

We are presenting this electronic version of the U. S. 1892 Book of Common Prayer in hopes that it will prove useful and instructive to the Church. Parishes might find it useful in recreating historical services, for example, to celebrate the anniversary of the parish. Others might find it instructive to compare the changes, additions, and deletions, which have taken place in the various versions of the Book of Common Prayer.

The 1892 Book of Common Prayer was in use in the United States from 1892 until 1928. In general, there were few significant changes in the 1892 book, as compared to its predecessor, the 1789 BCP; much more extensive revision took place with the Book of 1928.

The original text used here is about 5.5 X 3.5" in size, or somewhat smaller than the current Book of Common Prayer. As this is not a common size today, it has been reformatted to fill an 8.5 X 11" sheet of paper, two columns, landscape. The type size is therefore somewhat larger than in the original. There was no effort to preserved the original page breaks. The font used is DeVinne; this seems to be a good match to the original to my untrained eye. Other versions of Century work well also.

This document was created by scanning pages of the 1892 U. S. Book of Common Prayer into WordPerfect. Should you use a different word processor and convert it

to your word processor's native format, or even use a different font, it is almost inevitable that some adjustments in the formatting will be needed on your part.

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A FORM OF
PRAYER AND THANKSGIVING
TO ALMIGHTY GOD,

For the fruits of the earth, and all the other blessings of his merciful Providence; to be used yearly on the FIRST THURSDAY IN NOVEMBER, or on such other day as shall be appointed by the Civil Authority.



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

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

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

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

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

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

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

OPRAISE ye 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.

O sing unto the LORD with thanksgiving : sing praises upon the harp to 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;

He giveth fodder unto the cattle : and feedeth the young ravens who call upon him.

Praise the LORD, O Jerusalem : praise thy God, O Sion.

For he hath made fast the bars of thy gates : and hath blessed thy children within thee.

He maketh peace in thy borders, and filleth thee with the flour of wheat.

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 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 for the return of seed-time and harvest, for the increase of the ground and the gathering in of the fruits thereof, and for all the other blessings of thy merciful providence bestowed upon this nation and people. And, we beseech thee, give us a just sense of these great mercies; such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days; through

Jesus Christ our Lord 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.

OMOST 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 whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not 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.

The Gospel. St. Matt. v.43.

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.