF PSALMS.

Like kind companions, absent long,
With friendly arms embrace.

7 Truth from the earth shall spring, whilst
enjoyed.
Shall streams of justice pour:
And God, from whom all goodness flows,
Shall endless plenty shower.

3 Before him righteousness shall march,
And his just paths prepare;
While we his holy steps pursue
With constant zeal and care.

SELECTION 65. C. M.
From the xxxvii. Psalm of David.

To my complaint, O Lord my God,
Of the thy chosen incline;
Hear me, distressed, and destitute
Of all relief but thou.

2 Do thou, O God, preserve my soul,
That does thy Name adore;
Thy servant keep, and him whose trust
Relies on thee, restore.

3 To me, who daily thee invoke,
Thy mercy, Lord, extend;
Refresh thy servant's soul, whose hopes
On thee alone depend.

4 Thou, Lord, art good; nor only good,
But prompt to pardon too;
Of plentiful mercy to all those
Who for thy mercy sue.

5 To my repeated humble prayer,
O Lord, attentive be;
When troubled, on thee will call,
For thou wilt answer me.

6 Among the gods there's none like thee,
O Lord, alone divine;
To thee as much inferior they,
As are their works to thine.

7 Therefore their great Creator, thee
The nations shall adore;
Their long-misguided prayers and praise
To thy blessed Name restore.

8 All shall confess thee great, and great
The wonder thou hast done;
Confess thee God, the God supreme,
Confess thee God alone.

9 Teach me thy way, O Lord, and I
From truth shall we depart;
In reverence to thy sacred Name
Devoutly fix my heart.

10 These will I praise, O Lord my God,
Praise thee with heart sincere;
And to thy everlasting Name
Eternal trophiesrear.

11 Thy boundless mercy shown to me
Transcends my power to tell;
For thou hast of redemption my soul
From lowest depths of hell.

12 And then thy constant goodness didst
To my assistance bring;
Of patience, mercy, and of truth,
Thou everlasting spring.

SELECTION 66. H. 3.
From the xxxviii. Psalm of David.

God's temple crowns the holy mount,
The Lord there condescends to dwell;
His Sion's gate, in his account,
Our Israel's foremost feast excels:
Yea, glorious things of thee we sing,
O city of thy Almightv King!

2 Of honoured Sion we aver,
Illustrations throns from her proceed;
Th' Almighty shall establish her,
And shall end her holy seed:
Yea, for his people he shall count
The children of his favour mount.

3 He'll Sion find with numbers filled
Who celebrate his matchless praise;
Who, here in halifajah's skill'd,
In heaven their harps and hymns shall raise.

4 O Sion, seat of Israel's King,
Be mine to drink thy living spring!

SELECTION 67. L. M.
From the xxxix. Psalm of David.

God of my life, O Lord most high,
To thee by day and night I cry;
Vouchsafe to hear my mournful voice,
To my distress incline thine ear.

2 Like those whose strength and hopes are God,
They number me among the dead;
Like those who, shrouded in the grave,
For thee no more remembrance have.

3 Wilt thou by miracle revive
The dead, whom thou dost reclaim alive?
Shall the mute grave thy love confess,
A mouldering tomb thy faithfulness?

4 To thee, O Lord, I cry aloud,
My prayer prevents the early morn:
Why hast thou, Lord, my soul forsaken,
Nor once vouchsafed a gracious look?

5 Companions dear, and friends beloved,
Far from my sight thou hast removed;

SELECTION OF PSALMS.

God of my life, O Lord most high,
Vouchsafe to hear my mournful cry!

SELECTION 68. L. M.
From the xl. Psalm of David.

THY mercies, Lord, shall be my song,
My song on them shall ever dwell;
To ages yet unborn, my tongue
Thy ever-falling truth shall tell.

2 I have affixed, and still maintain
Thy mercy shall for ever last:
Thy truth, that does the heavens sustain,
Like them shall stand for ever fast.

3 Thus spak' s thou by thy prophet's voice:
"With David I a league have made;
To him, my servant, and my choice,
By solemn oath this grant convey'd:"

4 While earth, and seas, and skies endure,
Thy seed shall in my sight remain;
To them thy throne I will ensure,
They shall to endless ages reign.

5 For such stupendous truth and love,
Both heaven and earth just praises owe,
By choirs of angels sung above,
And assembl'd saints below.

6 What sorrows of celestial birth
To vie with Israel's God shall dare?
Or who among the gods of earth
With our Almighty Lord compare?

7 With reverence and religious dread,
His saints should to his temple press;
His fear through all their hearts should spread,
Who his almighty Name confess.

8 Lord God of armies, who can boast
Of strength or power like thine renown'd?
Of such a numerous, faithful host,
As that which does thy throne surround?

9 Thou dost the heedless sea control,
And change the prospect of the deep:
Then mak'st the sleeping billows roll;
Then mak'st the rolling billows sleep.

10 In thee the sovereign right remains
Of earth and heaven; thee, Lord, alone,
The world, and all that it contains,
Their Maker and Preserver own.

11 Thine arm is mighty, strong thy hand,
Yet, Lord, thou dost with justice reign;
Possess'd of absolute command,
Thou truth and mercy dost maintain.

12 Happy, thrice happy they, who hear
Thy sacred trumpet's joyful sound;

13 Thy saints shall always be o'erjoy'd,
Who on thy sacred Name rely;
And, in thy righteousness employ'd,
Above their foes he rais'd on high.

14 For in thy strength they shall advance,
Whose comports from thy favour spring:
The Lord of hosts is our defence,
And Israel's God our Israel's King.

SELECTION 69.
From the x. Psalm of David.

PART I. C. M.

O LORD, the saviour and defence
Of us thy chosen, incline;
From age to age thou still hast been
Our sure abiding-place.

2 Before thou brought'st the mountains forth,
Or th' earth and world did frame,
Thou, always wast the mighty God,
And ever art the same.

3 Thou hast made man, O Lord, to dust,
Of which he first was made;
And when he speak'st the word, 'Return,'
'Tis instantly obey'd.

4 For in thy sight a thousand years
Are as a day that's past:
Or like a watch in dead of night,
Whose hours unmind'd waste.

5 Thou seest us as with a flood,
We vanish hence like dreams—
At first we grow like grass that feels
The sun's reviving beams;

6 But howsoever fresh and fair
Its morning beauty shows,
'Tis all cut down, and wither'd quite,
Before the evening comes.

7 We by thine anger are consumed,
And by thy wrath dismay'd;
Our public crimes and secret sins
Before thy sight are laid.

8 Beneath thine anger's sad effects
Our drooping days we spend;
Our unconquered years break off,
Like tales that quickly end.

9 Our term of time is seventy years
An age that few survive—
But if, with more than common strength,
To eighty we arrive—

10 Yet then our boasted strength decays,
To sorrow turn'd and pain,
So soon the slovenly thread is cut,
And we no more remain.
SELECTIONS OF PSALMS.

PART II. C. M.

1 But who thinkest thou thou art able
To change my counsel as an ox?
And yet thouwert dealt with all thy strength,
As many as they were, and more.
2 So teach us, Lord, that we may understand.
Of our short days to mind,
That we may use the remembrance to our hearts
May ever be included.
3 To thy servants, Lord, return,
And send the secret of patient doings.
That we may do all our days to come
In joy and comfort, peace.
4 To all thy servants, Lord, let this
Thy wondrous work be known;
And to our offspring yet unborn,
Thy glorious power be shown.
5 Let thy bright rays upon us shine,
Give thou our work success;
The glorious work we have in hand
Do thou vouchsafe to bless.

SELECTION 70.

From the 111. Psalm of David.

PART I. II. 1.

H E that has God his guardian made,
Shall under the Almighty’s shade
Secure and undisturbed abide;
Thus to my soul of him I’ll say,
He is my fortress and my stay.
My God, in whom I will confide.
2 His tender love and watchful care
Shall free thee from the fowler’s snare,
And from the noisome pestilence;
He over thee his wings shall spread,
And cover thee unguarded head;
His truth shall be thy strong defence.
3 No terrors that surprise by night
Shall thy undaunted courage fright,
Nor deadly shafts that fly by day;
Nor plague of unknown rise, that kills
In darkness, nor infectious ills
That in the burning noon-tide slay.
4 Because, with well-placed confidence,
Thou mak’st the Lord thy sure defence,
Thy refuge, even God most high;
That vouchsafe us, O Lord, our prayer;
Nor to thy heaven-protected home
Shall overwhelming plagues draw nigh.

PART II. III. 2.

1 God shall charge his angel legions
Watch and ward o’er thee to keep;
Though they walk through the bounding regions
Though in desert wilds, till sleep.
2 On the lion vainly roaring,
On his young, thy feet shall tread;
And, the dragon’s den exploring,
Thou shalt bruise the serpent’s head.
3 Since, with sure and firm affection,
Thou on God hast set thy love,
With the wings of his protection
He will shield thee from above.
4 Thou shalt call on him in trouble;
He will hearken, he will save;
Here for grief reward there the double,
Crown with life beyond the grave.

SELECTION 71. C. M.

HOW good and pleasant must it be
To thank the Lord most high;
And with repeated hymns of praise
His Name to magnify!
2 With every morning’s early dawn
His goodness to relate;
And of his constant truth, each night,
The glad effects repeat!
3 To ten-string’d instruments we’ll sing,
With tuneful psalms join’d;
And to the harp with solemn sounds,
For sacred use design’d;
4 For through thy wondrous works, O Lord,
Thou mak’st my heart rejoice;
The thoughts of them shall make me glad,
And shout with cheerful voice.
5 How wondrous are thy works, O Lord!
How deep are thy decrees!
Whose winding tracts, in secret laid,
No careless sinner sees.
6 He little thinks, when wick’d men,
Like grass, in spring fresh and gay,
How soon their short-lived splendor must
For ever pass away.
7 But thou, my God, art still most high;
And all thy holy foes,
Who thought they might securely sin,
Shall be overthrown with woes.
8 But righteous men, like rising palms,
Shall grow and flourish still;
Thy flock shall spread, like cedars choice,
On Lebanon’s high hill.

PART II. C. M.

9 These, planted in the house of God,
Within his courts shall thrive;
Their vogue and their lustre both
Shall in old age revive.
10 Thus will the Lord his justice show;
And, God, my strong defence,
Shall due rewards to all the world
Impartially dispense.

SELECTION 72. L. M.

W ITH glory clad, with strength array’d,
The Lord that over all nature reigns,
The world’s foundation strongly laid,
And the vast fabric still sustains.
2 How surely, stand Quốc is thy throne!
Which shall not change or perish see;
For thee, O Lord, and thou alone,
Art God from all eternity.
3 The floods, O Lord, lift up their voice,
And toss the troubled waves on high;
But God above can still their noise,
And make the angry sea comply.
4 Thy promise, Lord, is ever sure,
And they that in thy house would dwell,
That happy station to secure,
Must still in holiness excel.

SELECTION 73.

From the xxi. Psalm of David.

PART L C. M.

SAY ye, the Lord shall not regard;
Shall not your sins discern?
Take heed, ye foolish and unwise;
When will ye wisdom learn?
2 Can He be deaf who form’d the ear,
Or blind who form’d the eye?
Shall earth’s great Judge not punish those
Who his known will defy?
3 He fathoms all the hearts of men,
To him their thoughts lie bare;
His eye surveys them all, and sees
How vain their counsels are.

PART II. C. M.

1 bread is in the man, whom thou, O Lord,
In kindness dost chastise,
By thy sacred rules to walk
Dost lovingly advise.
2 This man shall rest and safety find
In seasons of distress;
Whilst God preserves a pit for those
That stubbornly transgress.
3 For God will never from his saints
His favour wholly take;
His own possession and his lot
He will not quite forsake.
4 The world shall yet confess thee just
In all that thou hast done;
And those that choose thy upright ways
Shall in those paths go on.
5 Long since had I in silence slept,
But that the Lord was near,
To stay me when I slipp’d; when sad,
My troubled heart to cheer.
6 My soul’s defence is firmly placed
In God, the Lord most high;
He is my rock, to which I may
For refuge always fly.

SELECTION 74. L. M.

From the xx. Psalm of David.

COME, loud anthems let us sing,
Loud thanks to our Almighty King;
For we our voices high shall raise,
When our salvation’s rock we praise.
2 Into his presence let us haste,
To thank him for his favours past;
To him address, in joyful songs,
The praise that to his Name belongs.
3 For God the Lord, enthroned in state,
Is with unanswerable gladness great;
A King superior far to all
Whom gods the heathen falsely call.
4 The depths of earth are in his hand,
Her secret wealth at his command;
The strength of hills that reach the skies
Subjected to his empire lies.
5 The rolling ocean’s vast abysses
By the same sovereign right is his;
Twas made by his Almighty hand,
That form’d and fix’d the solid land.
6 Let us to his courts repair,
And bow with adoration there;
Down on our knees devoutly all
Before the Lord, our Maker, full.
7 For he’s our God, our Shepherd he,
Him shall our cares and sorrows be;
His flock and pasture-land are we:
O then, ye faithful of to-day
His warning hear, his voice obey.

SELECTION 75. II. 8.

From the xii. Psalm of David.

SING to the Lord a new-made song;
Let earth in one consoling sound,
Her common Patron’s praise resound;
Sing to the Lord, and bless his Name,
From day to day his praise proclaim,
Who has us with salvation crown’d.

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SELECTIONS OF PSALMS.

To heathen lands his fame rehearse,
His wonders to the universe.

2 Let all the earth fear God;
For with his unsearched might
His holiness proclaim.

For joy to him restored
By all who have false gods adored
And supplicants on their knees lay;
To worship at his sacred court,
Let all the trembling world resort.

4 Praise him, Jehovah reigns,
Whose power the universe sustains,
And his just judgment will restore;
Let therefore heaven new joys confess,
And heavenly nuns let earth express,
Its load at the ocean roar,
Its mute inhabitants rejoice,
And for this triumph find a voice.

5 For joy let fertile valleys sing,
The cheerful groves their tribute bring,
And full the concert of the world,
The trumpet and shell carry the sound,
God comes to judge the world he made,
And to himself his throne to take:
He's come, to judge the world he's come,
With justice to reward and doom.

SELECTION 76. L. M.

Jehovah reigns, let all the earth
In his just government rejoice:
Let all the lands, with sacred birth,
In his applause rejoice together.

2 Darkness and clouds of awful shade
His dazzling glory shone in state;
Judgment and righteousness are made
The habitation of his seat.

3 For thou, O God, art seated high,
Above earth's potentates enthroned;
Then, Lord, unrivalled in the sky,
Supreme by all the gods art wond'rd.

4 Ye who to serve this Lord aspire,
Abhor what's ill, and truth esteem;
He'll keep his servants' souls entire,
And them from wicked hands redeem.

5 For seeds are sown of glorious light,
A future harvest for the just;
And goodness for the heart that's right,
To recompense its pious trust.

6 Rejoice, ye righteous, in the Lord;
Memories of his holiness
Deep in your faithful breasts record,
With your thankful tongues confess.

SELECTION 77. C. M.

Sing to the Lord a new canticle,
Who wondrous things has done:
With his right hand and holy arm,
The compact he has won.

3 The Lord has through the unsearch'd world,
Displeas'd his seeing sight,
And made his righteous acts appear
In all the heathen's sight.

3 Of Israel's house his love and truth
Have ever mindful been;
Wide earth's remotest parts the power
Of God's salvation has been seen.

4 Let therefore earth's inhabitants
Their voices raise,
And universal joy
Swell their Muter's praise.

5 With hark and harky's soft melody,
Into the concert bring
The trumpet and shell cornet's sound,
Before th' Almighty King.

6 Let the loud ocean roar her joy,
With all that seas contain;
The earth and her inhabitants
Join concert with the main.

7 Let floods and torrents clap their hands,
With joy their homage pay;
Let rushing vales, from hill to hill
Rebuked shouts convey.

8 To welcome down the world's great Judge,
Who does with justice come,
And with impartial equity,
Both to reward and doom.

SELECTION 78. C. M.

From the xvi. Psalm of David.

Jehovah reigns: let therefore all
The guilty nations quake:
On cherubs' wings he sits enthroned;
Let earth's foundations shake.

2 On Sion's hill he keeps his court,
His palace makes her towers;
And thence his sovereignty extends
Supreme o'er earthly powers.

3 Let therefore all with praise address
His great and dreadful Name;
And with his unsearched might
His holiness proclaim.

4 For truth and justice, in his reign,
Of strength and power take place:
His judgments are with righteousness
Dispensed to Jacob's race.

5 Therefore exalt the Lord our God,
Before his footstool fall;
And with his unsearched might
His holiness exalt.

6 With worship at his sacred courts
Exalt our God and Lord;
For he, who only holy,
Alone should be adored.

SELECTION 79. L. M.

From the 6th Psalm of David.

With one consent let all the earth
To God their cheerful voices raise;
Glad homage pay with awful mirth,
And sing before his songs of praise.

2 Conceived that he is God alone,
From whom both we and all proceed;
We, whom he chooses for his own,
The flock that he vitals feeds.

3 O enter then his temple gate,
Thence to his courts devoutly press,
And still your grateful hymns repeat;
And still his Name with praises bless.

4 For he's the Lord, supremely good,
His mercy is for ever sure;
His truth, which always firmly stood,
To endless ages shall endure.

SELECTION 80. L. M.

From the 6th Psalm of David.

When I pour out my soul in prayer,
Do thou, O Lord, attend;
To thy eternal throne of grace
Let my end cry ascend.

2 O hide not thy glorious face
In times of deep distress;
Incline thine ear, and, when I call,
My sorrows soon redress.

3 My days, just hastening to their end,
Are like an evening shade;
My beauty does, like withered grass,
With wasting fire fade.

4 But these eternal state, O Lord,
No length of time shall waste;
The memory of thy wondrous works
From age to age shall last.

SELECTION 81. L. M.

From the 6th Psalm of David.

My soul, inspired with sacred love,
Gladly sets my name for ever new;
Of all his favours mindful prove,
And still the grateful thanks express.

2 'Tis he that all thy sins forgives,
And after sickness makes thee sound;
From danger he thy life retrieves,
By him with grace and mercy crown'd.

3 He with good things thy mouth supplies,
The vigour eagle-like restores;
He to the sufferer promptly flies,
Who, wrong'd, his righteous help implores.

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SELECTION OF PSALMS.

4 The Lord abounds with tender love; 
And unexampled acts of grace: 
His works are so vast, so slowly move; 
His willing mercy flies space.

5 God will not always harshly chide, 
But with his anger quickly part; 
And forgive his punishments to make 
More by his love than our desert.

6 As high as heaven its arch extends, 
Above this little spot of clay. 
So much his boundless love transcends 
The small respects that we can pay.

7 As far as 'tis from east to west, 
So far he's our sins removed: 
Who, with a father's tender breast, 
Has such as fear him always lov'd.

8 For God, who all our frame surveys, 
Considers that we are but clay; 
How fresh, as we seem, our days 
Like grass or flowers must fade away.

9 Whil'st they are rip'd with sudden blasts, 
Nor can we find their former place, 
God's faithful mercy ever lasts 
To those that fear him, and their race.

10 This shall attend on such as still 
Proceed in his appointed way; 
And who not only know his will, 
But to it just obedience pay.

11 The Lord, the universal King, 
In heaven he fix'd his lofty throne; 
To him, ye angels, praise sing, 
In whose great strength his power is shown.

12 Ye that his just commands obey, 
And hear and do his sacred will, 
Ye hosts of his, this tribute pay; 
Who stand what he ordains to do.

13 Let every creature jointly bless 
The mighty Lord; and then, my heart, 
With grateful joy thy thanks express, 
And in this concert hear thy part.

SELECTION 82. S. M. 

BLESS the Lord, my soul; 
His grace to thee proclaims; 
And all that is within me join 
To bless his holy Name.

2 O bless the Lord, my soul, 
His mercies bear in mind; 
Forgotten not his benefits, 
Who is to thee so kind.

3 He pardons all thy sins, 
Prolongs thy feeble breath; 
He heals thine infirmities, 
And racism thee from death.

4 He beheads thee with his love, 
Upholds thee with his truth; 
And, like the eagle, he removes 
The vigour of thy youth.

5 Then bless the Lord, my soul, 
His grace, his love proclaim; 
Let all that is within me join 
To bless his holy Name.

SELECTION 83. FROM THE 6TO. OF DAVID. 

PART I. L. M. 

BLESS God, my soul; then, Lord, alone 
Possess thy empire without bounds, 
With honour thou art crowned, thy throne 
Eternal majesty surround.

2 With light thou dost thyself enrobe, 
And glory for a garment take; 
Heaven's curtains stretch beyond the globe, 
Thy canopy of state to make.

3 God builds on liquid air, and forms 
His palaces-chamber in the skies; 
The clouds are his chariots are, and storms 
The swift-wing'd steeds with which he flies.

4 As bright as flame, as swift, as wind, 
His ministers heaven's palace fill; 
They have their sunny tasks assign'd, 
All prompt to do their sovereign's will.

5 In praising God while he proclaims 
My breath, I will that breath employ; 
And join devotion to my songs, 
Sincere, as in him is my joy.

PART II. L. M. 

1 How various, Lord, thy works are found, 
For which thy wisdom we adore! 
The earth is with thy treasure crown'd, 
'Till nature's head can grasp no more.

2 All creatures, both of sea and land, 
In sense of common want agree; 
All walk on the dispensing hand, 
And have their daily dews from thee.

3 They gather what thy stores dispense, 
Without their trouble to provide; 
Then op's thy hand, the universe, 
The craving world, is all supplied.

4 Then for a moment haste thy face, 
The numerous ranks of creatures mourn; 
Thou takest their breath, all nature's race 
Decay, and to their dust return.

5 Again thou send'st thy Spirit forth, 
Inspiring vital energies; 
Nature's restored; replenish'd earth, 
Joyous, her new creation sees.

6 Thus through successive ages stands 
Firm fix'd thy providential care; 
Pleased with the work of thine own hands, 
Thou dost the waste of time repair.

SELECTION 84. II. 3. FROM THE 6TO. OF DAVID. 

H OW manifold thy works, O Lord, 
In wisdom, power, and goodness wrought! 
The earth is with thy riches stored, 
And ocean with thy wonders fraught; 
Unfruitful caves beneath the deep 
For thee their hidden treasures keep.

2 By thee alone the living live,— 
Hide but thy face, their comforts fly; 
They gather what thy seasons give,— 
Take thou away their breath, they die; 
But soul again thy Spirit forth, 
And life renewes the gladdest earth.

3 Joy in his works Jehovah takes, 
Yet to destruction they return; 
He looks upon the earth, it quakes,— 
Teaches the mountains, and they burn: 
But God for ever is the same; 
Glory to his eternal Name!

SELECTION 85. C. M. FROM THE 6TO. OF DAVID. 

O RENDR thanks and bless the Lord, 
Invoke his sacred Name; 
Acquaint the nations with his deeds, 
His matchless deeds proclaim.

2 Sing to his praise in lofty hymns, 
His wondrous works rehearse; 
Make them the theme of thy discourse, 
And subject of your verse.

3 Rejoice in his almighty Name, 
Alone to be adored; 
And let their hearts overflow with joy, 
That humble souls the Lord.

4 Seek ye the Lord, his saving strength 
Devoutly still implore; 
And where he's ever present, seek 
His face for evermore.

5 The wonders that his hands have wrought 
Keep thankfully in mind; 
The righteous statutes of his mouth, 
And laws to us assign'd.

SELECTION 86. L. M. FROM THE 6TO. OF DAVID. 

O RENDR thanks and bless the Lord, 
Invoke his sacred Name; 
Acquaint the nations with his deeds, 
His matchless deeds proclaim.

2 Sing to his praise in lofty hymns, 
His wondrous works rehearse; 
Make them the theme of thy discourse, 
And subject of your verse.

3 Rejoice in his almighty Name, 
Alone to be adored; 
And let their hearts overflow with joy, 
That humble souls the Lord.

4 Seek ye the Lord, his saving strength 
Devoutly still implore; 
And where he's ever present, seek 
His face for evermore.

5 The wonders that his hands have wrought 
Keep thankfully in mind; 
The righteous statutes of his mouth, 
And laws to us assign'd.
SELECTIONS OF PSALMS.

PART II. C. M.

1 Thy wondrous power, Almighty Lord,
That rules the boisterous sea,
The bold adventurers revere,
Who tempt that dangerous wave.
2 At thy command the winds arise,
And swell the towering waves;
While they astound'd innumerable seas,
And sink in gaping Graves.
3 Dismay'd they climb the watery hills,
Dismay'd they plunge again;
Each like a tottering drunkard reeds,
And finds his courage vain.
4 Then to the Lord they raise their cries,
He hears their loud appeal,
He calms the fierce tempestuous seas,
And lays the floods to rest.
5 rejoicing, they forget their fears;
They see the storm allay'd;
The wish'd-for haven now appears;
There, let their vows be paid!
6 O that the sons of men would praise
The goodness of the Lord!
And those who see his wondrous ways,
His wondrous love record!

SELECTION 88. C. M.

From the north, Psalms of David.

O God, my heart is fully bent
To magnify thy Name;
My tongue with cheerful songs of praise
Shall celebrate thy fame.
2 Awake, my heart; nor thou, my harp,
Thy harp's wild notes reskyle;
Whilst I with early hymns of joy
Prevent the dawning day.
3 To all the listening tribes, O Lord,
Thy wonders I will tell,
And to those nations sing thy praise
That round about us dwell;
4 Because thy mercy's boundless height
The highest heavens transcend,
And far beyond thy loving clouds
The faithful truth extends.
5 Be thou, O God, exalted high
Above the starry frame;
And let the world, with one consent,
Confess thy glorious Name.

SELECTION 90. II. 2.

From the south, Psalms of David.

The Lord shall be, until he speak;
"Till I thy face thy footstool make,

Sit thou in state at my right hand:
Supreme in Zion shall be,
And all thy proud opposers see
Subjected to thy command.
2 "Thou, in thy power's triumphant day,
The mighty people shall obey:
And when thy rising beams they view,
Shall all, (redeemed from error's night),
Appear more numerous and bright
Than crystal drops of morning dew.
3 The Lord hath sworn, nor swears in vain,
That like Melchisedech's, thy reign
And priesthood shall no period see;
Anointed Prince! thus, bending low,
Shalt drink where darkest torrents flow,
Then raise thy head in victory!

SELECTION 91. L. M.

From the east, Psalms of David.

PRAISE ye the Lord; our God to praise,
My soul and her utmost power shall raise:
With private friends, and in the throng
Of saints, his praise be my song.
2 His works, for greatness thought removed;
His wondrous works with ease are found
By these who seek for them aught,
And in the pious search delight.
3 His works are all of matchless fame,
And universal glory claim;
His truth, confirm'd through ages past,
Shall to eternal ages last.
4 By precepts he hath us enjoined
To keep his wondrous works in mind;
And to posterity record
That good and gracious is our Lord.
5 His bounty, like a flowing tide,
Has all his servants wants supplied;
And he will ever keep in mind
His covenant with our fathers sign'd.
6 Just are the dealings of his hands,
Immutability is his command,
By truth and equity sustained,
And for eternal rules ordain'd.
7 He set his saints from bondage free,
And then established his decree,
For ever to remain the same,
Holy and reverend is his Name.
8 Whose wisdom's sacred praise would win,
Most with the fear of God begin;
Immortal praise and heavenly skill
Have they who know and do his will.

SELECTION 92. C. M.

From the west, Psalms of David.

LORD, not as we, we claim no share,
But to thy sacred Name
Give glory, for thy mercy's sake,
And truth's eternal fame.
2 Why should the heathen cry, "Where's now
The God whom ye adore?"
Convince them that in heaven thou art,
And untouch'd thy power.
3 O Israel, make the Lord thy trust,
Who is thy help and shield;
Priests, Levites, trust in him alone,
Who only help can yield.
4 Let all who truly fear the Lord,
On him they fear rely;
Who them in danger can defend,
And all their wants supply.
5 Of us he oft has mindful been,
And Israel's house will bless;
Priests, Levites, proselytes, even all
Who his great Name confess.
6 On you, and on your heirs, he will
Increase of blessings bring:
Thrice happy you, who favourites are
Of this almighty King!
7 Heaven's highest orb of glory he
His empire's seat designed;
And gave this lower globe of earth
A portion to mankind.
8 They who in death and silence sleep,
To him no praise afford;
But we will bless for evermore
One creating Lord.

SELECTION 93. C. M.

From the north, Psalms of David.

My soul with grateful thoughts of love
Entirely is possessed,
Because the Lord condescended to hear
The voice of my request.
2 Since he has now my ear inclined,
I never will desist;
But still in all the straits of life
To him address my prayer.
3 With deadly sorrows compass'd round,
With pulses of hell opprest,
When troubles seiz'd my aching heart,
And anguish rack'd my breast,—
4 On God's almighty Name I call'd,
And thus to him I pray'd:—
"Lord, I beseech thee save my soul,
With sorrows quite distemper'd."
5 How just and merciful is God,
How gracious is the Lord;
Who saves the harmless, and to me
Does timely help afford;
6 Then, free from pensive cares, my soul,
Resume thy wonted rest;
For God has wondrously to thee
His bounteous love express'd.
7 When death alarm'd me, he removed
My dangers and my fears;
My feet from falling he secured,
And dried my eyes from tears.
8 Therefore my life's remaining years,
Which God to me shall end,
Will I, in praises to his Name,
And in his service, spend.
9 In God I trusted, and he did not shun.

10 My strength in God forever.

11 I am confident and unwavering.

12 In all my works, I give praise.

13 In all my songs, I give praise.

14 In all my prayers, I give praise.

15 In all my petitions, I give praise.

16 In all my counsels, I give praise.

17 In all my plans, I give praise.

18 In all my purposes, I give praise.

19 In all my desires, I give praise.

20 In all my goals, I give praise.

21 In all my ambitions, I give praise.

22 In all my intentions, I give praise.

23 In all my ambitions, I give praise.

24 In all my pursuits, I give praise.

25 In all my aspirations, I give praise.

26 In all my ambitions, I give praise.

27 In all my pursuits, I give praise.

28 In all my ambitions, I give praise.

29 In all my pursuits, I give praise.

30 In all my ambitions, I give praise.

31 In all my pursuits, I give praise.

32 In all my ambitions, I give praise.
SELECTIONS OF PSALMS.

5 Far, far from me be all false ways
And lying arts removed;
But kindly grace I may keep
The path by thee approved.
6 Thy faithfull ways, thou God of truth,
My happy choice I've made;
Thy judgments, as my rule of life,
Before me allways hold.
7 My care has been to make my life
With thy commands agree;
O then preserve thy servant, Lord,
From shame and ruin free!
8 So in the way of thy commands
Shall I with pleasure run;
And, with a heart enlarged with joy,
Successfully go on.

PART V. H. C. M.
1 Instruct me in thy statutes, Lord,
Thy righteous paths display;
And from them, through all my life,
I'll never go astray.
2 If thou teach wisdom from above
With gracious import,
To keep thy perfect laws I will
Devote my zealous heart.
3 Direct me in the sacred ways
To which thy precepts lead;
Because my chief delight has been
Thy righteous paths to tread.
4 Do thou to thy most just commands
Incline my willing heart;
Let no desire of worldly wealth
From thee my thoughts divert.
5 From these vain objects turn mine eyes,
Which this false world displays:
But give me lively power and strength
To keep thy righteous ways.
6 Confirm the promise of thy word,
And give thy servant aid;
Who to trasgress thy sacred laws
Is worthily afraid.
7 The censure and reproach I fear,
In mercy, Lord, remove;
For all the judgments thou containst
Are full of grace and love.
8 Thou know'st how after thy commands
My longing heart does pant;
O then make haste to raise me up,
And promised succour grant!

PART VI. VAU. C. M.
1 Thy constant blessing, Lord, bestowed,
To cheer my drooping heart;
To me, according to thy word,
Thy saving health import.

SELECTIONS OF PSALMS.

2 So shall I, whose'er upbraids
This ready answer make;
"In God I trust, who never will
His faithful promise break."
3 Then let not quite the word of truth
Be from my mouth removed;
Since still my joy is steadfast hope
Thy judgments, Lord, have proved.
4 So I to keep thy righteous laws
Will all my study bend;
And constantly my time to come
In their observance spend.
5 My soul shall gladly walk at large,
From all oppression free,
Since I resolved to make my life
With thy commands agree.
6 My longing heart and watchful soul
Shall both everflow with joy,
When in thy loved commandments I
My happy hours employ.
7 Then will I to thy holy laws
Lift up my willing hands;
My care and business then shall be
To study thy commands.

PART VII. ZAIN. C. M.
1 According to thy promised grace,
Thy favour, Lord, extend,
Make good to me the word, on which
Thy servant's hopes depend.
2 That only comfort in distress
Did all my griefs control;
Thy word, when troubles hemm'd me round,
Revived my fainting soul.
3 Thy judgments, then, of ancient date,
I quickly call'd to mind,
Till, watch'd with such thoughts, my soul
Did speedy comfort find.
4 Thy Name, that cheer'd my heart by day,
Has fill'd my thoughts by night;
I then resolv'd by thy just laws
To guide my steps aright.
5 That peace of mind, which has my soul
In deep distress sustent'd,
By strict obedience to thy will
I happily obtain'd.

PART VIII. CHETH. C. M.
1 O Lord, my God, my portion thou
And sure possession art;
Thy words I steadfastly resolve
To treasure in my heart.

SELECTIONS OF PSALMS.

2 With all the strength of warm desire
I did thy grace implore;
"Disclose, according to thy word,
Thy mercy's boundless store."
3 With deep reflection and strict care
On all my ways I thought;
And so, reclaim'd to thy just paths,
My wandering steps I sought.
4 Prolonging not the time, my soul
Resolved without delay
To watch, that I might never more
From thy commandments stray.
5 To such as fear thy holy Name
Myself I closely join;
To all who their obedient wills
To thy commandments resign.
6 Over all the earth thy mercy, Lord,
Abundantly is shed;
O grant that I may truly learn
Thy sacred paths to tread.

PART IX. TETH. C. M.
1 With me, thy servant, thou hast dealt
Most graciously, O Lord;
Repeated benefits bestow'd,
According to thy word.
2 Teach me the sacred skill by which
Right judgment is attain'd;
Who in belief of thy commandments
Have steadfastly remain'd.
3 Before affliction stopp'd my course,
My footsteps went astray:
But I have since been disciplined
Thy precepts to obey.
4 Thou art, O Lord, supremely good,
And all thou dost is so;
On me, thy statutes to discern,
Thy saving skill bestow.
5 'Tis good for me that I have felt
Affliction's chastening rod,
That I may duly learn and keep
The statutes of my God.
6 The law that from thy mouth proceeds,
Of more esteem I hold
Than richest mines, than thousand mines
Of silver and of gold.

PART X. JOD. C. M.
1 To me, who am the world's possession
Of thy almighty hands,
The heavenly understanding give
To learn thy just commands.
2 O my preservation to thy saints
Strong comfort will afford,
To see succeed at my hopes,
Who trusted in thy word.
3 That right thy judgments are, I know
By sure experience seen;
And that in faithful, O Lord,
Thou hast afflicted me.
4 O let thy tender mercy now
Afferd me needful aid;
According to thy promise, Lord,
To me, thy servant, made!
5 To me thy saving grace restore,
That I again may live;
Whose soul can relish no delight
But what thy precepts give.
6 In thy least statutes let my heart
Continue always sound;
That guilt and shame, the sinner's lot,
May never me confound.

PART XI. CAPH. C. M.
1 My soul with long expectation waits
To see thy saving grace;
Yet still on thy anerring word
My confidence I place.
2 My very eyes consume and fail
With waiting for thy will;
O when wilt thou thy kind relief
And promised aid afford?
3 Thy wonted kindness, Lord, restore,
My drooping heart to cheer;
That by thy righteous statutes
My life's whole course may steer.

PART XII. LAMED. C. M.
1 For ever and for ever, Lord,
Unchanged thou dost remain;
Thy word, established in the heavens,
Does all their orbs sustain.
2 Through circling ages, Lord, thy truth
Immutable shall stand,
As doth the earth, which thou uphold'st,
By thine almighty hand.
3 All things the course by thee contain'd
Even to this day fulfill;
They are the faithful subjects all,
And servants of thy will.
4 Unless thy sacred law had been
My comfort and delight,
I must haveainted, and expired
In dark affliction's night.
Thy precepts therefore from my thoughts
Shall never, Lord, depart;
For them by them hast to new life
Restored my dying heart.

I’ve seen an end of what we call
Perfection here below;
But thy commandments, like myself,
No change or period know.

PART XIII. Mem. C. M.

1 The love that to thy face I bear
No language can display;
They with fresh wonder's entertain
My raptured thoughts all day.

2 My feet with care I have refrain'd
From every sinful way,
That to thy sacred word I might
Entire obedience pay.

3 I have not from thy judgments stray'd
By vain desires misled;
For, Lord, thou hast instructed me
Thy righteous paths to tread.

4 How sweet are all thy words to me;
O what divine report!
How much more grateful to my soul
Than honey to my taste!

5 Taught by thy sacred precepts, I
With heavenly skill am blest;
Through which the treacherous ways of sin
I utterly detest.

PART XIV. Nun. C. M.

1 Thy word is to my feet a lamp,
The way of truth to show;
A watch-light, to point out the path
In which I ought to go.

2 I've vow'd, and from my covenant, Lord,
Will never start aside,
That in thy righteous judgments I
Will steadfastly abide.

3 Let still my sacrifice of praise
With thee acceptance find;
And in thy righteous judgments, Lord,
Extract my willing mind.

4 Thy testimonies I have made
My heritage and choice;
For they, when other comforts fail,
My drooping heart rejoice.

5 My heart with early zeal begin
Thy statutes to obey;
And, till my course of life is done,
Shall keep thine upright way.
SELECTIONS OF PSALMS.

6 Thy testimonies I have kept, And constantly obey'd; Because the love I have to them Thy service easy made.

7 From strict observance of thy laws I never yet withdrew; Convinced that my most secret ways Are open to thy view.

PART XXXI. TEA. C. M.

1 To my request and earnest cry Attend, O gracious Lord; Inspire my heart with heavenly skill, According to thy word.

2 Let my repeated prayer at last Before thy throne appear; According to thy plighted word, For my relief draw near.

3 Then shall my grateful lips return The tribute of their praise, When then thy counsels seal, And taught me thy just ways.

4 My tongue the praises of thy word Shall thankfully reound: For thy commandments are right, thy laws With truth and justice crown'd.

5 Let thy almighty arm appear, And bring me timely aid; For I the laws thou hast set down My heart's free choice have made.

6 My soul has craved long to see Thy saving grace restored, Nor comfort now, but what thy laws, Thy heavenly laws afford.

7 Probing my life, that I may sing My great Redeemer's praise; Whose justice, from the depths of war, My fighting soul shall raise.

8 Though like a sleep, that's lost I've singly'd, And from thy ways declined, Do then, O Lord, thy servant seek, Who keeps thy laws in mind.

SELECTION 98. C. M.

From the exc. Psalm of David.

To Sin's hill I lift my eyes, From thence expecting aid; From Sin's hill and Sin's God, Who heaven and earth has made

1 He will not let thy foot be moved, Thy guardian will not sleep: Behold, the God who slumber not Will favour'd Israel keep.

3 Shelter'd beneath th' Almight}'s wings, Thou shalt securely rest, Where neither sun nor moon shall shine By day or night molest.

4 From common accidents of life The Lord shall guard thee still; To even he that shall preserve Thy soul from every ill.

5 At home, abroad, in peace, in war, Thy God shall thee defend; Conduct thee through life's pilgrimage, Safe to thy journey's end.

SELECTION 99. C. M.

From the exc. Psalm of David.

O TWAS a joyful sound to hear Our tribes devoutly say, Up, bed, to the temple haste, And keep your fast-day!

2 At Salam's courts we must appear, With our assembl'd powers, In strong and bounteous order rang'd Like her united towers.

3 'Tis th' earthly, by divine command, The tribes of God repair, Before his ark to celebrate His Name with praise and prayer.

4 O, ever pray for Salam's peace; For they shall prosper here, Thou holy city of our God, Who hear true love to thee

5 May peace within thy sacred walls A constant guest he found; With plenty and prosperity Thy palaces crown'd.

6 For my dear brethren's sake, and friends No less than brethren dear, I'll pray—May peace in Salam's towers A constant guest appear.

7 But most of all I'll seek the good, And ever wish thee well: For Sion and the temple's sake, Where God vouchsafes to dwell.

SELECTION 100. C. M.

From the exc. Psalm of David.

Had not the Lord, may Israel say, On Israel's side engaged, The foe had quickly swallow'd us, So fariously were gaged.

2 Had not the Lord himself vouchsafed To check his fierce control, The adversary's dreadful host Had overwhelm'd our soul.

3 But praised be our eternal Lord, Who left us not his prey; The snare is broke, his rage dismelt, And we again are free.

4 Secure in God's almighty name Our confidence repose, The God who made both heaven and earth, Of both sole monarchs reighn.

SELECTION 101. C. M.

From the excx. Psalm of David.

Who place on Sion's God their trust, Like Sion's rock shall stand; By his almighty hand.

2 Look here the hills on every side Jerusalem embrace; So stands the Lord around his saints, To guard them from their foes.

3 Be good, O righteous God, to those Who righteous deeds affect, The heart that innocence retains, Let innocence protect.

4 All those who walk in crooked paths, The Lord shall soon destroy; Cut off th' unjust, let crooked the saints With lasting peace and joy.

SELECTION 102. C. M.

From the exc. Psalm of David.

W signify with steadfastness, unless The Lord the plea sustains, Unless the Lord the city keep, The watchman wakes in vain.

2 In vain we rise before the day, And late to rest repair; Allow no repose to our soul, And eat the bread of care.

3 Supplies of life, with ease to them, He on his saints bestows; He crown's their labours with success, Their nights with safe repose.

SELECTION 103. C. M.

From the excx. Psalm of David.

The man is blest that fears the Lord, Not only worship pays, But keeps his steps confined with care To his appointed ways.

2 He shall upon the sweet returns Of his own labour feed; Without dependence live, and see His wishes all succeed.

3 Who fears the Lord shall prosper thus: Him Sion's God shall bless.

And grant him all his days to see Jerusalem's success.

SELECTION 104. S. M.

From the excx. Psalm of David.

FROM lowest depths of woe To God I sent my cry; Look, hear my supplicating voice, And graciously reply.

2 Shouldst thou severely judge, Who can their trial hear? But thou forgiv'st, lest we despond, And quite renounce thy fear.

3 My soul with patience waits For thee, the living Lord; My hopes are on the promise built, Thy never-failing word.

4 My longing eyes look out For thy cultivating ray, Now day than the morning watch To spy the dawning day.

5 Let Lord trust in God, No bounds his mercy knows; The plentiful source and spring from whence Eternal succour flows:

6 Whose friendly streams to us Supplies in want convey; A healing spring, a spring to cleanse And wash our guilt away.

SELECTION 105. H. L.

From the exc. Psalm of David.

LORD, for ever at thy side Let my place and portion be; Strip me of the robe of pride, Clothe me with humility.

2 Meekly may my soul receive All thy Spirit hath revealed, Though hast wings—I believe, Though the oracle be seal'd.

3 Bumble as a little child, Wounded from the mother's breast, By us sublites beguiled, On thy faithful word I rest.

4 Israel! now and evermore In the Lord Jehovah trust; Him, in all his ways, adore, Wise, and wonderful, and just.

SELECTION 106. C. M.

From the excx. Psalm of David.

Oh with due reverence let us all To God's abode repair; And, prostrate at his feet, fall'n, Pour out our humble prayer.

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SELECTIONS OF PSALMS.

2 Arise, O Lord, and now possess
Thy constant place of rest;
Be that, not only with thy ark,
But with thy presence blest.

3 Clothe thou thy priests with righteousness,
Make those thy saints rejoice;
And, thy servant David's sake,
Hear thy appointed voice.

4 Fear Sinai does, in God's esteem,
All other sects excel;
His place of everlasting rest,
Where he desires to dwell.

5 Her store! Almighty will increase,
Hers with plenty bless;
Her saints shall shout for joy, her priests
His saving health annoint.

SELECTION 105. C. M.
From the cxviii. Psalm of David.

HOW vast must advantage be,
How great their pleasure prove,
Who live like brethren, and consent
In offices of love!

True love is like the precious oil,
Which poured on Aaron's head,
Ran down his beard, and over his robes
Its costly fragrance shed.

3 'Tis like refreshing dew, which does
On Hermon's top distil;
Or like the early drops that fall
On Sion's favoured hill.

4 For Sinai is the chosen seat
Where the Almighty King
The promised blessing has ordain'd,
And life's eternal spring.

SELECTION 108. C. M.
From the cxxviii. Psalm of David.

Bless God, ye servants, that attend
Upon his solemn state;
That in his temple's hallowed court
With humble reverence wait.

2 Within his house lift up your hands,
And bless his holy Name:
From Sinai bless thy Israel, Lord,
Who earth and heaven didst frame.

SELECTION 109. C. M.
From the cxxviii. Psalm of David.

Praise the Lord with one consent,
And magnify his Name:
Let all the servants of the Lord
His worthy praise proclaim.

5 By him the heavens display
Their numerous hosts of light,
The sun to rule by day,
The moon and stars by night.

6 He, in our depth of woe,
On us with favour thought:
And from our cruel foes
In peace and safety brought.

7 He does the food supply
On which all creatures live:
To God, who reigns on high,
Eternal praises give.

For God will prove
Our constant friend;
His boundless love
Shall never end.

SELECTION 111. L. M.
From the cxviii. Psalm of David.

WHEN we, our weary limbs to rest,
Set down by proud Emphatics' stream,
We wept, with doleful thoughts oppressed,
As Sinai was our mournful theme.

Our harps, that when with joy we sung,
Were wont their tuneful parts to bear,
With silent strings neglected hung
On willow-trees that wither'd there.

O Sion, our once happy seat,
When I of thee forgetful proved,
Let then my trembling hand forget
The speaking strings with art to move!

4 If to mention thee fornaer,
Perpetual silence be my doom;
Or of my choicest joy compare
With thee, Jerusalem, my home!

SELECTION 112. C. M.
From the cxviii. Psalm of David.

With my whole heart, my God and King,
Thy praise I will proclaim,
Before the nights I will sing,
And bless thy holy Name.

2 I'll worship at thy sacred seat,
And, with thy love inspired,
The praises of thy truth repeat,
Over all thy works admired.

3 Then precious inlaid thine ear,
When I to thee did cry;
And, when my soul was prevailed with fear,
Dost inward strength supply.

4 For God, although enthroned on high,
Does thence the proper respect;
The proud, far off, his scornful eye
Behelds with just neglect.

5 Though I with troubles am oppressed,
He shall my foes disarm,
Relieve my soul when most distressed,
And keep me safe from harm.

6 The Lord, whose mercies ever last,
Shall fix my happy state;
And, of his favours everlast,
Shall his own work complete.

SELECTION 113. L. M.
From the cxviii. Psalm of David.

HOW! Lord, by strictest search last known
My rising up and lying down;
My secret thoughts are known to thee,
Known long before conceived by me.

Thrice eye my bed and path surveys,
My public hustle and private ways;
Then know'st what to my lips would vent,
Yet unutter'd words' intent.

Surrounded by thy power I stand,
On every side I find thy hand:
O skill for human reach too high!
Too dazzling bright for mortal eye!

From thy all-seeing Spirit, Lord,
What hiding-place does earth afford?
O where can I thy influence shun,
Or whither from thy presence run?

If up to heaven I take my flight,
'Tis there thou dwell'st enthron'd in light;
In the world unseen, my God,
There also last thou thinkest.

If I the morning's wings could gain,
And fly beyond the western main,
E'en there, in earth's remotest land,
I still should find thy guiding hand.

Or, should I try to lam thy sight
Beneath the sable wings of night,
One glance from thee, one piercing ray,
Would kindle darkness into day.

The veil of night so disguises,
No screen from thy all-searching eye:
Through midnight shades thou find'st thy way,
As in the blazing noon of day.

Then know'st the texture of my heart,
My reins, and every vital part:
I'll praise thee, from whose hands I came
A work of such a wondrous frame.
SELECTIONS OF PSALMS.

10 Let me acknowledge too, O God, That since this name of life I trod, Thy thoughts of love to me surround The powers of number to recount.

11 For sooner could I reckon o'er The sounds upon the ocean's shore; Each word, revising what I've done, I find th' account now begin.

12 Search, try, O God, my thoughts and heart, If mischief lurk in any part; Correct me where I go astray, And guide me in thy perfect way.

SELECTION 114. C. M.

From the exult. Psalm of David.

ORD, in thy sight, O let my prayer Like morning incense rise; My lifted hands ascend To view the glorious prize.

2 From lasty language curb my tongue, And let a constant guard Still keep the portal of my lips With wary silence guard'd.

3 From wicked men's designs and deeds My heart and hands restrain; Nor let me share their evil works, Or their mischievous gain.

4 Let upright men reprove my faults, And I shall think them kind; Like healing all upon my head I their reproof shall find.

SELECTION 115. C. M.

From the exult. Psalm of David.

ORD, hear my prayer, and to my cry Thy wounded audience lend; In thy acceptest faith and truth A gracious answer send.

2 Nor at thy strict tribunal bring Thy servant to be tried; For in thy sight no living man Can ever be justified.

3 To thee my hands in humble prayer I fervently stretch out; My soul for thy refreshment thirsts, Like land oppress'd with drought.

4 Hear me with speed, my spirit fails; Thy face no longer hide, Lest I become famish, like them That in the grave reside.

5 Thy kindness early let me hear, Whose trust on thee depends; Teach me the way where I should go, My soul to thee ascend.

6 Do thou, O Lord, from all my foes Preserve and set me free; A safe retreat, a hiding-place, My soul implores from thee.

7 Thou art my God, thy righteousness Will instruct me to obey; Let thy good Spirit lead and keep My soul in thy right way.

8 O, for the sake of thy great Name, Revive my drooping heart; For thy truth's sake, to me distress'd Thy saving health impart.

SELECTION 116. L. M.

From the exult. Psalm of David.

ORD, what's in man, that thou shouldst love Of him such tender care take to? What in his offspring could thee move Such great account of him to make?

2 The life of man does quickly fade, His thoughts but empty are and vain, His days are like a falling shade, Of whose short stay no signs remain.

3 To thee, almighty King of kings, In new-cast hymn my voice I'll raise; And instruments of many strings Shall help me to adore and praise.

SELECTION 117. C. M.

From the exult. Psalm of David.

PART 1.

THEE will I bless, my God and King, Thy endless praise proclaim; This tribute daily I will bring, And ever bless thy Name.

2 Thou, Lord, beyond compare art great, And highly to be praised; Thy majesty, with boundless height, Above our knowledge raised.

3 Renew'd for mighty acts, thy fame To future time extends: From age to age thy glorious Name Successively descends.

4 Whilst I thy glory and renown, And wondrous works express, The world with me thy might shall own, And thy great power confess.

5 The praise that to thy love belongs, They shall with joy proclaim; Thy truth of all their grateful songs Shall be the constant theme.

6 The Lord is good; fresh acts of grace His pity still supplies;
SELECTION 119. C. M.
From the extr. Psalms of David. O

PRAISE! the Lord, and sing, my soul, For ever bless his Name;
His wondrous love, while life shall last,
My constant praise shall charm.

2 On princes, on the sons of men, Let none for aid rely;
They cannot help, they turn to dust,
And all their counsels die.

3 Then happy he, who Jacob’s God For his protector takes;
Who still, with well-pleased hope, the Lord His constant refuge makes.

4 The Lord, who made both heaven and earth,
And all that they contain,
Will never quit his steadfast truth,
Nor make his promise vain.

5 The poor, oppressed, from all their wrongs Are eas’d by his decrees;
He gives the hungry needful food,
And sets the prisoners free.

6 By him the blind receive their sight,
The weak and fall’n he rears;
With kind regard and tender love He for the righteous cares.

7 The strangers he preserves from harm,
The orphan kindly treats;
Defends the widow, and the weak Of wicked men defeats.

8 The God that does in Sion dwell Is our eternal King;
From age to age his reign endures,
Let all his praises sing.

SELECTION 121.
From the extr. Psalms of David.

PART I. C. M.

PRAISE! the Lord with hymns of joy,
And celebrate his Name;
For pleasant, good, and comely ties To raise his holy Name.

2 His holy city God will build,
Though level’d with the ground;
Bring back his people, though dispersed
Through all the nations round.

3 He kindly heals the broken hearts,
And all their wounds does close;
He tells the number of the stars,
Their several names he knows.

4 Great is the Lord, and great his power,
His wisdom has no bound;
The neck he raises, and throws down
The wicked to the ground.

5 To God the Lord, a hymn of praise
With grateful voices sing;
To songs of triumph tune the harp,
And strike each warbling string.

6 He covers heaven with clouds, and thence Refreshing rain dost shower;
And on the mountains, through his care,
The grass in plenty grows.

7 His care the beasts that loosely range
With timely food supplies;
He feeds the raven’s tender food,
And stops their hungry cries.

8 The Lord to him that fears his Name
His tender love extends;
To him that on his boundless grace
With steadfast hope depends.

9 Let Zion and Jerusalem
To God their praise address;
Whose strength secures their lasting gates,
Who does their children bless.

SELECTION 122. II. 2.
From the extr. Psalms of David.

PRAISE! ye Lord, with psalms of praise
Whose glorious Name above
Deserves our endless praise;
earth’s utmost ends
His power obey;
His glorious way
The sky transcends.

3 His chosen saints to grace,
He sets them up on high;
And favours Israel’s race,
Who still to him are night:
O therefore raise
Your grateful voice,
And still rejoice
The Lord to praise!

SELECTION 123. IV. 1.
From the extr. Psalms of David.

O PRAISE! ye Lord,
Prepare your glad voice,
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Let Israel rejoice;
And children of Zion
Be glad in their King.

2 Let them his great Name
Exalt in their songs,
With hearts well attuned
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Who always takes pleasure
To hear their glad tongues,
O PRAISE the holy Lord above, Who with the sun is numbered;

3 With glory shall ye there stand, To God, who in them shall dwell.

His favour, for ever blessing, With which your love shall rest.

Let your voices be in harmony As unto the God of praise.

And make your hands his service, As unto his sacred laws.

As unto the Lord our God, The homage due to him.

And let every creature praise the Lord, As unto your Maker.

From whom the light of grace Has shone upon all who live.

And all your hearts, to God be given As unto the Lord your God.
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Hymns,

suited to the

Feasts and Fasts of the Church,

and other

occasions of public worship.

New York:
PUBLISHED BY HARPER & BROTHERS, 32 CLIFF-STREET.
STEREOTYPED BY H. W. BEWET.
MDCCCLIV.
H Y M N S.

I. THE HOLY SCRIPTURES.

HYMN 1. C. M.

GREAT God, with wonder and with praise
On all thy works I look;
But still thy wisdom, power, and grace,
Shine brightest in thy book.

2 The stars that in their courses roll,
Have much instruction given;
But thy good word informs my soul
How I may soar to heaven.

3 The fields provide me food, and show
The goodness of the Lord;
But fruits of life and glory grow
In thy most holy word.

4 Here are my choicest treasures hid,
Here my best comfort lies;
Here my desires are satisfied;
And here my hopes arise.

5 Lord, make me understand thy law,
Show what my faults have been;
And from thy toil let me draw
Pardon for all my sin.

6 Here would I learn how Christ has died
To save my soul from hell;
Not all the books on earth beside,
Such heavenly wonders tell.

7 Then let me love my Bible more,
And take a fresh delight,
By day to read these wonders o'er,
And meditate by night.

HYMN 2. C. M.

FAV'RING of mercies in thy word
What endless glory shines!
For ever be thy Name adored
For those celestial lines.

2 Here may the wretched sons of want
Exhaustless riches find;
Riches above what earth can grant,
And lasting as the mind.

3 Here the fair tree of knowledge grows,
And yields a sweet repast;
Sublime sweeter than nature knows
Invite the longing taste.

4 Here the Redeemer's welcome voice
Spreads heavenly peace around;
And life and everlasting joys
Attend the blissful sound.

5 O may those heavenly pages be
My ever dear delight;
And still new beauties may I see,
And still increasing light.

6 Divine Instructor, gracious Lord,
Be thou for ever near;
Teach me to love thy sacred word,
And view my Saviour there.

II. CREATION.

HYMN 3. C. M.

GREAT first of beings! mighty Lord
Of all this wondrous frame!
Produced by thy creating word,
The world from nothing came.

2 Thy voice sent forth the high command,
'Twas instantly obey'd;
And through the goodness all things stand
Which by thy power were made.

3 Lord, for thy glory shine the whole; They all reflect thy light For this, in course the planets roll, And day succeeds the night.

4 For this, the sun dispenses heat, And beams of cheering day; And distant stars, in order set, By night thy power display.

5 For this, the earth its produce yields; For this, the waters flow; And blooming plants adorn the fields, And trees aspiring grow.

6 Inspired with praise, our minds pursue This wise and noble end; That all we think, and all we do, Shall to thine honour tend.

HYMN 4. C. M.

GREATness.

LET heaven arise, let earth appear,
Proclaim'd th' Eternal Lord:
The heavens arose, the arch appear'd,
At his creating word.
HYMNS.

2 But formless was the earth, and void,
Dark, sluggish, and confused;
Till o'er the mass the Spirit moved,
And quickening power diffused.

3 Then spake the Lord Omnipotent
The mandate, "Be there light!
Light darted forth in vivid rays,
And scattered ancient night.

4 The glorious firmament he spread,
To part the earth and sky;
And fixed the upper elements
Within their spheres on high.

5 He bade the seas together flow;
They left the solid land;
And herbs, and plants, and fruitful trees,
Sprung forth at his command.

6 Above, he formed the stars and placed
Two greater orbs of light;
The radiant sun to rule the day,
The moon to rule the night.

7 To all the varied living tribes
He gave their wondrous birth;
Some form'd within the watery deep,
Some from the tening earth.

8 Then, chief of all his works below,
Man, honour'd man, was made;
His soul with God's pure image stam'd,
With innocence array'd.

9 Completed now the mighty work,
God his creation view'd;
And, pleased with all that he had made,
Promounced it "very good."

HYMN 6. II. 1.

Praise from the Elements and Worlds.

Praise from Living Creatures.

BEGIN, my soul, thy exalted lay;
Let each enraptured thought obey,
And praise th' Almighty's Name;
Let heaven and earth, and sea and skies,
In one melodious concert rise,
To swell th' inspiring theme.

Ye angels, catch the thrilling sound,
While all the adoring choirs around
His boundless mercy sing;
Let every listening soul arise,
And touch the sweetest string.

What'er this living world contains,
That wings the air or treads the plains.
United praise bestow;
Ye tenants of the ocean wide,
Proclaim Him through the mighty tide,
And in the depths below.

1 Let man, by nobler passions sway'd,
The feeling heart, the judging head,
In heavenly praise employ;
Spread HIS tremendous Name around
While heaven's broad arch rings back the sound,
The general burst of joy.

5 What though in solemn silence all
Move round this dark terrestrial ball;
What though no real voice we sound
Amidst their radiant orbs be found;
In reason's ear they all rejoice,
And utter forth a glorious voice;
For ever singing as they shine,
"The hand that made us is divine."

HYMN 7. II. M.

THE spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.

2 Th' uncreated sun, from day to day,
Does his Creator's power display,
And publishes to every land
The work of an Almighty hand.

3 Soon as the evening shades prevail,
The moon takes up the wondrous tale;
And, nightly, to the listening ear,
Repeats the story of her birth;

4 Whilst all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings they roll,
And spread the truth from pole to pole.

8. L.

THE Lord our pasture shall prepare,
And feed us with a shepherd's care;
His presence shall my wants supply,
And guard me with a watchful eye;
My noon-day walks be he to attend,
And all my midnight hours to defend.


The Lord our pasture shall prepare,
And feed us with a shepherd's care;
His presence shall my wants supply,
And guard me with a watchful eye;
My noon-day walks be he to attend,
And all my midnight hours to defend.

10. When in the sultry globe I faint,
Or on the thirsty mountain pant,
To fayle and dewy meals
My weary wandering steps he leads,
Where peaceful rivers, soft and slow
The verdant land landscape flow.

11 Though in the paths of death I tread,
With gloomy horrors overspread;
My steadfast heart shall fear no ill,
For thou, O Lord, art with me still;
Thy friendly crook shall give me aid,
And guide me through the dreadful shade.

HYMN 10. C. M.

WHEN all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

2 O how shall words with equal warmth
The gratitude deserve,
That glows within my ravelled heart?
But thou canst read it there.

3 Thy providence my life sustain'd,
And all my wants bestowed,
When in the silent wond'r I lay,
And hang upon the breast.

4 To all my weak complaints and cries
Thy mercy lent an ear,
For yet my feeble thoughts had learnt
To form themselves in prayer.

5 Unnumber'd comforts to my soul
Thy tender care bestow'd,
Before my infant heart conceived
From whom those comforts flow'd.

6 When in the slippery paths of youth
With heedless steps I run,
Thrice arm, unseen, conceal'd my feet,
And led me up to ruin.

7 Through hidden dangers, toils, and deaths,
It gently cleared my way,
And through the pleasing sources of love,
More to be feared than they.

8 When worn with sickness, oft hast
With health renew'd my face;
And, when in sins and sorrows sunk,
Received my soul with grace.

9 Thy bounteous hand with worldly bliss
Has made my cup run over;
And in a kind and faithful friend
Has doubled all my store.

10. Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart,
That taste those gifts with joy.

11 Through every period of my life
Thy goodness I'll pursue;
And after death, in distant worlds,
The glorious thron'd landscape flow.

12 When nature fails, and day and night
Divide thy works no more,
HYMNS.

My ever grateful heart, O Lord,
Thy mercy shall abound.

13 Through all eternity, to thee
A joyful song I'll raise;
But O! eternity's too short
To utter all thy praise.

HYMN 11. III. 1.
Psalm xxx. 13.

"My times are in thy hand."

SOVEREIGN Ruler of the skies,
Grace and glory, ever wise,
All our times are in thy hand,
All events at thy command.

2 He that founds us in the womb,
He shall guide us to the tomb;
All our ways shall ever be
O'er'd by his wise decree.

3 Times of sickness, times of health,
Blighting want, and cheerful wealth,
All our pleasures, all our pain,
Come, and end, as God ordains.

4 May we always own thy hand,
Still to thee surrender'd stand,
Know that thou art God alone,
We end as thou art all thy own.

HYMN 12. C. M.

GOD moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

2 Deep in unfathomable mines
With never-failing skill,
He treasures up his bright designs,
And works his gracious will.

3 Ye fearful saints, fresh courage take;
The clouds in many colors dress
Are big with mercy, and shall break
In blessings on your head.

4 Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

5 His purposes will ripen fast,
Unbending every hour;
The bud may have a bitter taste,
But sweet will be the flower.

6 Blind unbelief is sure to err;
And scan his work in vain;
God is his own interpreter,
And he will make it plain.

IV. REDEMPTION.

HYMN 13. S. M.
Psalm xiv. 2-46.

A ll, how shall fallen man
Be just before his God?
If he contend in righteousness,
We sink beneath his rod.

2 If he our ways should mark,
With strict inspecting eyes,
Could we for one of thousand faults
A just excuse devise?

3 All-seeing, powerful God!
Who can with thee contend?
Or who that tries th' unequal strife,
Shall prosper in the end?

4 The mountains, in thy wrath,
Their ancient seats forsake;
The trembling earth deserts her place,
Her rooted pillars shake.

5 Ah, how shall guilty man
Contrive with such a God?
None, none can meet him, and escape,
But through the Saviour's blood.

HYMN 14. L. M.
Psalm x. 30-33.

THOUGH I should seek to wash me clean
In water of the driven snow,
My soul would yet its spot retain,
And sink in conscious guilt and woe.

2 The Spirit, in his power divine,
Would cast my vaunting soul to earth,
Expose the falsehood of its sin,
And show the wretchedness of its worth.

3 Ah, not like erring man is God,
That man to answer him should dare;
Condemned, and into silence awed,
They helpless stand before his bar.

4 There, must a Mediator plead,
Who, God and man, may both embrace;
With God, for man to intercede,
And offer man the purchased grace.

5 And lo! the Son of God is slain
To be this Mediator crown'd;
In Him, my soul, be cleansed from sin,
In Him thy righteousness be found.

HYMN 15. L. M.

A ll glorious God, what hymns of praise
Shall our transported voices raise?
What ardent love and zeal are due,
While heaven stands open to our view?

2 Once we were fallen, and O how low!
Just on the brink of endless woe!
When Jesus, from the realms above,
Borne on the wings of boundless love,
3 Scatter'd the shades of death and night,
And spread around his heavenly light:
By him what wondrous grace is shown
To souls improvable and undone.

4 He shows, beyond these mortal shores,
A bright inheritance as ours;
Where safety in light our coming wait
To share their lady, happy state.

HYMN 16. C. M.

SAVIOUR, source of every blessing,
Tune my heart to grateful lays;
Streams of mercy, never ceasing,
Call for ceaseless songs of praise.

5 Teach me some melodious measures,
Sing by raptured saints above;
Fill my soul with sacred pleasure,
While I sing redeeming love.

3 Thou didst seek me when a stranger,
Wandering from the fold of God;
Then, to save my soul from danger,
Didst redeem me with thy blood.

4 By thy hand restored, defended,
Safe through life thus far I've come;
Safe, O Lord, when life is ended,
Bring me to my heavenly home.

HYMN 19. C. M.

My grateful soul, for ever praise,
For ever love his Name,
Who turn'd thee from the fatal paths,
Of folly, sin and shame.

2 Vain and preposterous is the trust
Which in our works we place;
Salvation from a higher source
Flows to our fallen race.

3 'Tis from the love of God through Christ
That all our hopes begin;
His mercy saved our souls from death
And wast'd from our sin.

4 His Spirit, through the Saviour shed,
His sacred fire imparts.
Removes our dross, and love divine
Enkindles in our hearts.

5 Thus raised from death, we live anew:
And, justified by grace,
We hope in glory to appear,
And see our Father's face.

HYMN 20. C. M.

HOW helpless guilty nature lies,
Uncloathed, naked, in its load;
The heart uncanoned can never rise
To usefulness and God.

2 The will perverse, the passions blind,
In paths of ruin stray:
Reason debased can never find
The safe, the narrow way.
HYMNS.

3 Can aught beneath a power divine
The stubborn will subdue?
O the sense, Almighty Saviour, thine
To form the heart new.
O the sense, the passions to recall;
And uprises bid them rise;
And make the scales of error fall
From reason's dark'ned eyes.
To chase the shades of death away,
And bid the sinner live,
A heaven of heaven, a vital ray,
'Tis thine alone to give.
O change these wretched hearts of ours,
And give them life divine;
Then shall our passions and our powers,
Almighty Lord, be thine.

HYMNS 21. C. M.

FA THER, to thee my soul I lift,
On thee my hope depends,
Convinced that every perfect gift
From thee alone descends.

1. Mercy and grace are thine alone,
And power and wisdom too;
Without the Spirit of thy Son
We nothing good can do.

3. Thou all our works in us hast wrought,
Our good is all divine;
The praise of every holy thought
And righteous word is thine.

4. From thee, through Jesus, we receive
The power on thee to call,
In whom we are, and move, and live:
Our God is all in all.

HYMNS 22. II. 14.

S ING, my soul, His wondrous love,
Who, from you bright throne above,
Ever watchful over your race,
Still to man extend his grace

2. Heaven and earth by him were made,
All is by his sceptre sway'd;
What are we that he should show
So much love to us below?

3. God, the merciful and good,
Bought us with the Saviour's blood;
And, to make our safety sure,
Guides us by his Spirit pure.

4. Sing, my soul, above his Name,
Let his glory be the theme:
Praise him till he calls thee home,
Trust his love for all to come.

HYMNS 23. S. M.

G RACE! 'tis a charming sound,
Harmonious to the ear;
Heavens with the echo shall respond,
And all the earth shall hear.

2 Grace first contrived a way
To save rebellious man;
And all the means that grace display,
Which drew the sinner's plan.

3 Grace guides my wandering feet
To tread the heavenly road;
And now supplies each hour I meet
Whilst pressing on to God.

4 Grace all the world shall crown
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise.

V. THE CHURCH.

HYMNS 24. S. M.

L I K E Noah's weary dove
That soar'd the earth around,
But not a resting-place above
The cheerless waters found;

2 O cease my wondering soul,
On restless wings to roam;
All the wide world, to either pole,
Has not for thee a home.

3 Behold the Ark of God,
Behold the open door;
Haste to obtain that gain above,
And raise, my soul, as more.

4 There, safe thou shalt abide
There, sweet shall be thy rest,
And every longing satisfied,
With full salvation blest.

5 And, when the waves of ice
Again the earth shall fill,
The Ark shall ride the sea of fire;
Then rest on Sin's hill.

HYMNS 25. S. M.

I LOVE thy kingdom, Lord,
The house of thine abode,
The Church our blest Redeemer saved
With his own precious blood.

2 I love thy Church, O God;
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

3 If o'er to bless thy sons,
My voice or hands deary,
These hands let useful skill forsake,
This voice in silence die.

4 If ever my heart forget
Her welfare, or her woe,
Let every joy this heart forsake,
And every gift o'erthrow.

5 For her my tears shall fall;
Shall great deliverance bring;
To her my cares and toils be given,
Till toils and cares shall end.

6 Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

7 Jesus, thou Friend divine,
Our Saviour and our King.
The hand from every sore and foe
Shall great deliverance bring.

8 Save as the truth shall last,
To Shin shall be given
The brightest glories earth can yield,
And brighter bliss of heaven.

HYMNS 26. C. M.

NOT to the honors of the Lord,
The tempest, fire, and smoke:
Not to the thunder of that word
Which God on Sinai spoke:

2 But we are come to Sinai's hill,
The city of our God;
Whereby milder words declare his will,
And spread his love abroad.

3 Behold th' immovable host
Of angels clothed in light:
Behold the spirits of the just
Whose faith is changed to sight.

4 Behold the blessed assembly there
Whose names are writ in heaven;
Hear God, the Judge of all, declare
Their prize in Christ, forgiven.

5 Angels, and living saints and dead,
But one communion make:
All join in Christ, their vital Head,
And of his love partake.

HYMNS 27. S. M.

B R E S T is the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

2 Before our Father's throne
We pour united prayers;
Our fears, our hopes, our aims are one;
Our comforts and our cares.

3 We share our mutual woes,
Our mutual burdens bear;
And often for each other bows
Our sympathizing tear.

4 When we at death must part,
How keen, how deep the pain;
But we shall still be joint in heart,
And hope to meet again.

5 From sorrow, toil, and pain,
And sin, we shall be free;
And perfect love and friendship reign
Throughout eternity.

HYMNS 28. II. 1.

P I A M XLII.
The Church in Glory.

W I T H joy shall I behold the day
That calls my willing soul away,
To dwell among the blest:
For lo! my great Redeemer's power
Unlocks the everlasting door,
And points me to his rest.

2 Even now, to my expecting eyes
The heavens-built towers of Salem rise:
Their glory I survey;
I view her mansions that contain
The angel host, a benignant train,
And shine with cloudless day.

3 Thither, from earth's remotest end,
Lo! the redeemed of God ascend,
Praised on immortal wing:
There crowd with everlasting joy.
In countless hymns their tongues employ,
Before th' Almighty King.

4 The King a seat hath there prepared,
High on eternal base ascend'd,
For his eternal Son;
His palaces with joy abound;
His saints, by him with glory crown'd.
Attend and share his throne.

5 Mother of cities! o'er thy head
Bright peace, with healing wings outspread
For evermore shall dwell:
Let me, lest seat! my name behold
Among thy citizens eneall'd,
And bid the world farewell.

HYMNS 29. L. M.

I S A I A H xi. 2.

T R I U M P H A N T Son! lift thy head
From dust, and darkness, and the dead:
Though humbled long, awake at length,
And gird thee with thy Saviour's strength.
VI. FESTIVALS AND FASTS.
THE LORD'S DAY.
AWAKE, ye saints, awake,
And hail this sacred day:
In loftiest songs of praise
Your joyous hommage pay:
Welcome the day that God hath blest,
The type of heaven's eternal rest.
2 On this auspicious morn
The Lord of life ariseth;
He bursts the bars of death,
And vanquishes all our foes:
And now he pleads our cause above,
And reaps the fruits of all his love.
3 All hail, triumphant Lord!
Heaven with bosoms rings,
And earth, in humber strains,
Thy praise responsive sings:
Worthy the Lords that once was slain,
Through endless years to live and reign.
4 Great King, gird on thy sword,
Ascend thy conquering car:
While justice, truth, and love,
Maintain thy glorious war:
This day let sinners own thy sway,
And rebels cast their arms away.

HYMN 31. C. M.
THIS is the day the Lord hath made,
Let young and old rejoice:
To him be vows and hommage paid,
Whose service is our choice.
2 This is the temple of the Lord:
How dreadful is this place!
With meekness let us hear his word,
With reverence seek his face.
3 This is the homage he requires:
The voice of praise and prayer,
The soul's affections, hopes, desires,
Ourselves and all we are.

HYMN 32. S. M.
WELCOME, sweet day of rest,
That saw the Lord arise;
Welcome to this reviving breath,
And these rejoicing eyes.
2 The King himself comes near
To feast his saints today:
Here may we sit, and see him here,
And love, and praise, and pray.
3 One day amidst the place
Where Jesus is within,
Is better than ten thousand days
Of pleasure and of sin.
4 My willing soul would stay
In such a frame as this,
Till it is call'd to wear away
To everlasting bliss.

HYMN 33. L. M.
A TERMIN six days' work is done,
Another Lord's day has begun:
Return my soul, enjoy thy rest,
In the hours thy God hath blest.
2 This day may our devotion rise,
As grateful incense to the skies,
And heaven that sweet perfume bestow,
Which none but they who feel it know.
3 This peaceful rain within the breast
Is the sure pledge of heavenly rest,
Which for the Church of God remains,
The end of cares, the end of pains.
4 In holy duties, let thy day,
In holy pleasures pass away:
How sweet a Sabbath thus to spend,
In hope of one that never shall end.

HYMN 34. H. 3.
GREATEST God, this sacred day
Demands the soul's collected powers;
Gladsly we now to thee resign
These solemn, consecrated hours.
May our souls adore our own
The grace that calls us to thy throne.
1 All-seeing God! thy piercing eye
Can every secret thought explore;
2 While rich and poor for mercy call,
Propitious from the skies,
The Lord, the Maker of them all,
Accepts the sacrifice.
3 Well pleased, through Jesus Christ his Son,
From sin he grants release;
According to their faith 'tis done,
He bids them go in peace.

HYMN 35. H. 4.
In loud exalted strains,
The King of glory praise;
O'er heaven and earth he reigns,
Through everlasting days;
But Sam, with his presence blest,
Is his delight, his chosen rest.
2 O King of glory, come;
With thy favour crown
This temple as thy home,
This people as thy own:
Beneath this roof vouchsafe to show
How God can dwell with men below.
3 Now let thine ear attend
Our supplicating cries;
Now let my praise ascend,
Accepted to the skies;
Now let thy Gospel's joyful sound
Spread its celestial influence round.
4 Here may the listening throng
Imbibe thy truth and love;
Here Christians join the song
Of adoration above;
Till all who humbly seek thy face
Rejoice in thy abundant grace.

HYMN 36. L. M.
FAREWELL from my thoughts, vain world, begone;
Let my religious hours alone;
From flesh and sense I would be free,
And hold communion, Lord, with thee.
2 My heart grows warm with holy fire,
And kindles with a pure desire
To see thy grace, to taste thy love,
And feel thine influence from above.
3 When I can say that God is mine,
When I can see thy glories shine,
I'll treat the world beneath my feet,
And all that men call rich and great.
4 Seal comfort down from thy right hand,
To cheer me in this barren land;
And in thy temple let me know
The joys that from thy presence flow.
HYMNS:

HYMN 40. III. 5.

LORD, dismiss us with thy blessing,
Fill our hearts with joy and peace;
Let us, each, thy love possessing,
Triumph in redeeming grace;
O refresh us,
Travelling through this wilderness.

2 Thanks we give, and adoration,
For the Gospel's joyful sound;
May the fruits of thy salvation
In our hearts and lives abound;
May thy presence
With us evermore be found.

ADVENT.

HYMN 41. C. M.

HARK! the glad sound, the Saviour comes,
The Saviour promised long;
Let every heart prepare a throne,
And every voice a song.

2 On him the Spirit, largely pour'd,
Exerts his sacred fire;
Wisdom and might, and zeal and love,
His holy mast inuire.

3 He comes, the prisoners to release,
In Satan's bondage held;
The gates of brass before him burst,
The iron fetters yield.

4 He comes, from thickest films of vice
To clear the mental sky;
And on the eyes oppressed with night,
To pour celestial light.

5 He comes, the broken heart to bind,
The bleeding soul to cure,
And with the treasures of his grace,
'Th' enrich the humble poor.

6 Our glad hosannas, Prince of Peace,
Thy welcome shall proclaim;
And heaven's eternal arches ring
With thy beloved Name.

HYMN 42. III. 3.

HAIL! thou long-expected Jesus,
Born to set thy people free;
From our sins and fears release us,
Let us find our rest in thee.

2 Israel's strength and consolation,
Hope of all the saints, thou art;
Long desired of every nation,
Joy of every waiting heart.

3 Born thy people to deliver,
Born a child, yet God our King,
Born to reign in us for ever,
Now thy gracious kingdom bring.

4 By thine own eternal Spirit,
Rule in all our hearts alone;
By thine all-sufficient merit,
Raise us to thy glorious throne.

CHRISTMAS.

HYMN 43. C. M.

WHILE shepherds watched their flocks
by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around.

2 "Fear not," said he, for mighty dread
Had seiz'd their troubled mind;
"Glad tidings of great joy I bring
To you, and all mankind.

3 "To you, in David's town, this day
Is born of David's line,
The Saviour, who is Christ the Lord,
And this shall be the sign:

4 "The heavenly host you there shall find,
To human view displayed,
All meadily wrap in swathing bands,
And in a manger laid.

5 Thus spoke the saraph, and forthwith
Appear'd a shining throng
Of angels, praising God, who thus
Address'd their joyful song:

6 "All glory be to God on high,
And to the earth be peace;
Good-will, henceforth, from heaven to men,
Begin and never cease.

HYMN 44. C. M.

WHILE angels thus, O Lord, rejoice,
Shall men no anthems raise;
May we these useless tongues,
When we forget to praise.

2 Then let us swell responsive notes,
And join the heavenly throng;
For angels so much love have known,
As we, to wake their song.

3 Good-will to sinful dust is shown,
And peace on earth is given;
For let! th' incarnate Saviour comes,
With news of joy from heaven.

4 Mercy and truth, with sweet accord,
His rising beams adorn;
Let heaven and earth in concert sing,
"The promised child is born!"

HYMN 45. III. 1.

HARK! the herald angels sing,
Glory to the new-born King;
Peace on earth, and mercy mild;
God and sinners reconciled.

2 Joyful all ye nations rise,
Join the triumph of the skies;
With th' angelic host proclaim,
Christ is born in Bethlehem!

3 Christ, by highest heaven adored,
Christ, the everlasting Lord,
Late in time behold him come,
Offspring of the Virgin's womb.

4 Ye loud in joy, the Babe of Bethlehem;
Hail the incarnate Deity,
Pleased, as man, with man to dwell;
Jesus, now Emmanuel.

5 Risen with healing in his wings,
Light and life to all he brings;
Hail the Sun of righteousness;
Hail the heavens-born Prince of Peace!

HYMN 46.

Chorus.

SHOUT the glad tidings, exultingly sing;
Jerusalem triumphs, Messiah is King!

1 Sion, the marvellous story be telling,
The Son of the Highest, how lovely his birth!
The brightest archangel in glory exclaiming,
He stoops to redeem thee, he reigns upon earth.

Chorus.

2 Tell how he cometh; from nation to nation,
The heart-cheering news let the earth echo round;
How free to the faithful he offers salvation,
How his people with joy everlasting are crown'd.

Chorus.

3 Glory to God, in highest strains,
By highest works he is placed;
Be glory, then, by us proclaim'd,
And by our lives display'd;

6 Till we attain those blissful realms,
Where now our Saviour reigns;
To rival these celestial choirs
In their immortal strains.

HYMN 47. C. M.

HYMN 48. C. M.

JERUSALEM, thy walls are round,
Thy gates are set with sapphire blue;
Thy foundations are precious stones,
Of various hues, increasingly blue.

2 Each moment brings its new delight,
Each hour new graces to bestow;
Each year new hopes to cherish,
Each time new glories to review.

3 Jewels of glory are thine, Jerusalem,
Thy joys and wonders fill the skies;
Thy Paradise is open wide,
Thy courts are faced with gold and tins.

4 Jewels of glory are thine, Jerusalem,
Thy joys and wonders fill the skies;
Thy Paradise is open wide,
Thy courts are faced with gold and tins.

5 Jewels of glory are thine, Jerusalem,
Thy joys and wonders fill the skies;
Thy Paradise is open wide,
Thy courts are faced with gold and tins.

6 Jewels of glory are thine, Jerusalem,
Thy joys and wonders fill the skies;
Thy Paradise is open wide,
Thy courts are faced with gold and tins.

7 Jewels of glory are thine, Jerusalem,
Thy joys and wonders fill the skies;
Thy Paradise is open wide,
Thy courts are faced with gold and tins.
Hymns.

HYMN 49. C. M.
St. Luke xii. 30.

See, in the vineyard of the Lord,
A branch is set apart.
No fruit it yields, no blossom bears,
Though planted by His hands.

From year to year the tree He views,
And still no fruit is found;
Thus—'Cut it down,' the Lord commands,
'Why cumber it the ground?'

This, but the gracious Saviour pleads;
'The barren fig-tree, another year in mercy wait,
If yet may bloom and bear;
If not, I come and tear.'

When I culture in vain,
And still no fruit is found,
I plead no more; destroy the tree,
And root it from the ground.

NEW YEAR.

HYMN 50. L. M.

The God of life, whose constant care
With blessings crowns each opening year,
My scanty spurs doth still prolong,
And waketh me to mine annual song.

How many precious souls are fled
To the vast regions of the dead,
Since on this day the changing sun
Through his last yearly period run?

We yet survive; but who can say,
'Or through this year, or month, or day,
I shall retain this vital breath,
Thus far, at least, in league with death?'

That breath is thine, eternal God;
'Tis thine to fix my soul's abode;
It holds its life from thee alone,
On earth, or in the world unknown.

To thee our spirits we resign,
Make them and own them still as thine;
So shall they live secure from fear,
Though death should blast the rising year.

Thy children, panting to be gone,
May bid the tide of time roll on,
To land them on that happy shore,
Where years and death are known no more.

No more fatigue, no more distress,
Nor sin, nor hell, shall reach that place;
No grans, to mingle with the songs Resounding from immortal tongues:

No more alarms from earthly foes;
No cares to break the long repose;
No midnight shade, no clouded sun,
But sacred, high, eternal noon.

HYMN 49.

9. O, long expected, now begin,
Dawn on this world of woe and sin.
Fain would we leave this weary road,
To sleep in death, and rest with God.

HYMN 51. C. M.

Are over the past my memory waves,
What leaves the secret sigh?
'Tis that I mourn departured days,
Still unprepared to die.

The world and worldly things beloved,
My anxious thoughts employ'd;
And time unshaded, unapprov'd,
Presents a fearful void.

Yet, holy Father, wild despair
Close from my labouring breast;
The grace it is which prevents the pray
That grace can do the rest.

My life's brief remnant all be thine;
And when thy sure decree
Bids me this fleeting breath resign,
O speed my soul to thee.

EPHANIAH.

HYMN 52. S. M.

How beameth are their feet
Who stand on Zion's hill;
Who bring salvation on their tongues,
And words of peace reveal.

How charming is their voice,
How sweet their tidings are:
'Sion, behold thy Saviour-King;
He reigns and triumphs here.'

How happy are our ears
That hear this joyful sound;
Which kings and prophers waited for,
And sought, but never found.

How blest are our eyes
That see this heavenly light;
Prophets and kings desired it long,
But died without the sight.

The watchmen join their voice,
And trustful notes employ:
Jerusalem breaks forth in songs,
And deserts learn the joy.

The Lord makes bare his arm
Through all the earth abroad;
Let every nation now behold
Their Saviour and their God.

HYMN 53. H. 5.

Isaiah x., &c.

Rise, crowned with light, imperial Salem,
Rise: Exalt thy towering head and lift thine eyes:

See heaven its sparkling portals wide display,
And break upon thee in a flood of day.

See a long race thy spurious courts adorn,
See future sons, and daughters yet unborn,
In crowding ranks on every side arise,
Demanding life, impatient for the skies.

See idolatrous nations at thy gates attend,
Walk in thy light, and in thy temple bend;
See they bright altars throng'd with prostrate kings,
While every hand his joyful tribute brings.

The seas shall waste, the skies to smoke decay,
Rocks roll to dust, and mountains melt away:
But fix'd his word, his saving power remains.
Thy realms shall last, thy own Messiah reigns.

HYMN 54. H. 6.

Psalm cviii.

To the Lord's Anointed,
Great David's greater Son;
Hail, in the time appointed,
His reigns on earth begun.
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

He comes with succour speedy,
To those who suffer wrong,
To help the poor and needy,
And bid the weak be strong;
To give them songs for sighing,
Their darkness turn to light,
Whose souls, condemn'd and dying,
Were precious in his sight.

He shall descend like showers
Upon the fruitful earth;
And love and joy, like flowers,
Spring in his path to birth:
Before him, on the mountains,
Shall peace, the herald, go;
And righteousness, in fountain,
From hill to valley flow.

To him shall prayer unceasing,
And daily vows ascend;
His kingdom still increasing,
A kingdom without end:
The tide of time shall never
His covenant remove;
His Name shall stand for ever:
That Name to us is Love.

HYMN 55. C. M.

Isaiah i., 2, 3.

Over mountain-tops the mount of God
In latter days shall rise,
Above the summits of the hills,
And draw the wandering eye.

To this the joyful nations crowd,
All tribes and tongues shall flow;
Up to the mount of God, they'll say,
And to his house we'll go.

The beams that shine from Zion's hill
Shall light every land;
The King who reigns in Sion's temple
Shall all the world command.

Among the nations he shall judge;
His judgments truth shall guide;
His sceptre shall possess the just,
And crush the sinner's pride.

For peaceful implements shall men Exchange their swords and spears;
Nor shall they study war again
Throughout those happy years.

Come, O ye house of Jacob! come
To worship at his shrine;
And, walking in the light of God,
With holy graces shine.

LENT.

HYMN 56. H. 3.

Litany.

SAVIOR, when in dust, to thee,
Low be we bow th' adoring knee;
When, repentant, to the skies
Sore we lift our streamling eyes;
O, by all thy pains and woe,
Suffer'd once for man below,
Bending from thy throne on high,
Hear our solemn litany.

By thy birth and early years,
By thy human griefs and fears,
By thy fasting and distress
In the lonely wilderness,
By thy victory in the hour
Of the sable tempter's power;
Jesus, look with pitying eye;
Hear our solemn litany.

By thine hour of dark despair,
By thine agony of prayer,
By the purple robe of scorn,
By thy wounds, thy crown of thorn,
By thy cress, thy pangs and cries,
By thy perfect sacrifice;
Jesus, look with pitying eye;
Hear our solemn litany.

69
HYMNS.

57. L. M.
MY God, permit me not to be
A stranger to myself and thee;
Amidst a thousand thoughts I rove,
Forgetful of my highest love.

2 Why should my passions mix with earth,
And thus deface my heavenly birth?
Why should I cleave to things below,
And all my pure joys forger?

3 Call me away from flesh and sense;
Thy grace, O Lord, can save me thence;
I would obey the voice divine,
And all inferior joys resign.

58. C. M.
A LAS, what hourly dangers rise,
What snares beset my way:
To heaven, O let me lift mine eyes,
And hourly watch and pray.

2 How oft my mourning thoughts complain,
And melt in flowing tears:
My weak resistance, ah, how vain,
How strong my foes and fears.

3 O gracious God, in whom I live,
My feeble efforts aid;
Help me to watch, and pray, and strive,
Though trembling and afraid.

4 Increase my faith, increase my hope,
When foes and fears prevail;
And bear my fasting spirit up,
Or soon my strength will fail.

5 Where'er temptations fright my heart,
Or base my feet aside,
My God, thy powerful aid impart,
My guardian and my guide.

6 O keep me in thy heavenly way,
And bid the tempter flee;
And let me never, never stray
From happiness and thee.

59. C. M.
HOW oft, alas! this wretched heart
Has wand'red from the Lord:
How oft my roving thoughts depart,
Forgetful of his word.

2 Yet sovereign mercy calls, "Return!"
Dear Lord, and may I come?
My vile ingratitude I own;
O, take the wanderer home.

3 And canst thou, wilt thou yet forgive
And bid my crimes remove?
And shall a pardoned rebel live
To speak thy wondrous love?

4 Almighty grace, thy healing power,
How glorious, how divine;
That can to life and bliss restore
So vile a heart as mine.

5 Thy pardoning love, so free, so sweet,
Dear Saviour, I adore;
O keep me at thy sacred feet,
And let me rise no more.

6 Through, to whose all-searching sight
The darkness shrinks as the light,
Search, prove my heart: it looks to thee,
O burst its bonds, and set it free.

2 Wash out its stains, remove its dross,
Bind all my affections to the cross;
Hallow each thought, let all within
Be clean, as thou, my Lord, art clean.

3 In this darksome wild I stray,
Be thou my light, be thou my way;
No foe, no violence I fear;
No harm, while thou, my God, art near.

4 When rising foes do my soul o'erflow,
When shocks my heart in waves of woe,
Jesus, thy timely aid impart,
And raise my head, and clear my heart.

5 Saviour, whenever thy steps I see,
Danished, untired, I follow thee:
O let thy hand support me still,
And lead me to thy holy hill.

[Jehovah his Repassance]

PASSION SUNDAY AND GOOD FRIDAY.

61. 4.

2 There is this that comes from Edom,
All his nimbus stain'd with blood,
To the captive speaking freedom,
Bringing and bestowing good;
Glories in the garb he wears,
Glories in the spoil he bears.

2 Tie the Saviour, now victorious,
Travelling onward in his might;
'Tis the Saviour, O how glorious
To his people is the sight.

3 Why that blood his nimble staining?
'Tis the blood of many slain,
Of his foes there's none remaining,
None, the costest to maintain.
Fall'n they are, no more to rise,
All their glory proscribed lies.

4 Mighty Victor! reign for ever,
Wear the crown so dearly won;
Never shall thy people, never,
Cease to sing what thou last done;
Thou hast fought thy people's foes;
Thou hast heal'd thy people's woes.

62. L. M.
WHEN I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

2 Forbid it, Lord, that I should boast
Save in the cross of Christ my God;
All the vain things that charm me most
I sacrifice to thy blood.

3 See! from his head, his hands, his feet,
Sores and wounds and stripes; yea,
Did e'er such love and sorrow meet?
Or thorns compose a Saviour's crown?

4 Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all.

63. C. M.
BEHOLD the Saviour of mankind
Nail'd to the shameful tree;
How vast the love that him inclin'd
To bleed and die for me!

2 Hurk, how he groan'd while nature shak'd,
And earth's strong pillars quak'd;
The tempest's roar in vainer breaks;
The solid marble rend.

3 'Tis done! the precious ransom paid!
"Receive my soul!" he cries;
See where he leaves his sacred head!
He bows his head and dies.

4 But soon he'll break death's envious chain,
And in full glory shine;
O Lamb of God, was ever pain,
Was ever love like thine?

64. C. M.
MY Saviour hanging on the tree,
In agony and blood,
Methought once turn'd his eyes on me,
As near his cross I stood.

2 Sure, never till my latest breath
Can I forget that look;
It seem'd to charge me with his death,
Though not a word he spoke.

3 My conscience felt and own'd the guilt,
And plunged me in despair;
I saw my sins his blood had split,
And help'd to nail him there.

4 Alas! I knew not what I did;
But now my tears are vain;
Where shall my trembling soul be hid
For I the Lord have slain.

5 A second look he gave, which said,
"I freely all forgive;"
This blood is for thy ransom paid,
I die that thou may'st live.

6 Thus, while his death my soul displays
In all its blackest hue—
Such is the mystery of grace—
It seals my pardon too.

HYMNS.

65. C. M.
FROM whence these dirful orisons sound,
Which heaven and earth' expos'd;
Wherefore do earthquakes cleave the ground?
Why hides the sun his rays?

2 Well may the earth astonish'd shake,
And nature sympathize;
The sun as darkest night be black;
Their Maker, Jesus, dies!

3 Rehold, fast streaming from the tree,
His allatoning blood!
Is this the infinite? 'tis He,
My Saviour and my God!

4 For me these pangs his soul sustains,
For me this death is borne;
My sins gave sharpness to the nail,
And point'd every thorn.

5 Let sin no more my soul ensnare,
Break, Lord, thy tyrant chain;
O save me, whom thou cam'st to save.
Nor bleed, nor die in vain.

66. L. M.
St. John xix. 30.
TIS finis'd! so the Saviour cried,
And meekly bow'd his head and died;
'Tis finis'd! yes, the work is done,
The battle fought, the victory won.

2 'Tis finis'd! all that heaven decreed,
And all the ancient prophets said,
Is now fulfilled, as long design'd,
In me, the Saviour of mankind.
HYMNS.

3 If his head: Aaron now no more
Must stain his robes with purple gore;
The sacred vail is rent in twain,
And Jewish rites no more remain.
4 If his head: this my dying groan,
Shall sions of every kind alone:
Millions shall be redeemed from death,
By this, my last expiring breath.
5 If his head: heaven is reconciled,
And all the powers of darkness spied:
Peace, love, and happiness, again
Return and dwell with sinful men.
6 If his head: let the joyful sound
Be heard through all the nations round:
'Tis finished: let the echo fly
Through heaven and hell, through earth and sky.

HYMN 67. L. M.
For the Jews.

HIGHL on the bellowing willows hang,
Israel, still sleeps the tuneful string!
Still mute remains the sullen tongue,
And Sinai's song denies to sing!
2 Awake! thy loudest raptures raise,
Let harp and voice unite their strains:
Thy promised King his sceptre sways:
Behold, the ever Messiah reigns.
3 By foreign streams no longer roam,
And, weeping, think on Jordan's flood:
In every clime behold a home;
In every temple see thy God.
4 No tambourines the sound require;
No strangers mock thy captive child;
Thy friends provoke the silent lyre,
And brethren ask the holy strain.
5 Then why on bellowing willows hang,
Israel, still sleeps the tuneful string!
Why mute remains the sullen tongue,
And Sinai's song denies to sing?

EASTER.

HYMN 68. C. M.
1 Cor. xvi. 8—Rom. xi. 26, 17.

SINC e Christ our Passover is slain,
A sacrifice for all,
Let all, with thankful hearts, agree
To keep the festival:
2 Not with the leaven, as of old,
Of sin and death is fit;
But with meafind solemnity,
And truth's unleaven'd bread.
3 Christ being raised by power divine,
And rescued from the grave,
Shall die no more; death shall on him
No more dominion have.
4 For that he died, twice for our sins
He once consecrated to:
But that he lives, he lives to God
For all eternity.
5 So count yourselves as dead to sin,
But graciously restored,
And made, heaven-born, alive to God
Through Jesus Christ our Lord.

HYMN 69. III. 1.

CHRIST the Lord is risen today,
Sons of men and angels say:
Raise your joys and triumphs high,
Sing, ye heavens, and earth, reply.
2 Love's redeeming work is done,
Fought the fight, the victory won:
Jesus' agonies are o'er,
Darkness veils the earth no more.
3 Vine the stone, the watch, the seal,
Christ has burst the gates of hell;
Death in vain forbids him rise,
Christ hath opened paradise.
4 Soar we now where Christ hath led,
Following our exalted Head;
Made like him, like him we rise;
Ours the cross, the grave, the skies.

HYMN 70. L. M.
Col. iii. 1, 2.

YE faithful souls who Jesus know,
If risen indeed with him ye are,
Superior to the joys below,
His resurrection's power declare:
2 Your faith by holy tempers prove,
By actions show your sins forgiven,
And seek the glorious things above.
And follow Christ, your Head, to heaven.
3 There your exalted Saviour see,
Seated at God's right hand again,
In all his Father's majesty,
In everlasting power to reign.
4 To him continually aspire,
Contending for your destined place,
And emulate the angel choir,
And only live to love and praise.

HYMN 71. C. M.
1 Cor. xv. 20, 21, 22—Col. iii. 1.

CHRIST from the dead is raised, and made
The First-Fruits of the earth;
For, as by man came death, by man
Did resurrection come.

HYMN 72. L. M.

H E dies, the Friend of sinners dies:
Lo! Sainih's daughters weep around;
A solemn darkness veils the skies;
A sudden trembling shakes the ground.
2 Ye saints, approach, the anguish view
Of him who groans beneath your load;
He gives his precious life for you,
For you he sheds his precious blood.
3 Here's love and grief beyond degree,
The Lord of glory dies for men;
But let! what sad and joyful scenes we see,
Jesus, the dead, revives again.
4 The rising God foresees the tomb;
Up to his Father's court he flies;
Ceremonies guard him home,
And shout him welcome to the skies.
5 Break off your tears, ye saints, and tell
How high our great Deliverer reigns;
And led the tyrant death in chains.
6 Say, "Live for ever, glorious King,
Born to redeem, instruct, and save!"—
Then ask—"O death, where is thy sting?
And where thy victory, O grave?"

HYMN 73. L. M.

O U R Lord is risen from the dead,
Our Jesus is gone up on high;
The powers of hell are captive-led,
Drag'd to the portals of the sky.
2 There his triumphal chariot waits,
And angels chant the solemn lay:
"Lift up your heads, ye heavenly gates,
Ye everlasting doors, give way."
3 Loose all your bars of weary light,
And wide unfold the radiant scene;
He claims these mansions as his right;
Receive the King of glory in.
4 Who is the King of Glory, who?
The Lord that all his foes overcame,
The world, sin, death, and hell o'erterrace;
And Jesus is the conqueror's name.

HYMN 74. C. M.
COME, Holy Ghost, Creator come,
Inspire these souls of thine;
Till every heart which thou hast made
Be fill'd with grace divine.
2 Thou art the Comforter, the gift
Of God, and fire of love;
The everlasting spring of joy,
Andunction from above.
3 Thy gifts are manifold, thou wisiest
God's love in each true heart;
The promise of the Father, thou
Dost heavenly speech impart.
4 Enlighten our dark souls, till they
Thy sacred love embrance;
Assist our minds, by nature frail,
With thy celestial grace.
5 Drive far from us the mortal foe,
And give us peace within;
That, by thy guidance led, we may
Escape the snares of sin.
6 Teach us the Father to confess,
And Son, from death revived,
And thee, with both, O Holy Ghost;
Who art from both derived.

HYMN 75. C. M.
COME, Holy Spirit, Heavenly Dove,
With all thy quickening powers;
Kindle a flame of love in us
In these cold hearts of ours.
2 See how we grovel here below,
Fond of those earthly toys;
Our souls, how heavily they go,
To reach eternal joys.
3 In vain we tune our lifeless songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.
4 Come, Holy Spirit, Heavenly Dove,
With all thy quickening powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours.
HYMNS.

HYMN 76. C. M.
HIS love, let every knee be bent, All hearts new joy resume; Sing, ye redeemed, with one consent, The Comforter is come.
2 What greater gift, what greater love, Could God on man bestow? Angels for this rejoice above, Let man rejoice below.
3 Hail, blessed Spirit! may each soul Thy sacred influence feel; Do thou each sinful thought control, And fix our wavering zeal.
4 Thou to the conscience dost convey These checks which we shall know; Thy motions point to us the way; Then give us strength to go.

TRINITY SUNDAY.

HYMN 77. L. M.
O HOLY, holy, holy Lord, Bright in thy deeds and in thy Name, For ever be thy Name adored, Thy glories let the world proclaim.
2 O Jesus, Lamb once crucified To take us from our sins away, Thine be the hymn that rolls its tide Among the realms of upper day.
3 O Holy Spirit from above, In streams of light and glory given, Thou source of ecstasy and love, Thy praises sing through earth and heaven.
4 O God Triune, to thee we owe Our every thought, our every song; And ever may thy praises flow From saint and sinner's burning tongue.

HYMN 78. L. M.
FATHER of all, whose love profound A ransom for our souls hath found, Before thy throne we sinners bend; To us thy pardoning love extend.
2 Almighty God, incorrupt Word, Our Prophet, Priest, Redeemer, Lord, Before thy throne we sinners bend; To us thy saving grace extend.
3 Eternal Spirit, by whose breath The soul is raised from sin and death, Before thy throne we sinners bend; To us thy quickening power extend.
4 Jehovah! Father, Spirit, Son, Mysterious Godhead, three in one; Before thy throne we sinners bend; Grace, pardon, life, to us extend.

WE give immortal praise To God the Father's love, For all our comforts here, And all our hopes above: He sent his own Eternal Son To die for sin That man had done.
2 To God the Son belongs Immortal glory too, Who saved us by his blood From everlasting woe: And now he lives, And now he reigns, And sees the fruit Of all his pains.
3 To God the Spirit, praise And endless worship give, Whose new-creating power Makes the dead sinner live: His work complete The great design, And fills the soul With joy divine.
4 Almighty God, to thee Be endless honours done; The sacred Persons Three, The Godhead only One; Where reason fails With all her powers, There faith prevails, And love adores.

HYMN 80. C. M.
ALMIGHTY Lord, before thy throne Thy morning people bend; Their hopes arched, their hearts are bent, With joy they enter in.
2 Dark judgments, from the heavy hand Thy dreadful power display; Yet mercy spared our guilty land, And still we live to pray.
3 How changed, alas! our truths divine. For error, guilt, and shame: What rigorous numbers, bold in sin, Disgrace the Christian name.
4 O turn us, turn us, mighty Lord, Convert us by thy grace; Then shall our hearts obey thy word, And see again thy face.
5 Then, should oppression force invade, We will not sink in fear Secure of all-sufficient aid, When God, our God, is near.

HYMN 81. H. 3.
PRAISE to God, of nations, From the temple in the skies, Hear thy people's supplications: Now for their deliverance rise:
2 Lo! with deep contrition turning, Humble at thy feet we bend; Hear us, fasting, praying, mourning, Hear us, save us, and defend.
3 Though our sins, our hearts confounding, Long and loud for vengeance call, Thou hast mercy more abound, Jesus' blood can cleanse them all.
4 Let that love call our transgressions, Let that blood our guilt expiation, Save thy people from oppression, Save from spoiling thy holy place.

HYMN 82. L. M.
PRAYER and Hope of Victory,
NOW may the God of grace and power Attend his people's humble cry; Defend them in the needful hour, And send deliverance from on high.
2 In his salvation is our hope; And in the Name of Israel's God, Our troops shall fill their banners up, Our navies spread their flags abroad.
3 Some trust in horses, and in war, And some of chariots make their boast; Our surest expectation is: From thee, the Lord of heavenly hosts.
4 Then save us, Lord, from slavish fear, And let our trust be firm and strong, Till thy salvation shall appear, And hymns of peace conclude our song.

THANKSGIVING-DAY.

HYMN 83.
PART I. H. 2.
PRAISE to God, immortal praise; For the love that crowneth our days; Bonestones source of every joy, Let thy praise our tongues employ: All to thee, our God, we owe, Source whence all our blessings flow.
2 All the blessings of the fields, All the stores the garden yields, Flocks that whiten all the plain, Yellow sheaves of ripe'd grain; Lord, for these our souls shall raise Grateful vows and solemn praise.
3 Clouds that drop their falling dew Suss that genial warmth diffuse, All the plenty summer pours, Autumn's rich overflowing stores; Lord, for these our souls shall raise Grateful vows and solemn praise.
4 Peace, prosperity, and health, Private titles and public wealth, Knowledge, with its gladdening streams, Pure religion's holier beams; Lord, for these our souls shall raise Grateful vows and solemn praise.

PART II. H. 2.
5 Yet, should rising whirlwinds tear From its stem the ripening ear; Though the sickening blast should fall, And the hard desert the stall; Still to thee our souls shall raise Grateful vows and solemn praise.
6 Should thine altar ever wane The early and the latter rain, Blast each opening bud of joy, And the rising year destroy: Still to thee our souls shall raise Grateful vows and solemn praise.
7 Life and grace, whatever our woe, Still to thee, our God, we owe; Though of earthly hopes bereft, Yet our hope of heaven is left; For these our souls shall raise Grateful vows and solemn praise.

HYMN 84. C. M.
FOUNTAIN of mercy, God of love, How rich thy bounties are: The rolling seasons, as they move, Proclaim thy constant care.
2 When in the bosom of the earth The sover kild the grain, Thy goodness mark'd its secret birth, And sent the early rain.
3 The spring's sweet influence, Lord, was thine, The plants in beauty grew: Thou gav'st the summer's sun to shine, The mild refreshing dew.
4 These various mercies from above Matured the swelling grain:
HYMNS.

A kindly harvest crowns thy love,
And plenty fills the plain.

5 We own and bless thy gracious sway:
Thy hand all nature ruleth;
Seed-time nor harvest, night nor day,
Summer nor winter falls.

HYMN 85. L. M.
For Public Mercies and Deliverances.

S OULS OF CHRIST arise,
Strong in the strength which God supplies
Through his eternal Son.

2 Strong in the Lord of hosts,
And in his mighty power,
Who in the strength of Jesus trusts
Is more than conqueror.

3 Stand then in his great might,
With all his strength endued
And take, to arm you for the fight,
The panoply of God.

4 That having all things done,
And all your conflicts past,
Ye may behold your victory:
And stand complete at last.

CONFIRMATION.
HYMN 89. L. M.

O HAPPY day, that stays my choice
On thee, my Saviour and my God!
Well may this glowing heart rejoice,
And tell thy goodness all abroad.

2 O happy bond, that seals my vow,
To him who merited all my love
Let cheerful anthems fill his house,
While to his sacred throne I move.

3 'Tis done, the great transaction's done,
Deign, gracious Lord, to make me thine:
Help me, through grace, to follow on,
Gladden to confess thy voice divine.

4 Here rest, my overflow'd heart,
Fix'd on thy God, thy Saviour, rest;
Who with the world would grieve to part
When call'd on angels' feast to feast?

5 High heaven, that heard the solemn vow,
That vow renew'd shall daily hear,
Till in life's latest hour I bow,
And bless in death a bond so dear.

HEAVEN.

HYMN 90. C. M.

WITNESS, ye men and angels; now
To him we make our solemn vow,
A vow we dare not break.

2 That, being as life itself shall last,
Ourselves to Christ we yield;
Nor from his cause will we depart,
Or ever quit the field.

3 We trust not in our native strength,
But on his grace rely;
That, with returning wants, the Lord
Will all our need supply.

4 Lord, guide our doubtful feet apace,
And keep us in thy ways:
And, while we turn our vows to prayers,
Turn thou our prayers to praise.

HYMN 91. C. M.

YOUTH, when devoted to the Lord,
Is pleasing in his eyes;
A flower, though offer'd in the bud,
Is vain sacrifice.

2 'Tis easier far if we begin
To fear the Lord's terrors;
For sinners who groan in sin
Are harden'd by their crimes.

3 It saves us from a thousand stakes
To mind religion young;
Grace will preserve our following years,
And make our virtues strong.

4 To thee, Almighty God, to thee
Our hearts we now resign;
Twill please us to look back and see
That our whole lives were thine.

HYMN 92. C. M.

O, in the morn of life, when youth
With vital aims glows,
And shines in all the fairest charms
That beauty can disclose;

2 Deep in the soul, before its powers
Are yet by vice enshroud,
Be thy Creator's glorious Name
And character engraven;

3 Ere yet the shades of sorrow cloud
The sunshine of thy days;
And cares and toils, in endless round,
Encumber all thy ways;

4 'Ere yet thy heart the woes of age,
With vain regret, deplore,
And soIly muse on former joys,
That now return no more.

HYMNS.

5 True wisdom, early sought and gain'd
In age will give thee rest;
O then, improve the moments of life,
To make its evening blest.

THE LORD'S SUPPER.
HYMN 93. C. M.

Rev. v. 9, 12, 13.

THOU, God, all glory, honor, power,
Art worthy, to receive
Since all things by thy power were made;
And by thy bounty live.

2 And worthy is the Lamb all power,
Honor, and wealth, to gain,
Glory and strength, who for our sins
A sacrifice was slain.

3 All worthy thou, who hast redeem'd,
And ransom'd us to God,
From every nation, every coast,
By thy most precious blood.

4 Blessing and honour, glory, power,
By all in earth and heaven,
To Him that sit's upon the throne,
And to the Lamb be given.

HYMN 94. L. M.

MY God, and is thy table spread,
And does thy cup with love overflow?
Thither bring thy children let;
And let them the sweet mercies know.

2 Hail! sacred feast, which Jesus makes,
Rich banquet of his flesh and blood;
This happy hour let thee partake
That sacred stream, that heavenly food.

3 Why are thy bounties all in vain
Before unwilling hearts display'd?
Was not for you the victim slain?
Are you forbid the children's bread?

4 O let thy table honour'd be,
And furnish'd well with joyful guests;
And may each soul salvation see,
That here its holy pledges taste.

5 Drawn by thy quickening grace, O Lord,
In countless numbers let them come;
And gather from their Father's board,
The bread that lives beyond the tomb.

6 Nor let thy spreading Gospel rest,
Till through the world thy truth has run;
Till with this bread all men be blest,
Who see the light or feel the sun.

HYMN 95. C. M.

A ND are we now brought near to God
Who once at distance stood?
And, to effect this glorious change,  
Did Jesus shed his blood?  
O for a song of ardent praise;  
To bear our souls above;  
What should alloy our lively hope,  
Or damp our flaming love?  
Then let us join the heavenly choirs,  
To praise our heavenly King:  
O may that love which spread this board,  
Inspire us while we sing:  
Glory to God in highest strains,  
And to the earth be peace;  
Good-will from heaven to men is come,  
And let it never cease.”

HYMN 96. L. M.  
To Jesus, our exalted Lord,  
That Name in heaven and earth adored,  
Faith would our hearts and voices raise  
A cheerful song of sacred praise.  
But all the notes which mortals know,  
Are weak, and languishing, and low;  
Far, far above our humble songs,  
The theme demands immortal tongues.  
Yet whilst around his board we meet,  
And worship at his sacred feet,  
O let our warm affections move,  
In glad return of grateful love.  
Yes, Lord, we love, and we adore,  
But long to know and love thee more;  
And, whilst we taste the bread and wine,  
Desire to feed on joys divine  
Let faith our keels senses aid,  
To see thy wondrous love displayed;  
Thy broken flesh, thy bleeding veins,  
Thy dreadful agonizing pains.  
Let humble, penitential woe,  
With painful, pleasureless anguish flow;  
And thy forgiving love import  
Life, hope, and joy to every heart.

ORDINATION, OR INSTITUTION OF MINISTERS  
HYMN 97. L. M.  
St. Matt. x.  
Go forth, ye heralds, in my Name;  
Sweetly the Gospel trumpet sound;  
The glorious jubilee proclaim,  
Where'er the human race is found.  
The joyful news to all impart,  
And teach them where salvation lies;  
With care bind up the broken heart,  
And wipe the tears from weeping eyes.

HYMNS.  
WHilst unborn churches, by their care,  
Shall rise and flourish, large and fair.  
Jesus, our Lord, their hearts shall know,  
The spring whence all those blessings flow;  
Pastors and people shout his praise,  
Through the long round of endless days.

HYMN 98. L. M.  
St. Mark xvi. 3, 6, 8, and St. Matt. xviii. 18, 20.  
Go, preach my Gospel, saith the Lord,  
Bid the whole earth my grace receive:  
Explain to them my sacred word,  
Bid them believe, obey, and live.  
Ill make my great commission known,  
And ye shall prove my Gospel true,  
By all the works that I have done,  
And all the wonders ye shall do.  
Go, heal the sick, go, raise the dead;  
Go cast out devils in my Name;  
Nor let your prophets be afraid,  
Though Greeks reproach, and Jews blaspheme.  
While thus ye follow my command,  
I'm with you till the world shall end;  
All power istrusted in my hands,  
I can destroy, and can defend.  
He spoke, and light shone round his head;  
On a bright cloud to heaven he rode:  
They to the farthest nation spread  
The grace of their ascended God.

HYMN 99. L. M.  
The Saviour, when to heaven he rose,  
In splendid triumph over his foes,  
Scatter'd his gifts on men below,  
And wide his royal bounties flow.  
Hence sprung the Apostles' honoured name,  
Sacred beyond historic fame;  
Hence dictates the Prophetic sage,  
And hence the Evangelic page.  
In lower forms, to bless our eyes,  
Pastors from hence and Teachers rise;  
Who, though with feeble rays they shine,  
Still mark a long-extended line.  
From Christ their varied gifts derive,  
And, fed by him, their graces live;  
Whilst, guarded by his potent hand,  
Amidst the rage of hell they stand.  
So shall the bright Succession run  
Through all the courses of the sun.

HYMNS.  
CONSECRATION OF A CHURCH.  
HYMN 101. L. M.  
To him who is, O Eternal God,  
On earth establish thine abode;  
Then look propitious from thy throne,  
And take this temple for thine own.  
These walls we to thine honour raise,  
Long may they echo in thy praise;  
And thou, descending, fill the place  
With the rich tokens of thy grace.  
Here may the great Redeemer reign,  
With all the graces of his train:  
While power divine his word attends,  
To conquer foes and cheer his friends.  
And in the last decisive day,  
When God the nations shall survey,  
May it before the world appear,  
Thousands were born for glory here.

MISSIONS.  
HYMN 102. L. M.  
Jesus shall reign where'er he runs  
Does his successive journeys run;  
His kingdom spread from shore to shore,  
Till moons shall wax and wane no more.  
To him shall endless prayer he made,  
And praises through to crown his head,  
His Name like sweet perfume shall rise  
With every morning sacrifice.  
People and realms, of every tongue,  
Dwell on his love with sweetest song;  
And infant voices shall proclaim  
Their early blessings on his Name.  
Blessings abound wherever he reigns;  
The prisoner leaps to hush his chains,  
The weary find eternal rest,  
And all the sons of woe are blest.  
Where he displays his healing power,  
Death and the curse are known no more:  
In him the tribes of Asian boast  More blessings than their father lost,  
Let every creature rise, and bring,  
Peculiar honours to our King:  
Angels descend with songs again,  
And earth repeat the soul Amen.

HYMN 103. L. M.  
Psalm cvii.  
From all that dwell below the skies,  
Let the Creator’s praise arise;  
Jehovah’s glorious Name be sung  Through every land, by every tongue.

HYMN 104. L. M.  
O Spirit of the living God,  
In all thy plenitude of grace,  
Where'er the foot of man hath trod,  
Descend on our apostate race.

Give tongues of fire and hearts of love,  
To preach the reconquering word  
Give power and motion from above,  
Where'er the joyful sound is heard.

Be darkness, at thy coming, light;  
Confusion, order, in thy path;  
Souls without strength to inspire with might;  
Bid mercy triumph over wrath.
Hymns.

4 Con Virt the nations; far and near
The triumph of the cross record,
The Name of Jesus glory,
Till every people call him Lord.

HYMN 105. 11. 1.
For Missions to the New Settlements in the United States.

WHEN, Lord, to this our western land,
Led by thy providential hand,
Our wandering fathers came,
Their ancient homes, their friends in youth,
Sought for the heralds of thy truth,
To keep them in thy Name.

2 Then, through our solitary coast,
The temples rose, the cities grew,
Our temples there arose;
Our shores, as culture made them fair,
Were hallowed by thy rites, by prayer,
And blossomed as the rose.

3 And O, may we repay this debt,
To regions solitary yet,
Within our spreading home;
There, freedom from our common home,
Still westward, like our fathers, roam;
Still guided by thy hand.

4 Saviour, we own this debt of love:
O shed thy spirit from above,
To move each Christian breast;
Till heralds shall thy truth proclaim;
And temples rise to fix thy Name,
Through all our desert west.

HYMN 106. C. M.
Joshua 5:15.

On Sion, and on Lebanon,
On Carmel's blooming height,
On Sharon's fertile plains, once shame
The glory, pure and bright.

2 From thence its mild and cheering ray
Shone forth from land to land;
And empires rose around its day,
And still its beams expanded.

3 Its brightest splendours, darting west,
Our happy shores illume;
Our farther regions, once unblest
Now like a garden bloom.

4 But ah, our deserts deep and wild
See not this heavenly light;
No sacred beams, no radiance mild,
Dispel their dreary sight.

5 Thou, who didst lighten Sion's hill,
On Carmel who didst shine,
Our deserts let thy glory fill,
Thy excellence divine.

5 Like Lebanon, in towering pride,
May all our forests smile;
And may our borders blossom wide
Like Sharon's fruitful soil.

HYMN 107. 11. 6.
From Greenland's icy mountains.

FROM Greenland's icy mountains,
From India's coral strand,
Where Afric's sonorous banquets
Roll down their golden sand;
From many an ancient river,
From many a pulpy plain,
They call us to deliver
Their land from error's chain.

2 What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile:
In vain with lavish kindness
The gifts of God are strown;
The heathen in his blindness
Bows down to wood and stone.

3 Shall we, whose souls are lighted
With wisdom from on high;
Shall we to men enkindle
The lamp of life's delay?
Salvation, oh, salvation,
The joyful sound proclaims,
Till each remotest nation
Has learnt Messiah's Name.

4 Waft, waft, ye winds, his story
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole:
Till o'er our ruined nature
The Lamb for sinners slain
Redeemer, King, Creator,
In bliss returns to reign.

HYMN 108. L. M.

DROWN'd in heaven, by man oppressed,
Outcasts from Sinai's hallowed ground,
Where once should Israel's sons, once blest,
Still roam the solemn world around?

2 Lord, visit thy forsaken rice,
Back to thy fold the wanderers bring,
Teach them to seek thy slightest grace,
And hail in Christ their promised King.

3 The veil of darkness rend in twain,
Which hides their Sion's glorious light
The seer's old branch again
Firm to its parent-stock unite.

4 Hail, glorious day, expected long!
When Jew and Greek one prayer shall pour;
With eager feet one temple throng,
With grateful praise one God adore.

HYMN 109. IV. 1.
Rev. vi. 3, 4.

How wonderful and great
Thy works, God of praise;
How just, King of saints,
And true are thy ways:
O who shall not fear thee,
And honour thy Name:
Thou only art holy,
Thou only supreme.

2 To nations long dark
Thy light shall be shown;
Their worship and vows
Shall come to thy throne:
Thy truth and thy judgments
Shall spread all abroad,
Till earth's every people,
Confess thee their God.

FOR SUNDAY AND CHARITY SCHOOLS.

HYMN 110. 11. 4.
Children. Congregation.

COME, let our voices join
In one glad song of praise;
To God, the God of love,
Our grateful hearts we raise:

To God above your praise belongs;
His love demands your earliest songs.

2 Now we are taught to read
The book of life divine;
Where our Redeemer's love,
And brightest glories shine:

To God alone the praise is due,
Who sends his word to us and you.

3 Within these hallowed walls,
Our wandering feet are brought;
Where prayer and praise ascend,
And heavenly truths are taught:

To God above your offerings bring;
Here in his church his praises sing.

4 For blessings such as these,
Our gratitude receive;
Lord, here accept our hearts,
'Tis all that we can give:

HYMN 111. 11. 1.

Glory to the Father give,
And the Son, and Holy Ghost,
speed the peace of God among us.

3 Glory to the Holy Ghost,
He reconciles the sinner lost;
Children's minds may be inspire;
Touch their tongues with holy fire.

4 Glory in the highest be,
To the blessed Trinity,
For the Gospel from above,
For the word that "God is love."

HYMN 112. C. M.

When Jesus left his heavenly throne
He chose an humble birth;
Like us unknown and unknown
He came to dwell on earth;

2 Like him, may we be found below,
In wisdom's paths of peace;
Like him, in grace and knowledge grow.
As years and strength increase.

3 Sweet were his words and kind his look.
When mothers round him press'd;
Their infants in his arms he took,
And on his bosom bless'd;

4 Safe from the world's alluring harms,
Beneath his watchful eye,
0, thus encircled in his arms,
May we for ever lie.

HYMN 113. L. M.

Lord, how delightful 'tis to see
A whole assembly worship thee;
At once they sing, at once they pray;
They hear of heaven, and learn the way.

2 I have been there, and still would go:
'Tis like a little heaven below;
Not all that earth and sin can say,
Shall tempt me to forget this day.

3 Come, let our voices join

4 Hail, glorious day, expected long!
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2 I have been there, and still would go:
'Tis like a little heaven below;
Not all that earth and sin can say,
Shall tempt me to forget this day.
HYMNS.

3 O write upon my memory, Lord, 
    The text and doctrine of thy word; 
    That I may break thy laws no more, 
    But love thee better than before.

4 With thoughts of Christ and things divine, 
    Fill up this sinful heart of mine; 
    That hoping pardon through his blood, 
    I may live and wake with God.

HYMN 114. C. M.

MERCY, descending from above, 
In softest accents pleads; 
O may each tender bosom move, 
When mercy intercedes.

2 Children of God, your protection claim, 
And God will well approve, 
When infants learn to sing his Name, 
And their Creator love.

3 Delightful work, young souls to win, 
And turn the rising race 
From the deceitful paths of sin, 
To seek their Saviour's face.

4 Almighty God, thine influence shed 
To do this blest design; 
The honour of thy Name be spread, 
And all the glory thine.

CHARITABLE OCCASIONS.

HYMN 115. C. M.

BLEST is the man whose softening heart 
Feels all another's pain; 
To whom the supplicating eye 
Is never raised in vain:

2 Whose breast responds with generous warmth, 
A stranger's woes to feel; 
Who weeps in pity over the wound 
He wants the power to heal.

3 To gentle offices of love 
His feet are never slow; 
He views, through mercy's melting eye, 
A brother in a foe.

4 To him protection shall be shown; 
And mercy, from above, 
Descend on those who thus fulfill 
The Christian law of love.

HYMN 116. C. M.

RICH are the joys which cannot die, 
With God laid up in store; 
Treasures beyond the changing sky, 
Brighter than golden ore.

2 The seeds which pious and wise 
Have scatter'd here below, 
In the fair fertile fields above 
To ample harvests grow.

3 The mine my willing hands can give, 
At Jesus' feet I lov; 
Grace shall the humble gift receive, 
Abounding grace repay.

HYMN 117. III. 3.

LORD of life, all praise excelling, 
Thine, in glory unconfined, 
Deign'st to make thy humble dwelling 
With the poor of humble mind.

2 As thy love, through all creation, 
Beams like thy diffusive light; 
So the high and humble station 
Both are equal in thy sight.

3 Thus thy care, for all providing, 
Warm'd thy faithful prophet's tongue; 
Who, the lot of all deciding, 
To thy chosen Israel sang:

4 When thy harvest yields thee pleasure, 
Thou the golden sheaf shalt bind; 
To the poor belongs the treasure 
Of the scatter'd ears behind.

Chorus. These thy God ordains to bless, 
The widow and the fatherless.

5 When thine olive-plants increasing 
Pour their plenty o'er thy plain, 
Grateful, thou shalt take the blessing; 
But not search the bough again:

Chorus. These, &c.

6 When thy favour'd vintage flowing 
Gladdens thine autumnal scene, 
Owning the bounteous hand bestowing, 
But thy vines the poor shall glean.

Chorus. These, &c.

7 Still we read thy word declaring 
Mercy, Lord, thine own decree; 
Mercy, every sorrow sharing, 
Warms the heart resembling thee.

3 Still the orphan and the stranger, 
Still the widow owns thy care; 
Screen'd by thee in every danger, 
Heard by thee in every prayer.

Hyde, Jud. Amen.

TO BE USED AT SEA.

HYMN 118. L. M.

GOD of the sea, thine awful voice 
Bids all the rolling waves rejoice; 
And one soft word of thy command 
Can sink them silent on the sand.

2 The smallest fish that swims the seas, 
Specious, to thee a tribute pay; 
And largest monsters of the deep, 
At thy command, or rage or sleep.

3 Thou to thy glorious power ascribed 
Among the watery nations, Lord: 
Yet men, who trace the dangerous waves, 
Forget the mighty God who saves.

HYMN 119. IV. 5.

Save Lord, or we perish." -- St. Matt. vii. 28.

WHEN thou the torn sail the wild tempest is streaming, 
When o'er the dark wave the red lightning is gleaming, 
Nor hope lends a ray the poor seaman to cherish.

We fly to our Maker: "Save, Lord, or we perish.

2 O Jesus, once rock'd on the breast of the billow, 
Aroused by the shriek of despair, from thy pillow, 
Now seated in glory, the mariner cherish, 
Who cries in his anguish, "Save, Lord, or we perish.

3 And O! when the whirlwind of passion is raging, 
When sin in our hearts its wild warfare is waging, 
Then send down thy Spirit thy ransom'd to cherish, 
Rebuke the destroyer; "Save, Lord, or we perish.

HYMN 120. C. M.

Which may be used at Sea or on Land.

ORD, for the just thou dost provide; 
Thou art their sure defence: 
Eternal Wisdom is their guide, 
Their help, Omnipo'tence.

2 Though they through foreign lands should roam, 
And breathe the tainted air, 
In burning climates, far from home, 
Yet thou, their God, art there.

3 Thy goodness sweetens every soul, 
Makes every country pleasant, 
Thou on the snowy hills dost smile, 
And smoothest the rugged seas.

4 When waves on waves, to heaven appear'd, 
Defied the pilot's art; 
When terror in each face appear'd, 
And sorrow in each heart;

5 To thee I raise my humble prayer, 
To snatch me from the grave; 
I found thine ear not slow to hear, 
Nor thine heart to save.

6 Thou gav'st the wind, the winds did cease, 
The storms they'd thy will, 
The raging seas was hush'd in peace, 
And every wave was still.

7 For this, my life, in every state, 
A life of praise shall be; 
And death, when death shall be my fate, 
Shall join my soul to thee.

FOR THE SICK.

HYMN 121. L. M.

WHEN dangers, woes, or death are nigh, 
Past mercies teach me where to fly: 
Thine arm, Almighty God, can aid, 
When sickness grieves, and pains invade.

2 To all the various helps of art, 
Kindly thy healing power impart; 
Bethesda's bath refused to save, 
Unless an angel bled the wave.

3 All medicines act by thy decree, 
Receive commission all from thee; 
And not a plant which spreads the plains, 
But teems with health, when heaven ordains.

4 Clay and StREAM's pool, we find, 
At heaven's command restored the blind; 
And Jordan's waters hence were seen 
To wash a Syrian leper clean.

5 But grant me ruder favours still, 
Grant me to know and do thy will; 
Purge my foul soul from every stain, 
And save me from eternal pain.

6 Can such a wretch for pardon sue? 
My crimes, my crimes arise in view, 
Arrest my trembling tongue in prayer, 
And pour the horrors of despair.

7 But thou, regard my contrite sighs, 
My tortured breast, my streaming eyes; 
To me thy boundless love extend, 
My God, my Father, and my Friend.

8 These lovely names I never could plead, 
Had not thy Son vouchsafed to bleed: 
His blood procures our fallen race 
Admittance to the throne of grace.

9 When sin has shot its poison'd dart, 
And conscious guilt corrodes the heart, 
His blood is all-sufficient found 
To draw the shaft and heal the wound.

83
HYMN 123. C. M.
On Recovery from Sickness.
WHEN we are raised from deep distress,
Our God deserveth grateful praise;
We take the pattern of our praise
From Hezekiah's tongue.

2 The gates of the devouring grave
Are open wide in vain,
If he that holds the keys of death,
Command them fast again.

3 When he but speaks the healing word,
Then no disease withstands;
Fever and plagues obey the Lord,
And fly, as he commands.

4 If half the strings of life should break,
He can our frame restore,
And cast our sins behind his back,
And they are found no more.

5 To him I cried, "Thy servant save.
Thou ever good and just;
The power can rescue from the grave,
The power is all my trust."

6 He heard, and saved my soul from death,
And dried my falling tears;
Now to his praise I'll spend my breath,
Through my remaining years.

HYMN 124. C. M.
When those we love are snatched away
By death's resistless hand,
Our hearts the mournful tribute pay
That friendship must demand.

2 While pity prompts the rising sighs,
With awful power impress;
May this dread truth, "I too must die,"
Sink deep in every breast.

3 Let this vain world allure no more;
Behold the opening door;
It bids us use the present hour,
To-morrow death may come.

4 The voice of this instructive scene
May every heart obey;
Nor be the faithful warning vain
Which calls to watch and pray.

5 Or let us to that Saviour fly,
Whose arm above can save;
Then shall our hopes ascend on high,
And triumph over the grave.

HYMN 125. C. M.
SINNERS, turn, why will ye die?
God, your Maker, asks you why;
He who all your lives hath strove,
Would you to embrace his love,
Will ye not his grace receive?
Will ye still refuse to live?
O, ye dying sinners, why,
Why will ye for ever die?

3 Sinners, turn, why will ye die?
God, the Spirit, asks you why:
He who all your lives hath strove,
Would you to embrace his love,
Will ye not his grace receive?
Will ye still refuse to live?
O, ye dying sinners, why,
Why will ye for ever die?

HYMN 126. C. M.
Death of a Young Person.
HOW short the race our friend has run,
Cut down in all his bloom:
The course but yesterday begun
Now finished in the tomb.

2 Then joyous youth, hence learn how soon
Thy years may end their flight;
Long, long before life's brilliant moon
May come death's gloomy night.

3 To serve thy God no longer wait,
Today his voice regard;
To-morrow, mercy's open gate
May be for ever barred.

4 And thus the Lord reveals his grace,
Thy youthful love to gain;
The soul that early seeks my face,
Shall never seek in vain.

HYMN 127. L. M.
Death of an Infant.
A sweet flower that scents the mom,
But withers in the rising day;
Thus lovely was this infant's dawn,
Thus swiftly fled its life away.

2 It died ere its expanding soul
Had ever burnt with wrong desires,
Had ever spurn'd at heaven's control,
Or ever quench'd its sacred fires.

3 It died to sin, it died to cares,
But for a moment felt the rod;
O mourner sad, the Lord declares,
Such are the children of our God.

VIII. INVITATION AND WARNING.
HYMN 128. III. 1.
SINNERS, turn, why will ye die?
God, your Maker, asks you why;
God, who did your being give,
Made you with himself to live;
He the fatal cause demands,
Asks the works of his own hands;
Why, ye thankless creatures, why
Will ye cross his love, and die?

2 Sinners, turn, why will ye die?
God, your Saviour, asks you why;
He, who did your souls retrieve,
Died himself that ye might live.
Will you let him die in vain?
Cruify your Lord again?
Why, ye wondrous sinners, why
Will ye slight his grace, and die?
HYMNS.

4 Lo, Jesus, who invites,
Declares, I quickly come,
Lord! even so; I wait thy hour:
Jesus, my Saviour, come.

HYMN 132. C. M.

Ye humble souls, approach your God
With songs of sacred praise:
For he is good, supremely good,
And kind in all his ways.

2 All nature owns his guardian care,
In him we live and move;
But nobler benefits declare
The wonders of his love.

3 He gave his Son, his only Son,
To ransom rebel worms;
To here he makes his goodness known
In all its -divine forms.

4 To this dear refuge, Lord, we come,
Tis here our hope relies;
A safe defence, a peaceful home,
When storms of trouble rise.

5 Thine eye behold's, with kind regard,
The souls who trust in thee;
Their humble hope thou wilt reward
With bliss divinely free.

6 Great God, thy almighty love,
How precious shall we raise?
Not all th' angelic songs above
Can render equal praise.

IX. CHRISTIAN DUTIES AND AFFECTIONS.

HYMN 133. C. M.

Oh, wondrous love, to bleed and die,
To bear the cross and shame,
That guilty sinners, such as I,
Might plead thy gracious Name.

HYMN 134. C. M.

Prayer is the soul's sincere desire,
Uttered or unexpress'd;
The motion of a hidden fire
That travail in the breast.

2 Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

3 Prayer is the simplest form of speech
That infants can try,
Prayer, the sublimest strains that reach
The Majesty on high.

4 Prayer is the Christian's vital breath,
The Christian's native air,
The watch-ward at the gates of death;
He enters heaven with prayer.

5 Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice,
And cry, "Behold, he prays!"

6 In prayer, on earth, the saints are one;
They're one in word and mind,
When with the Father and the Son
Sweet fellowship they find.

7 O Thou, by whom we come to God,
The Life, the Truth, the Way,
The path of prayer thou'st trod;
Lord, teach us how to pray.

REPTENCE.

HYMN 135. L. M.

O Thou! that heart's when sinners cry,
Though all my crimes before thee lie,
Behold them not with angry look,
But blot their memory from thy book.

2 Create my nature pure within,
And form my soul averse to sin;
Let thy good Spirit never depart;
Nor hide thy presence from my heart.

3 I cannot live without thy light,
Cast out and banish'd from thy sight;
Thy holy joys, my God, restore,
And guard me that I fall no more.

4 Though I have grieved thy Spirit, Lord,
Thy help and comfort still I seek;
And let a wretch come near thy throne,
To plead the merits of thy Son.

5 A broken heart, my God, my King,
Is all the sacrifice I bring:
The God of grace will never despise
A broken heart for sacrifice.

6 My soul lies humbled in the dust,
And owns thy dreadful sentence just;
Look down, O Lord, with pitying eye,
And save the soul condemned to die.

7 Then will I teach the world thy ways:
Sinners shall learn thy sovereign grace;
I'll lead them to my Saviour's blood,
And they shall praise a portioning God.

8 O may thy love inspire my tongue,
Salvation shall be all my song:
And all my powers shall join to bless
The Lord, my strength and righteousness.

HYMN 136. L. M.

Stay, thou insulted Spirit, stay,
Though I have done thee such despite;
Nor cast the sinner quite away,
Nor take thine everlasting flight.

2 Though I have most unfaithful been,
And long in vain thy grace have seen;
Ten thousand times thy goodness seen,
Ten thousand times thy goodness grieved.

3 Yet, oh, the mourning sinner's heart,
In honour of my great High-priest;
Nor in thy righteousness abuse,
T'o exclude me from thy people's rest.

4 My weary soul, O God, release;
Uphold me with thy gracious hand;
Guide me into thy perfect peace,
And bring me to the promised land.

5 I would, but thou must give the power,
My heart from every sin release;
Bring near, bring near the joyful hour,
And fill me with thy perfect peace.

HYMN 138. C. M.

Penitential Gratitude.

Rise, O my soul, the hours review,
When, awed by guilt and fear,
To heaven for grace thou hast not seen,
And found no rescue here.

2 Thy tears are dried, thy griefs are fled,
Dispel'd each bitter care;
For heaven itself has lent its aid
To save thee from despair.

3 Hour, then, O God, thy work fulfill,
And, from thy mercy's throne,
Vouchsafe me strength to do thy will,
And to resist mine own.

4 So shall my soul each power employ
Thy mercy to adore;
While heaven itself proclaims with joy,
One pardon'd sinner more.

FAITH.

HYMN 139. L. M.

Oh, that my load of sin were gone,
Oh, that I could at last submit
At Jesus' feet to lay it down,
To lay my soul at Jesus' feet!

2 Rest for my soul I long to find;
Saviour of all, if mine thou art,
Give me thy meek and lowly mind,
And stamp thine image on my heart.

3 Break off the yoke of inbred sin,
And fully set my spirit free;
I cannot rest, till pure within,
Till I am wholly lost in thee.

4 Fain would I learn of thee, my God;
Thy light and easy burden prove;
The cross, all sin'd with hollow'd blood,
The labour of thy dying love.
3 With strong persuasion, from afar
The heavenly region it surveys,
Embraces all the blessings there,
And here supposes the promises.
4 By faith a steady course we steer,
Through ruffling storms and swelling seas,
O’ercome the world, keep down our fear,
And still possess our souls in peace.
5 By faith we pass the vale of tears
Safely to heaven, through oft distress’d;
By faith saluteth the King of fears,
And go rejoicing to our rest.

HYMN 141. C. M.
Rom. viii. 31-34.
O LET triumphant faith dispel
The fears of guilt and woe;
If God be for us, God the Lord,
Who, who shall be our foe?
2 He who has his only Son gave up
To death, that we might live,
Shall he not all things freely grant,
That boundless love can give?
3 Who now his people shall accuse?
Tis God hath justified:
Who now his people shall condemn?
The Lamb of God hath died.
4 And he who died hath risen again
Triumphant from the grave;
At God’s right hand for us he pleads,
Omnipotent to save.

HYMN 142. C. M.
Dead Faith
DELUDED souls, that dream of heaven,
And make their empty boast
Of inward joys, and sins forgiven,
While they are slaves to lust.
2 Vain are our fancies, vain our flight,
If faith be cold and dead;
None but a living power unites
To Christ, the living Head.
3 The faith which now creates the heart,
And works by active love,
Will bid all sinful joys depart,
And lift the thoughts above.
4 God from the curse has set us free,
To make us pure within;
Nor did he send his Son to be
The minister of sin.

HYMN 143. C. M.
Christ our Refuge.
Jesus, Saviour of my soul,
Let me to thy bosom fly,
Rise, my soul, and stretch thy wings,
Thy better portion take;
Rise, from transitory things,
Towards heaven, the destined place;
Sun, and moon, and stars decay,
Time shall soon this earth remove;
Rise, my soul, and leave away
To seats prepared above.

2 Cease, my soul, O cease to mourn;
Press onward to the prize;
Soon thy Saviour will return,
To take thee to the skies;
There, is everlasting peace.
Rest, enduring rest in heaven;
There, will sorrow ever cease,
And crowns of joy be given.

HYMN 146. III. 1.
CHILDREN of the heavenly King,
As we journey, let us sing;
Sing the Saviour’s worthy praise,
Glories in his works and ways.
2 We are travelling home to God,
In the way the fathers trod;
They are happy now, and we
Soon their happiness shall see.
3 Banish’d once, by sin betray’d,
Christ our Advocate was made;
Pardoned now, no more we wane,
Christ conducts us to our home.
4 Lord, obediently we go,
Gladdening all below;
Only our leader be,
And we will follow thee.

HYMN 147. C. M.
When I can read my title clear
To gracious souls in the skies,
I’ll bid farewell to every fear,
And wipe my weeping eyes.
2 Should earth against my soul engage,
And fiery darts be hurl’d;
Then can I smile at Satan’s rage,
And face a ARowing world.
3 Let cares like a wild deluge come,
Let storms of sorrow fall;
So I but safely reach my home,
My God, my heaven, my all.
4 There, anchor’d safe, my weary soul
Shall find eternal rest;
Nor storms shall beat, nor billows roll
Across my peaceful breast.

HYMN 148. C. M.
Joy is a fruit that will not grow
In nature’s barren soil;
All we can boast, till Christ we know,
Is vanity and toil.
2 A bleeding Saviour, seen by faith,
A sense of pardoning love;
A hope that triumphs o’er death,
Give joys like those above.
3 These are the joys which satisfy
And fill the mind;
Which make the spirit mount on high,
And leave the world behind.
4 No more, believer, mourn thy lot;
O thou who art not the Lord’s,
Resign to those who know him not,
Such joy as earth affords.

HYMN 149. S. M.
COME, ye that love the Lord,
And let your joys be known;
Join in a song with sweet accord,
And thus surround the throne.
2 Let those refuse to sing
That never knew our God,
But children of the heavenly King
May speak their joys aloud.
3 The God of heaven is ours,
Our Father and our love;
His care shall guard life’s fleeting hours,
To then our souls above.
4 There shall we see his face,
And never, never sin;
There, from the rivers of his grace,
Drink endless pleasures in.
5 Yes, and before we rise
To that immortal state,
The thoughts of such amazing bliss
Should constant joys create.
6 Children of grace have found
Glory begun below;
Celestial fruits on earthly ground
From faith and hope may grow.
7 The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets.
8 Then let our songs abound,
And every tear be dry;
We’re travelling through Immanuel’s ground,
To fairer worlds on high.

HYMN 150. III. 3.
O Lord, with glowing heart I praise thee
For the bliss thy love bestows;
For the pardoning grace that saves me,
And the peace that from it flows;
Help, O God, my weak endeavour;
This shall soul to rapture raise;
Then must fight the flame, or never
Can my love be warm’d to praise.

HYMNS.

HYMNS.
2 Praise, my soul, the God that sought thee,
Wretched wanderer, far astray;
Found thee lost, and kindly brought thee
From the paths of death away;
Praise, with love's dearest feeling,
Him who saw thy guiltless heart,
And, the light of hope revealing,
Bade the blood-stained cross appear.

3 Lord, this beams ancient feeling
Finer would my lips express:
Low be thy footstool kneeling,
Deign thy suppliant's prayer to bless;
Let thy grace, my soul's chief treasure,
Love's pure flame within me raise;
And, since words cannot measure,
Let my life show forth thy praise.

HYMN 151. I. M.

ORD, my God, I long to know,
Off it causes anxious thought;
Do I love thee, Lord, or not?
And if I love, am I not?
2 Could my heart so hard remain,
Prayer a task and burden prove,
Any duty give me pain,
If I knew a Saviour's love?
3 When I turn mine eyes within,
How dark, and vain, and wild!
Prone to unbelief and sin,
Can I deem myself thy child?
4 Yet I mourn my stubborn will,
Find my sin a grief and trial:
Should I grieve for what I feel,
If I did not love at all?
5 Could I love thy saints meet,
Choose the ways I once abhor'd,
Find at times the promise sweet,
If I did not love thee, Lord?
6 Saviour, let me love thee more,
If I love at all, I pray;
If I have not loved before,
Help me to begin today.

PRAISE.

HYMN 152.

THE God of Abraham praise,
Who reigns enthroned above;
Ancient of everlasting days,
And God of love;
Jehovah, Great I AM,
By earth and heaven confessed;
I bow and bless the sacred Name,
For ever blessed.

2 The God of Abraham praise,
At whose supreme command
From earth I rise, and seek the joys
At his right hand:
All on earth forsook,
Its wisdom, fame, and power;
And him my only portion make,
My shield and tower.

3 He by himself hath sworn,
On his oath depend,
I shall, on angel-wings upborne
To heaven ascend;
I shall behold his face,
I shall his power adore,
And sing the wonders of his grace
For evermore.

4 There dwells the Lord, our King,
The Lord, our righteousness,
Triumphant over the world and sin,
The Prince of Peace;
On Sinai's sacred height
His kingdom he maintains,
And, glorious with his saints in light,
For ever reigns.

5 The God who reigns on high
The great archangels sing;
And "Holy, holy, holy," cry,
"Almighty King,
Who was, and is the same,
And evermore shall be;
Jehovah, Father, Great I AM,
We worship thee.

6 The whole triumphant host
Give thanks to God on high;
"Hail, Father, Son, and Holy Ghost,"
They ever cry;
Hail, Abraham's God and mine,
Join the heavenly joys;
All might and majesty are thine,
And endless praise.

HYMN 153. IV. 3.

Be joyful in God, all ye lands of the earth,
O serve him with gladness and fear;
Exalt in his presence with praise and mirth,
With love and devotion draw near.

2 For Jehovah is God, and Jehovah alone,
Creator and ruler over all;
And we are his people, his sceptre we own;
His sheep, and we follow his call.

3 O enter his gates with thanksgiving and song,
Your voices in his temple proclaim;
His praise with melodious accordace prolong,
And bless his adorabel Name.

1 For good is the Lord, inexpressibly good,
And we are the work of his hand;
His mercy and truth from eternity stood,
And shall to eternity stand.

2 Before Jehovah's awful throne,
Ye nations, bow with sacred joy;
Know that the Lord is God alone;
He can create, and he destroy.

3 His sovereign power, without our aid,
Made us of clay, and formed us men;
And when like wandering sleepers stray'd,
He brought us to his fold again.

4 We are his people, we his care,
Our souls, and all our mortal frame;
What lasting honours shall we rear,
Almighty Maker, to thy Name?

5 We'll crown thee gates with thankful songs,
High as the heaven our voices raise;
And earth, with her ten thousand tongues,
Shall fill thy courts with sounding praise.

6 Wide as the world is thy command,
Yest as eternity thy love;
Firm as a rock thy truth must stand,
When rolling years shall cease to move.

HYMN 155. I. M.

SONGS of Praise.

Sons of praise the angels sing;
Heaven with bethelights rings;
When Jehovah's work began,
When he spake and it was done.

2 Songs of praise awake the noon,
When the Prince of Peace was born;
Songs of praise arose, when he
Captive led captivity.

3 Heaven and earth must pass away;
Songs of praise shall crown that day:
God shall make new heavens and earth;
Songs of praise shall hail their birth.

4 And shall man alone be dumb,
Till that glorious kingdom come?
No; the Church delights to raise
Psalms, and hymns, and songs of praise.

5 Saints below, with heart and voice,
Still in songs of praise rejoice;
Learning here, by faith and love,
Songs of praise to sing above.

6 Born on their latest breath,
Songs of praise shall conquer death;
Then, amidst eternal joy,
Songs of praise their powers employ.

HYMN 156. C. M.

FAKHER, whatever of earthly bliss
Thy sovereign will denies,
Accepted at thy throne, let this,
My humble prayer, arise:

2 Give me a calm and thankful heart,
From every murmur free;
The blessings of thy grace impart,
And make me live to thee:

3 Let the sweet hope that thou art mine
My life and death attend;
Thy presence through my journey shine.
And crown my journey's end.

HYMN 157. L. M.

BE still my heart, these anxious cares
Go they are burdens, thorns, and snares;
They cast dishonour on thy Lord,
And contradict his gracious word.

2 Brought safely by his hand thus far,
Why wilt thou now give place to fear?
How canst thou want if he provide,
or base thy way with such a guide?

3 When first before his mercy sent,
Thou didst to him thy all commit;
He gave thee warrant for that heart,
To trust his wisdom, love, and power.

4 Did ever trouble yet befall,
And he refuse to hear thy call?
And has he not his promise past,
That thou shalt overcome at last?

5 Though rough and thorny be the road,
It leads thou home, safe to God; Thus count thy present trials small,
For heaven will make amends for all.

IN AFFLCTION.

HYMN 158. C. M.

HEAR, gracious God, my humble plea,
To thee I breathe my sighs:
When will the mournful night be gone,
When shall my joys arise?

2 Yet though my soul in darkness mourns,
Thy promise is my stay;
Here would I rest till light returns;
Thy presence makes my day.

3 Come, Lord, and with celestial peace
Relieve my aching heart;
O smile, and bid my sorrow cease,
And all their gloom depart.
HYMNS.

4 When sorrowing o'er some stone I bend,
   Which covers all that was a friend,
   And from his wond'rous hand, his smile,
   Divides me for a little while;
   Then, Saviour, soothe the tears I shed,
   For thou didst weep o'er Lazarus dead.

5 And, oh, when I have safely past
   Through every conflict but the last,
   Still, still, unchangeable, watch beside
   My bed of death, for Thou hast died;
   Then point to realms of endless day,
   And wipe the latest tear away.

HYMNL 161. L. M.

Satisfied Affliction.

ORD, unattached, wandering!
   In pleasure's path how I stray;
   But I had last made me thy rod,
   And turn'd my soul to thee, my God.
   What though it pierced my fainting heart,
   I bless thy hand that caused the smart;
   It taught my tears to flow,
   But saved me from eternal woe.
   O, hast thou left me unassisted,
   Thy precepts I had still despised,
   And still the snare in secret hid
   Had my unwary feet betray'd.

I love thy chastenings, O my God,
   They fix my hopes on thy abode;
   Where, in thy presence fully blest,
   Thy stricken saints for ever rest.

HYMNL 160. H. 3.

A compassionate, High-Priest.

WHEN gathering clouds ground me view,
   And days are dark, and friends are few,
   On Him I lean, who, not in vain,
   Exempted me from human pain;
   He.shared my griefs, he saws my fears,
   And counts and treasures up my tears.

2 If sought should tempt my soul to stay
   From heavenly wisdom's narrow way,
   To fly the good I would pursue,
   Or do the ill I would not do;
   Still He, who felt temptation's power,
   Shall guard me in that dangerous hour.

3 When evening thoughts within me rise,
   And, sore dismay'd, my spirit dies;
   Then He, who once ordained to hear
   The sickening anguish of despair,
   Shall sweetly soothe, shall gently dry,
   The throbbing heart, the streaming eye,

4 When pain transfuses every part,
   Or anguish settles at the heart;
   When on my bed, diseased, oppressed,
   I turn, and sigh, and long for rest;
   O great Physician, see my grief,
   And grant thy servant sweet relief.

5 Should poverty's destructive blow
   Lay all my worldly comforts low;
   And neither help nor hope appear,
   My steps to guide, my heart to cheer;
   Lord, pity and supply my need,
   For thou, on earth, wast poor indeed.

6 Should Providence profoundly pour
   Its varied blessings on my store,
   Or I were cast from theills that wait
   On such a seeming prosperous state:
   From hurtful passions set me free,
   And humbly may I walk with thee.

7 When each day's scenes and labours close,
   And wearied nature seeks repose,
   With pardoning mercy richly blest,
   Guard me, my Saviour, while I rest:
   And, as each morning sun shall rise,
   O lead me onward to the skies.

8 And, at my life's last setting sun,
   My conflicts o'er, my labours done,
   Jesus, thy heavenly radiance shed,
   To cheer and bless my dying bed;
   And, from death's gloom my spirit raise,
   To see thy face and sing thy praise.

HYMNL 162. L. M.

"I have set God always before me."

PSALM CIX.

SAVIOUR, when night involves the skies,
   My soul, adoring, turns to thee;
   Thee, self-sustained in mortal guile,
   And wraith in shades of death for me.

2 On thee my waking raptures dwell,
   When crimson gleams the east adorn,
   Thee, victor of the grave and hell,
   Thee, source of life's eternal more.

3 When moon her throne in light aways,
   To thee my soul triumphant springs;
   Thee, throne'd in glory's endless blaze,
   Thee, Lord of lords, and King of kings.

4 Over earth, when shades of evening steal,
   To thee my thoughts I give;
   To death, whose power I soon must feel,
   To thee, with whom I trust to live.

HYMNL 163. L. M.

Morning Hymn.

A WAKE, my soul, and with the sun
   The thy course of duty run;

Shake off all sloth, and early rise
   To pay thy morning sacrifice.

2 Redeem thy mis-spent time that's past:
   Live this day, as if 'twere thy last;
   To improve thy talents take due care,
   'Gainst the great day thyself prepare.

3 Let all thy converse be sincere,
   Thy consciousness the open-day clear,
   Think how the all-seeing God thy ways,
   And all thy secret thoughts surveys.

4 Wake, and lift up thyself, my heart,
   And with the angels hear thy part;
   Who all night long unceasing sing,
   "Glory to thee, eternal King!"

5 I wake, I wake, ye heavenly choir,
   May your devotion me inspire,
   That I like you may my age spend,
   Like you may on my God attend.

6 May I like you in God delight,
   Have all day long my God in sight;
   Perform like you my Maker's will,
   Oh, may I never more dis ill.

7 Glory to thee, who safe hast kept,
   And hast refresh'd me while I slept;
   Grant, Lord, when I from death shall wake,
   I may of endless life partake.

8 Lord, I my vows to thee renew:
   Scatter my sins as morning dew,
   Guard my first spring of thought and will,
   And with thyself my spirit fill.

9 Direct, correct, suggest this day,
   All I design, or do, or say,
   That all my powers, with all their might
   In thy sole glory may unite.

10 Praise God, from whom all blessings flow,
   Praise him, all creatures here below;
   Praise him above, angelic host;
   Praise Father, Son, and Holy Ghost.

HYMNL 165. L. M.

Morning.

ARISE, my soul, with capture rise,
   And fill'd with love and fear, adore
   The awful Sovereign of the skies,
   Whose mercy leads me one day more.

2 And may this day, indulgent Power,
   Not all its powers, nor fruitless be;
   But may each swiftly flying hour
   Still nearer bring my soul to Thee.

3 But can it be? That Power divine
   Is threwn in light of unbounded blaze
   And countless worlds and angels join
   To swell the glorious song of praise.
HYMNS.

4 And will He design to lend an ear.
When I, poor object mortal, pray?
Yes, boundless goodness, He will hear,
Nor cast the meanest wretch away.
5 Then let me serve Thee all my days,
And may my zeal with years increase:
For pleasant, Lord, are all thy ways,
And all thy paths are paths of peace.

HYMN 166. C. M.

TO Thee let my first offerings rise,
Whose sun creates the day,
Swift as his gladdening influence flies,
And speedless as his ray.
2 This day thy favouring hand be nigh,
So oft volunteer before;
Still may it lead, protect, supply,
And that hand above.
3 If bliss thy Providence impart,
For which, resign’d I pray,
Give me to feel a cheerful heart,
And grateful homage pay.
4 Affliction should thy love intend,
As vice or folly’s core,
Patient, to gain that gracious end,
May I the means endure.
5 Be this and every future day
Still wiser than the past;
And when I all my life survey,
May grace sustain at last.

HYMN 167. III. 1.

NOW the shades of night are gone;
Now the morning light is come;
Lord, may we be thine today;
Drive the shades of sin away.
2 Fill our souls with heavenly light,
Banish doubt and clear our sight;
In thy service, Lord, today,
May we labour, watch, and pray.
3 Keep our hearts’ passions bound;
Save us from our foes around;
Going out and coming in,
Keep us safe from every sin.
4 When our work of life is past,
O receive us then at last;
Night and sin will be no more,
When we reach the heavenly shore.

HYMN 168. L. M.

GLORY to thee, my God, this night,
For all the blessings of the light;
Keep me, O keep me, King of kings,
Under thine own Almighty wings.
2 Forgive me, Lord, for thy dear Son,
The ills that I this day have done;
That with the world, myself, and Thee,
I, ere I sleep, at peace may be.
3 Teach me to live, that I may dread
The grave as little as my bed;
Teach me to die, that so I may
Triumphing rise at the last day.
4 O may my soul on thee repose,
And with sweet sleep mine eyes close:
Sleep, that may me more vigorous
Serve my God, when I awake.
5 When in the night I speechless lie,
My soul with heavenly thoughts supply
Let me all dreams disturb my rest,
No powers of darkness me molest.
6 O when shall I, in endless day,
For ever chase dark sleep away,
And hymns divine with angels sing
Glory to thee, eternal King.
7 Praise God, from whom all blessings flow
Praise him, all creatures here below;
Praise him above, angelic host;
Praise Father, Son, and Holy Ghost.

HYMN 169. L. M.

EVENING HYMN.

GREAT God, to thee my evening song
With humble gratitude I raise:
O let thy mercy tune my tongue,
And fill my heart with lively praise.
2 My days unclouded as they pass,
And every onward rolling hour,
Are monuments of wondrous grace,
And witnesses to thy love and power.
3 And yet this thoughtless, wretched heart,
Too oft regardless of thy love,
Ungrateful, can from thee depart,
And from the path of duty rove.
4 Soul my forgiveness in the blood
Of Christ, my Lord; his Name alone
I plead for pardon, gracious God,
And kind acceptance at thy throne.
5 With hope in him mine eyelids close,
With sleep refresh my feeble frame;
Safe in thy care may I repose,
And wake with praises to thy Name.

HYMN 170. C. M.

EVENING HYMN.

NOW from the altar of our hearts,
Let flames of love arise;
Assist us, Lord, to offer up
Our evening sacrifice.

2 Minutes and mercies multiplied
Have made up all this day;
Minutes came quick, but mercies were
More swift, more free than they.
3 New time, new favours, and new joys,
Do a new song require;
Till shall praise Thee as we would,
Accept our hearts’ desire.

HYMN 171. S. M.

THE day is past and gone;
The evening shades appear:
O may we all remember well
The night of death draweth near.
2 We lay our garments by,
Upon our beds to rest,
So death shall soon disrobe us all
Of what is here possessed.
3 Lord, keep us safe this night,
Secure from all our fears,
May angels guard us while we sleep,
Till morning light appears.

HYMN 172. III. 1.

PSALM cxv. 2.

SOFTLY now the light of day
Fades upon my sight away;
Free from care, from labour free,
Lord, I would commune with thee.
2 Thou, whose almighty eye
Nought escapes, without, within,
Passed e’er each infirmity,
Open fault, and secret sin.
3 Soon, for me, the light of day
Shall for ever pass away;
Then, from sin and sorrow free,
Take me, Lord, to dwell with thee.
4 Thou who, sinner, yet hast known
All of man’s infirmity;
Then, from thine eternal throne,
Jesus, look with pitying eye.

HYMN 173. IV. 2.

INSPIRER and hearer of prayer,
Thou shepherd and guardian of thine,
My all to thine covenant care,
I, sleeping or waking, resign.
2 If then my soul and my sun,
The night is no darkness to me;
And, fast, as my minutes roll on,
They bring me but nearer to thee.

3 A sovereign protector I have
Unseen, yet ever at hand;
Unchangeably faithful to save,
Almighty to rule and command.
4 His smiles and his comforts abound,
His grace, as the dew, shall descend;
And walls of salvation surrounding
The soul he deigns to defend.

X. THE CHRISTIAN LIFE.

HYMN 174. C. M.

REMEMBERING THE WORLD.

LET worldly minds the world pursue
It has no charm for me;
Once I admired its follies too,
But grace has set me free.
2 Those follies now no longer please,
No more delight afford;
Far from my heart be folly’s choice,
Now I have known the Lord.
3 As by the light of opening day
The stars are all concealed,
So earthly pleasures fade away
When Jesus is reveal’d.
4 Creatures no more divide my choice,
I bade them all depart;
His Name, and love, and gracious voice
Shall fix my moving heart.
5 Now, Lord, I would be thine alone,
And wholly live to thee;
Yet worthless still myself I own,
Thy worth is all my plea.

HYMN 175. L. M.

Not ashamed of Christ.

JESUS, and shall it ever be,
A mortal man ashamed of thee:
Ashamed of thee, when angels praise,
Whose glories shine through endless days?
2 Ashamed of Jesus! sooner far
Let night descend on each radiant star;
’Tis midnight with my soul, till he,
Bright Morning Star, bid darkness flee.
3 Ashamed of Jesus! O, no, no,
Let morning blush to own the sun;
He sheds the beams of light divine
O’er this benighted soul of mine.
4 Ashamed of Jesus! that dear Friend
On whom my hopes of heaven depend:
No, when I blush, he this I shame,
That I no more revere his Name.

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HYMN 176. S. M.

Prayer for Christian Grace.

Jesus, my strength, my hope,
On thee I cast my care,
With humble confidence look up,
And know thou hearst my prayer:
Give me on thee to wait,
Till I can all things do;
On thee, Almighty to create,
Almighty to renew.

2 I want a sober mind,
A self-denying will,
That triumphs down and casts behind
The faults of pleasing ill:
A soul unravell’d to pain,
To hardship, grief, and loss;
Ready to take up and sustain
The consecrated cross.

3 I want a godly fear,
A quick, discerning eye,
That looks to thee when sin is near,
And sees the tempter fly;
A spirit still prepared,
And armed with jealous care,
For ever standing on its guard,
And watching unto prayer.

4 I want a heart to pray,
To pray and never cease,
Never to murmure at thy stay,
Or wish my sufferings less;
This blessing, above all,
Always to pray I want,
Out of the deep on thee to call,
And never, never faint.

5 I want a true regard,
A steady aim,
Unmoved by threatening or reward,
To thee and thy great Name;
A jealous, just concern
For thine immortal praise;
A pure desire that all may learn
And glorify thy grace.

6 I rest upon thy word,
The promise is for me;
My succour and salvation, Lord,
Shall surely come from thee;
But let me still abide,
Nor from my hope remove,
Till thou my patient spirit guide
Into thy perfect love.

HYMN 177. III. 3.

Prayer for Guidance.

GUIDE me, O thou great Jehovah,
Pilgrim through this barren land;
I am weak, but thou art mighty;
Hold me with thy powerful hand.

2 Open now the crystal fountain,
Whence the living waters flow;
Let the weary, thirsty pilgrim
Lead me all my journey through.

3 Feed me with the heavenly manna
In this barren wilderness;
Be my sword, and shield, and banner;
Be the Lord my righteousness.

4 When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of death, and hell’s destruction,
Land me safe on Canaan’s side.

HYMN 178. L. M.

Following the Example of Christ.

WHERE’ER the angry passions rise,
And tempt our thoughts or tongues to strife,
To Jesus let us lift our eyes,
Bright pattern of the Christian life.

2 O how beneficent and kind,
How mild, how ready to forgive;
Be thou the tender of our mind,
And these the rules by which we live.

3 To do his heavenly Father’s will
Was his employment and delight;
Humility and holy zeal
Shone through his life divinely bright.

4 Dispensing good where’er he came,
The labours of his life were love;
Then, if we hear the Saviour’s name,
By his example let us move.

5 But, ah, how blind, how weak we are,
How frail, how apt to turn aside;
Lord, we depend upon thy care;
We ask thy Spirit for our guide.

6 Thy fair example we may trace,
To teach us what we ought to be;
Make us, by thy transforming grace,
O Saviour, daily more like thee.

HYMN 179. S. M.

Duties.

A CHARGE to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky.

2 From youth to hoary age,
My calling to fulfil;
O may it all my powers engage
To do my Master’s will.

3 Arm me with jealous care,
As in the sight to live;
And, oh! thy servant, Lord, prepare
A strict account to give;

4 Help me to watch and pray,
And on thyself rely;
Assured if I trust betwixt
I shall for ever die.

HYMN 180. C. M.

"Forgoing those things which are behind," &c.

Phil. iii. 13, 14.

A WAKE, my soul, stretch every nerve,
And press with vigour on;
A heavenly race demands thy zeal,
And an immortal crown.

2 A cloud of witnesses around
Hold thee in full survey;
Forget the steps already trod,
And onward urge thy way.

3 ’Tis God’s all-animating voice
That calls thee from on high;
Tis his hand presents the prize
To thine uplifted eye.

4 Then wake, my soul, stretch every nerve,
And press with vigour on;
A heavenly race demands thy zeal,
And an immortal crown.

HYMN 181. C. M.

Duties.

THE Lord will happiness divine
On contrite hearts bestow:
Then tell me, gracious God, is mine
A contrite heart, or no?

2 I hear, but seem to hear in vain,
Inscupible as steel;
If aught be felt, ’tis only pain To find I cannot feel.

3 My best desires are faint and few;
If faith would strive for more;
But when I cry, “My strength renew,”
Seem weaker than before.

4 I see thy sprints with comfort fill’d,
When in thy house of prayer;
But still in bondage I am held,
And find no comfort there.

5 O make this heart rejoice or ache;
Decide this doubt for me;
And if it be not broken, break;
And heal it, if it be.

HYMN 182. C. M.

Desires after renewed Holiness.

O for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb.

2 Where is the blessedness I know,
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and his word?

3 What peaceful hours I then enjoyed! How sweet their memory still;
But now I feel an aching void
The world can never fill.

4 Return, O holy Dove, return,
Sweet messenger of rest;
I hate the sin that these three mourn,
And drive thee from my breast.

5 The dearest idol I have known,
What’er that idol be,
Help me to tear it from thy throne,
And worship only thee.

6 So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.

HYMN 183. III. 1.

Trials.

’Tis my happiness below
Not to live without the cross;
But the Saviour’s power to know,
Sanctifying every loss.

2 Trials must and will befall;
But with humble faith to see
Love inscribed upon them all—
This is happiness to me.

3 Did I meet no trials here,
No chastisement by the way,
Might I not with reason fear
I should be a castaway?

4 Trials make the promise sweet;
Trials give new life to prayer;
Bring me to my Saviour’s feet,
Lay me low, and keep me there.

HYMN 184. C. M.

Habitual Devotion.

While there I seek, protecting Power
Be my win wishes still;
And may this consecrated hour
With better hopes be fill’d.
2 Thy love the power of thought bestow'd,  
To thee my thoughts would soar;  
Thy mercy o'er my life has flow'd,  
That mercy I adore.

3 In every event of life, how clear  
Thy guiding hand I see;  
Each blessing to my soul more dear,  
Because conferred by thee.

4 In every joy that crowns my days,  
In every pain I bear,  
My heart shall find delight in praise,  
Or seek relief in prayer.

5 When gladness wings my favour'd hour,  
Thy love my thoughts shall fill;  
Regard, when storms of sorrow lower,  
My soul shall meet thy will.

6 My lifted eye, without a fear,  
The gathering storm shall see;  
My steadfast heart shall know no fear,  
That heart will rest on thee.

HYMN 153.  
Walking with God.  
SINCE I've known a Saviour's Name,  
And sin's器件 fetters broke,  
Careless without care I am,  
Nor feel my easy yoke:  
Joyful now my faith to show,  
I find his service my reward,  
All the work I do below  
Is light, for such a Lord.

2 To the desert or the cell,  
Let others blindly fly,  
In this evil world I dwell,  
Nor fear its entity:  
Here I find a house of prayer,  
To which I inwardly retire;  
Walking unconfirm'd in care,  
And unconscious in fire.

3 Oh that all the world might know  
Of living, Lord, to thee,  
Find their heaven begin below,  
And here thy goodness see;  
Walk in all the works prepared  
By thee to exercise their grace,  
Till they gain their full reward,  
And see their face to face.

HYMN 158.  L. M.  
Heaven seen by Faith.  
A8, when the weary traveller gains  
The height of some commanding hill,  
His heart revives, if o'er the plains  
He sees his home, though distant still;  

2 So, when the Christian pilgrim views  
By faith his mansion in the skies,  
The sight his fainting strength renew'd,  
And wings his speed to reach the prize.

3 The hope of heaven his spirit chears;  
No more he grieves for sorrow past;  
Nor any future conflict fears,  
So he may safe arrive at last.

4 O Lord, on thee our hopes we stay,  
To lead us on to thine abode;  
Assured thy love will be a stay  
The hardest labours of the road.

HYMN 147.  IV. 4.  
"I would not live always."  
Job xvi. 11.  
I WOUL<: NOT LIVE ALWAYS: I ask not to stay  
Where storm after storm rises dark o'er the way;  
The few hard mornings that dawn on us here,  
Are enough for life's woes, full enough for its cheer.

2 I would not live always, thus fetter'd by sin,  
Temptation without, and corruption within:  
Even the rapture of pardon is mingled with fears,  
And the cup of thanksgiving with penitent tears.

3 I would not live always: no, welcome the tomb,  
Since Jesus hath laid there, I dread not its gloom;  
There, sweet be my rest, till he bid me arise  
To hail him in triumph descending the skies.

4 Who, who would live away, from his God;  
Away from you, heaven that blissful abode,  
Where the rivers of pleasure flow o'er the bright plains.  
The mouth of glory eternally reigns:

5 Where the saints of all ages in harmony  
Their Saviour and brethren, transported to greet:  
While the anthems of rapture successively roll,  
And the smile of the Lord is the feast of the soul.

XI. DEATH.  
HYMN 188.  C. M.  
Job ii. 1-3.  
DUE are the days, and full of woe,  
O man, of woman born:  
Thy doom is written, "Dust thou art,  
To dust thou shalt return."

2 Behold the emblem of thy state  
In flowers that bloom and die,  
Or in the shadow's fleeting form  
That mocks the grave's eye.

3 Determined are the days that fly  
Successive o'er thy head;  
The number'd hour is on the wing,  
That lays thee with the dead.

4 Great God, afflict not in thy wrath  
The short allotted span,  
That bounds the few and weary days  
Of pilgrimage to man.

HYMN 159.  C. M.  
HARK! from the tombs a mournful sound;  
Mine ears attend the cry:  
Ye living men, come view the ground  
Where you must shortly lie.

2 Princes, this clay must be your bed,  
In spite of all your towers:  
The tall, the wise, the reverend head  
Must lie as low as ours.

3 Great God, is this our certain doom?  
And are we still secure?  
Still walking down to the tomb,  
And yet prepare no more!

4 Great is the power of quickening grace  
To raise our souls to thee,  
That we may view thy glorious face  
To all eternity.

HYMN 109.  S. M.  
Job xi. 18.  
TME mickle flood that rolls  
Its torrents to the main,  
Can never recall its waters back  
From that abyss again:

2 So days, and years, and time,  
Descending down to night,  
Can therefore never more return  
Back to the sphere of light:

3 And man, when in the grave,  
Can never quit its gloom,  
Until the eternal morrow shall wake  
The solemn murmurs of the tomb.

4 O may I find in death  
A hiding-place with God,  
Secure from woe and sin; till called  
To share his bliss abode.

5 Cheer'd by this hope, I wait,  
Through toil, and care, and grief,  
Till my appointed course is run,  
And death shall bring relief.

HYMN 191.  
VITAL spark of heavenly flame,  
O quit this mortal frame;  
Trembling, moving, lingering, flying,  
O, the pain, the bliss of dying!  
Come, fond nature, cease thy strife,  
And let me hush thee into life.

2 Hark, they whisper, angels say,  
Sister spirit, come away!  
What is this absolves me quite;  
Steals my senses, shocks my sight,  
Draws my breath, leaves my breast;  
Tell me, my soul, can this be death?

3 The world recoils, it disappears;  
Heaven opens on my eyes; my ears  
With sounds unharmonious ring;  
Lead, lead your wings: I mean, I fly,  
O grace, where is thy victory,  
O death, where is thy sting?

XII. JUDGMENT.  
HYMN 192.  C. M.  
WHEN, rising from the bed of death,  
O'erwhelm'd with guilt and fear,  
I see my Maker, face to face;  
O, how shall I appear?

2 If yet, while pardon may be found,  
And mercy may be sought,  
My heart with inward horror shrinks,  
And trembles at the thought:

3 When thou, O Lord, shalt stand disclosed  
In majesty severe,  
And sit in judgment on my soul,  
O, how shall I appear.

4 But thou hast told the troubled mind,  
Who doth bear sin lament,  
That faith in Christ's atoning blood  
Shall render woe prevent.

5 Then never shall my soul despair  
Her pardon to procure;  
Who knows thine only Son has died  
To make that pardon sure.
HYMN 192. S. M.

AND will the Judge descend?
And must the dead arise?
And not a single soul escape
His all-foreknowing eyes?

And from his righteous lips
Shall this dread sentence sound;
And through the numerous guilty throng
Shall black despair surround?

Depart from me, accursed,
To everlasting flame,
For rebel angels first prepared,
Where mercy never came.

How will my heart endure
The terrors of that day,
When earth and heaven before his face
Astonish'd shrink away?

But, ere the trumpet shakes
The mansions of the dead,
Hark! from the Gospel's cheering sound,
What joyful tidings spread.

Ye sinners, seek his grace,
Whose wrath ye cannot bear;
Fly to the shelter of his cross,
And end salvation there.

So shall that curse remove,
By which the Saviour died;
And the last awful day shall pour
His blessings on your head.

HYMN 193. III. 1.


SEEN, my soul, the sorrow gate,
Enter ere it be too late; Many ask to enter there
When too late to offer prayer.

2 God from mercy's seat shall rise,
And for ever bear the skies:
Then, though sinners cry without,
He will say, "I know you not."

3 Mournfully will they exclaim:
"Lord, we have professed thy Name;
We have sat with thee, and heard
Heavenly teaching in thy word."

4 Vain, alas, will be their plea,
Workers of iniquity:
Sad their everlasting lot:
Christ will say, "I know you not."

XIII. ETERNITY.

HYMN 196. S. M.

O, where shall rest be found?
Rest for the weary soul:
Tis in the ocean's depths to sound,
Or pierce the joys of heaven so fair.

2 The world can never give
The bliss for which we sigh,
Tis not the whole of life to live,
Nor all of death to die.

3 Beyond this vale of tears
There is a life above,
Unscarred by the flight of years,
And all that life is love.

4 There is a death, whose pang
Outlasts the fleeting breath;
O, what eternal hours hang
Around the second death.

5 Lord God of truth and grace,
Teach us that death to shun,
Lest we be driven thy face,
For evermore undone.

HOW long shall earth's alluring toys
Dwell with our hearts and eyes,
Regardless of immortal toys,
And strangers to the skies.

2 These transient scenes will soon decay,
They fade upon the sight;
And quickly will their brightest day
Be lost in endless night.

3 Their brightest day, alas, how vain,
With conscious sighs we own:
While clouds of sorrow, care, and pain,
Overshad the smiling moon.

4 O, could our thoughts and wishes fly
Above these gloomy shades,
To those bright worlds beyond the sky,
Which sorrow never invade.

5 There, joys unseen by mortal eyes,
Or reason's feeble ray,
In ever blooming prospects rise,
Unconscious of decay.

6 Lord, send a beam of light divine,
To guide our upward aim:
With one revolving touch of thine
Our languid hearts inflame.

7 Then shall, on faith's sublimest wing,
Our ardent wishes rise,
To those bright scenes where pleasures spring
Immortal in the skies.

HYMN 198. C. M.

COME, Lord, and warm each languid heart,
Inspire each lifeless tongue,
And let the joys of heaven impart
Their influence to our song.

2 Sorrow, and pain, and every care,
And for the grace that comes:
And perfect joy, and love sincere,
Adorn the realms of peace.

3 The soul from sin for ever free,
Shall mourn its power no more;
But, clothed in spotless purity,
Redeeming love adores.

4 There, on a throne (how dazzling bright!)
Th' exalted Saviour shines;
And beams ineffable delight
On all the heavenly minds.

5 There, shall the followers of the Lamb
Join in immortal songs;
And endless honours to his Name
Employ their tuneful tongues.

6 Lord, tune our hearts to praise and love,
Our feeble notes inspire;
Till, in thy blissful courts above,
We join th' angelic choir.

HYMN 199. C. M.

THERE is a land of pure delight,
Where saints immortal reign;
Eternal day excludes the night,
And pleasures banish pain.

2 There, everlasting spring abides,
And never-failing flowers:
Death, like a mower sea, divides
This heavenly land from ours.

3 Bright fields, beyond the swelling flood,
Strewed o'er in living green;
So to the Jews the Canaan stood,
While Jordan roll'd between.

4 But timorous mortals start, and shrink
To cross the narrow sea:
And linger, trembling on the brink,
And fear to launch away.

5 Oh, could we make our doubts remove,
Those gloomy doubts that rise,
And see the Canaan that we love,
With faith's illumined eyes.

6 Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore.

HYMN 200. C. M.

S HORES Tara's charms, to please the eye,
In sweet ascent ascend.
All nature's charms would droop and die,
Jesus, compared with thine.

2 Vain were her fairest beams displayed,
And vain her blooming store;
Her brightness languishes to shade,
Her beauty is no more.

3 But, ah, how far from mortal sight
The Lord of glory dwells;
A veil ofInterposing night
His radiant face conceals.

4 Oh, could my longing spirit rise
On strong immortal wings,
And reach thy palace in the skies,
My Saviour and my King!

5 There, thousands worship at thy feet,
And there, divine employ,
The triumphs of thy love repeat
In songs of endless joy.

6 Thy presence beams eternal day
O'er all the blissful place;
Who would not drop this load of clay,
And die to see thy face?
**HYMN 201. C. M.**  
_Gospel viii. 25, 26._  
**God of our fathers,** by whose hand  
Thy people still are blast,  
Be with us through our pilgrimage;  
**Contact us to our rest.**

2 Through each perplexing path of life  
Our wandering footsteps guide;  
Give us each day our daily bread,  
And rain upon our fields.

3 O spread thy sheltering wings around  
Till all our wanderings cease,  
And, at our Father's loving abode  
Our souls arrive in peace.

4 Such blessings from thine gracious hand  
Our humble prayers implore;  
And thou, the Lord, shall be our God,  
And portion evermore.

**HYMN 202. C. M.**  
_J. Hoffmann._  
**Hymn xiv. 4, 5.**

**The morning flowers display their sweets,**  
And gay their silken leaves unfold;  
As careless of the noon-day heats,  
And fearless of the evening cold.

2 So RIP'D by the wind's unkind blast,  
Parched by the sun's severe fervent ray,  
The momentary glories waste,  
The short-lived beauties die away.

3 So blooms the human face divine,  
When youth its pride of beauty shows;  
Fairer than spring the colours shine,  
And sweeter than the opening rose.

4 But, worn by slowly-rolling years,  
Or broken by sickness in a day,  
The fading glory disappears,  
The short-lived beauties die away.

5 Yet these, new rising from the tomb,  
With lustre brighter far shall shine;  
Revised with ever-dying bloom,  
Safe from diseases and decline.

6 Let sickness blast, and death devour,  
If heaven shall recompose our pains;  
Perish the grace, and fade the flower,  
If firm the Word of God remains.

**HYMN 203. III. 3.**  
_1. Chronicles xxix. 18-20._  
**Bless'd thy Majesty for ever,**  
Ever be thy Name adored.

7 Thee, O Lord, are power and greatness,  
Glory, victory, are thine own;  
All is thine in earth and heaven,  
Over all thy boundless throne.

8 Riches come of thee, and honour;  
Power and might to those belonging;  
Thine it is to make us prosperous,  
Oft to make us prosperous.

9 Lord our God, for these, thy bounties,  
Hymns of gratitude we raise;  
To thy Name, for ever glorious,  
Ever we address our praise.

**HYMN 204. C. M.**  
_Titus iii. 14-17._  
**O, happy is the man who hears**  
Religion's warning voice,  
And who celestial wisdom makes  
His early, only choice.

2 For she has treasures greater far  
Than east or west unfold;  
More precious are her bright rewards  
Than gems, or stores of gold.

3 Her right hand offers to the just  
Immortal, happy days;  
Her left, imperishable wealth,  
And heavenly crowns displays.

4 And, as her holy labours rise,  
So her rewards increase;  
Her ways are ways of pleasantness,  
And all her paths are peace.

**HYMN 205. L. M.**  
_J. Hoffmann._  
**Hymn iv. 4-6.**

**The morning flowers display their sweets,**  
The evening sun below;  
The moon is veil'd in misty dreams,  
And stars their beams unfold.

2 Our Saviour's love this day appears  
On earth, and his name be known;  
In gladness, and in peace,  
His kingdom now on earth.

3 Let all the earth adore  
The Lord who die and rise;  
Let all the earth adore  
The Lamb who sits on the throne.

4 Let all the earth adore  
The Lamb who sits on the throne;  
Let all the earth adore  
The Lamb who sits on the throne.

5 Let all the earth adore  
The Lamb who sits on the throne;  
Let all the earth adore  
The Lamb who sits on the throne.

6 Let all the earth adore  
The Lamb who sits on the throne;  
Let all the earth adore  
The Lamb who sits on the throne.

**HYMN 206. C. M.**  
_3. Peter ii. 27-31._  
**Why nestles thou, my anxious soul**  
Despairing of relief,  
As if the Lord could not care,  
Or pitied not thy grief?

2 Hath thou not known, hath thou not heard,  
That firm remains on high.  
The everlasting throne of Him  
Who made the earth and sky!

3 Art thou afraid his power will fall  
In sorrow's evil day?  
Can the Creator's mighty arm  
Grow weary or decay?

4 Supreme in wisdom as in power  
The Rock of Ages stands;  
Then cast not search his mind, nor trace  
The working of his hands.

5 He gives the compass to the weak,  
Supports the fainting heart;  
And courage in the evil hour  
His heavenly aids impart.

6 More human energy shall fail,  
And youthful vigor cease;  
But those who wait upon the Lord,  
In strength shall still increase.

7 They, with unwearied step, shall tread  
The path of life divine:  
With growing golden onward move,  
With growing brightness shine.

8 On eagles' wings they Mount, they soar;  
On wings of faith and love;  
Till, past the sphere of earth and sin,  
They rise to heaven above.

**HYMN 207. C. M.**  
_3. Peter ii. 15._  
**Thus speaks the High and Lofty One:**  
My throne is fixed on high;  
There, through eternity, I hear  
The praises of the sky.

2 Yet, looking down, I visit oft  
The humble, hallowed cell;  
And, with the penitent who mourn,  
Enjoy delight to dwell.

3 My presence heals the wounded heart,  
The soul in spirit cheers;  
My presence, from the seed of dust,  
The contrite sinner regains.

4 I dwell with all my humble saints  
While they on earth remain;  
And they, exalted, dwell with me,  
With me for ever reign.

**HYMN 208. C. M.**  
_Bahsheok ii. 7-10._  
**Although the vine its fruit doth yield,**  
No sim the olive yield:  
Yet will I trust in my God,  
Yes, bend rejoicing to his rod,  
And let his grace be heard.

2 Though fields, in verdure once array'd,  
By wilder hands should be cast out;  
O perish'd by its burning heat  
Still in the Lord shall be my trust.

3 Though from the fold the flock beeny,  
Though beheads he fum'd it, the fen;  
And round the empty stall,  
My soul above the wreck shall rise,  
Its better joys are in the skies.

4 In God my strength, how'er distress'd,  
I yet will hope, and calmly rest.  
Nay, triumph in his love;  
My lingering soul, my tardy feet,  
Free as the wind he makes, and fleeth,  
To spread the course of life.

**HYMN 209. C. M.**  
_St. John xvi. 6._  
**Thus art the Way, to thee alone**  
From sin and death we flee;  
And he who would the Father seek,  
Must seek him, Lord, by thee.

2 Thus art the Truth, thy word alone  
True wisdom can impart;  
Thou only canst inform the mind  
And purify the heart.

3 Thus art the Life, the rising tomb  
Prescribes thy compassing arm;  
And those who put their trust in thee  
Nor death nor hell shall know.

4 Thus art the Way, the Truth, the Life;  
Grant us that way to know,  
That true to keep, that life to win:  
Whose joys eternal flow.

**HYMN 210. S. M.**  
_Philippians ii. 12, 13._  
**Hymns of meekness and grace,**  
While yet we adjourn here.
HYMNS.

0 let us our salvation work
With trembling and with fear.
2 God will support our hearts
With might before unknown;
The work to be perform'd is ours,
The strength is all his own.
3 'Tis he that works to will;
'Tis he that works to do;
His is the power by which we act,
His be the glory too!

HYMN 211. III. 1.
Ephesians v. 14-17.
Sinner, raise thee from thy sleep,
Wake, and o'er thy folly weep;
Rise from darkness, and arise from death,
Jesus wakes his light to shed.
2 Wake from sleep, arise from death,
See the bright and living path:
Watchful tread that path; be wise,
Leave thy folly, seek the skies.
3 Leave thy folly, cease from crime,
From this hour redeem thy time;
Life secure without delay,
Evil is the mortal day.

4 Be not idle and foolish still;
Call'd of Jesus, learn his will;
Jesus calls from death and night,
Jesus waits to shed his light.

HYMN 212. C. M.
Hebrews xi. 1, 2.
O! what a cloud of witnesses
Encompass us around;
Men once like us with suffering tried,
But now with glory crown'd.
2 Let us, with zeal like theirs inspired,
Strive in the Christian race;
And, freed from every weight of sin,
Their holy footsteps trace.
3 Behold a witness noble still,
Who treaded affliction's path,
Jesus, the author, finisher,
Rewarder of our faith:
4 He, for the joy before him set,
And moved by pitying love,
Endured the cross, despised the shame,
And now he reigns above.
5 Think, forgetting things behind,
Press on, to God's right hand;
There, with the Saviour and his saints,
Triumphantly to stand.

GLORIA PATRI.

N. B. The metre marks, affixed to the Psalms and Hymns, refer to a division of the Metres, founded on
the nature of the verse, into four Classes, marked I., II., III., IV.
Class I. includes Common, Long, and Short metres, marked C. M., L. M., S. M.
Class II. includes the lesser Latin metres, eight in number, marked H. 1., H. 2., H. 3., H. 4., etc., which may be named Two, one: Two, two: Two, three, etc.
Class III. includes the Trochaic metres, being five in number, marked H. 1., H. 2., H. 3., H. 4., etc., which may be named Three, one: Three, two: Three, three, etc.
Class IV. includes the metres consisting chiefly of triplets, being five in number, marked IV. 1., IV. 2., IV. 3, IV. 4., and may be named Four, one: Four, two, etc.

CLASS I.

C. M.

To Father, Son, and Holy Ghost,
The God whom we adore,
Be glory, as it was, is now,
And shall be evermore.

L. M.

To Father, Son, and Holy Ghost,
The God whom earth and heaven adore,
Be glory, as it was of old,
In now, and shall be evermore.

S. M.

To God the Father, Son,
And Holy Ghost, glory be,
As was, and is, and shall be so
To all eternity.

CLASS II.

H. 1.

To Father, Son, and Holy Ghost,
The God whom heaven's triumphant host
And saints on earth adore;
Be glory as in ages past,
As now it is, and so shall last
When time shall be no more.

H. 2.

To Father, Son, and Holy Ghost,
The God whom heaven's triumphant host
And suffering saints on earth adore;
Be glory as in ages past,
As now it is, and so shall last
When time itself shall be no more.

H. 3.

To God the Father, God the Son,
And God the Spirit, Three in One,
Be glory in the highest given,
By all in earth, and all in heaven,
As was through ages heretofore,
Is now, and shall be evermore.

H. 4.

To God the Father, Son,
And Spirit, ever blessed,
Eternal Three in One,
All worship be address'd,
As heretofore.
It was, is now,
And shall be so
For evermore.

H. 5.

To God the Father, and to God the Son,
To God the Holy Spirit, Three in One,
Be praise from all on earth and all in heaven.
As was, and is, and ever shall be given.

H. 6.

Eternal praise be given,
And songs of highest worth.
By all the hosts of heaven,
And all the saints on earth,
To God, exalted forever.
To Christ, his only Son,
And to the Spirit blessed,
Eternal Three in One.

H. 7.

To Father, Son, and Spirit blessed,
Supreme over earth and heaven.
Eternal Three in One confessed,
Be glory in the highest given,
As was through ages heretofore,
Is now, and shall be evermore,
By all in earth and heaven.

H. 8.

By all on earth and all in heaven
Be everlasting glory given.
To God the Father, God the Son,
And God the Spirit; equal Three
In indivisible Unity.
Ere time had yet its course begun
As was, and is, and ever shall be.

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CLASS III.

III. 1.
HOLY Father, holy Son.
Holy Spirit, Three in One!
Glory, as of old, to thee,
Now, and evermore shall be!

III. 2.
Praise the Name of God most high,
Praise him all ye heavenly host,
Father, Son, and Holy Ghost;
As through countless ages past,
Evermore his praise shall last.

III. 3.
Praise the Father, earth and heaven,
Praise the Son, the Spirit praise,
As it was, and is, and shall be
Glory through eternal days.

III. 4.
To the Father, thrice in heaven,
To the Saviour, Christ his Son,
To the Spirit, praise be given
Everlasting Three in One:
As of old, the Trinity
Still is worshipp'd, shall be.

III. 5.
Great Jehovah! we adore thee,
God, Father, God the Son,
God the Spirit, joint in glory
Of the same eternal throne:
Endless praises
To Jehovah, Three in One.

CLASS IV.

IV. 1.
BY angels in heaven of every degree;
And saints upon earth
All praise be addressed;
To God in Three Persons
One God ever-bless'd,
As it has been, now is,
And ever shall be.

IV. 2.
COME, let us adore Him; come, how at his feet;
O give Him the glory, the praise that is meet;
Let joyful hosannas unceasing arise;
And join the full chorus that gladdens the skies.

IV. 3.
All praise to the Father, the Son,
And Spirit, thrice holy and blessed,
Thrice eternal, supreme Three in One,
Was, is, and shall still be addressed.

IV. 4.
O Father Almighty, to thee be addressed,
With Christ and the Spirit, one God ever blessed,
All glory and worship from earth and from heaven,
As was, and is now, and shall ever be given.

IV. 5.
All glory and praise to the Father be given
The Son, and the Spirit, from earth and from heaven;
As was, and is now, supreme adoration,
And ever shall be, to the God of salvation.

To the Father, to the Son, And Spirit ever blessed,
Everlasting Three in One,
All worship be addressed:
Praise from all above, below;
As throughout the ages past,
Now is given, and shall be
Wide endless ages last.
Thus said to John 18:1,² in X, x 6: 6,
As was throughout the ages past.

In the place of any name of God or Christ that is not to be printed in capital letters, the names of the Father, Son, and Holy Ghost are to be understood.

*Wherever the Hymns are used at the celebration of Divine Service, a certain portion or portions of the Psalms of David in metre shall also be sung.
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TABLE.

TO FIND HEMS SUITED TO PARTICULAR SUBJECTS AND OCCASIONS.

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