Elizabeth Badlam
her Book

Presented her by her friend
Mrs. Judith Turner
1812
A LITURGY,

COLLECTED PRINCIPALLY FROM THE

BOOK OF COMMON PRAYER,

FOR THE USE OF THE

FIRST EPISCOPAL CHURCH

IN

BOSTON;

TOGETHER WITH THE

PSALTER, OR PSALMS

OF

DAVID.

CONTINUALLY PRAY TO GOD THE FATHER, BY THE MEDIATION
OF OUR ONLY SAVIOUR JESUS CHRIST, FOR THE HEAVENLY
ASSISTANCE OF THE HOLY GHOST.

BOSTON,

PRINTED BY PETER EDES, IN STATE-STREET,

MDCCCLXXV.
THE PREFACE.

MANY truly great and learned men, of the Church of England, as well divines as laymen, have earnestly wished to see their Liturgy reformed; but hitherto all attempts to reform it have proved ineffectual. The late happy revolution here hath forever separated all the Episcopal Societies, in the United States of America, from the Church of England, of which the King of that country is the supreme head, and to whom all Archbishops, Bishops, Priests, and Deacons of that Church are obliged to take an oath of allegiance and supremacy, at the time of their consecration or ordination. Being torn from that King and Church, the Society for whose use this Liturgy is published, think themselves at liberty, and well justified even by the declarations of the Church of England, in making such alterations, as "the exigency of the times and occasions hath rendered expedient," and in expunging every thing which gave, or might be suspected to give, offence to tender consciences; guiding themselves however by "the holy scriptures, which," they heartily agree with the Church of England, "contain all things necessary to salvation," and that "whatsoever is not read therein, nor can be proved thereby, is not to be required of any man, that it should.
should be believed as an article of faith, or be thought requisite or necessary to salvation.” In the 34th of the Articles of the Church of England, it is declared, That “it is not necessary that traditions and ceremonies be in all places one, or utterly like, for at all times they have been diverse, and may be changed according to the diversity of countries, times, and men’s manners, so that nothing be ordained against God’s word.” And by the 20th of those Articles it is declared, That “the Church hath power to decree rites and ceremonies, and authority in controversies of faith.” What is there meant by the word Church, will appear from the 19th of those Articles, which declares “The visible Church of Christ is a Congregation of faithful men, in 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 Hierusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in living, and manner of ceremonies, but also in matters of faith.” At the Reformation, when the Book of Common Prayer of the Church of England was compiled, the Committee appointed to execute that business were obliged to proceed very tenderly and with great delicacy, for fear of offending the whole body of the people, just torn from the idolatrous Church of Rome; and many things were then retained which have, in later times, given great offence to many, truly pious, Christians.

The Liturgy, contained in this volume, is such, that no Christian, it is supposed, can take offence at, or find his conscience wounded in repeating. The Trinitarian, the Unitarian, the Calvinist, the Arminian will read nothing in it which can give him any reasonable umbrage. God is the sole object of worship in these prayers; and as no man can come to God, but by the one Mediator, Jesus Christ, every petition is here offered in his name, in obedience to his positive command. The Gloria Patri, made and introduced into the Liturgy of the Church of Rome by the decree of Pope Damasus, towards the latter part of the fourth century, and adopted into the Book of Common Prayer, is not in this Liturgy. Instead of that doxology, doxologies from the pure word of God are introduced. It is not our will to make profetuses to any particular system or opinions of any particular sect of Christians. Our earnest
earnest desire is to live in brotherly love and peace with all men, and especially with those who call themselves the disciples of Jesus Christ.

In compiling this Liturgy great assistance hath been derived from the judicious corrections of the Reverend Mr. Lindley, who hath reformed the Book of Common Prayer according to the Plan of the truly pious and justly celebrated Doctor Samuel Clarke. Several of Mr. Lindley's amendments are adopted entire. The alterations which are taken from him, and the others which are made, excepting the prayers for Congress and the General Court, are none of them novelities; for they have been proposed and justified by some of the first divines of the Church of England.

A few passages in the Psalter, which are liable to be misconstrued or misapplied, are printed in Italics, and are designed to be omitted in repeating the Psalms.
THE ORDER FOR
MORNING PRAYER,
DAILY THROUGHOUT THE YEAR.

At the beginning of Morning Prayer, the Minister shall read some one or more of these Sentences of the Scriptures that follow; and then he shall say that which is written after the said Sentences.

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. 18. 27.

I acknowledge my transgressions; and my sin is ever before me. Psal. 51. 3.

Hide thy face from my sins, and blot out all mine iniquities. Psal. 51. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Psal. 51. 17.

To the Lord our God belong mercies and forgiveness, 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. 9. 9, 10.

O Lord, correct me, but with judgment; nor in thine anger, lest thou bring me to nothing. Jer. 10. 24.

Repent ye; for the kingdom of heaven is at hand. S. Matt. 3. 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. S. Luke 15. 18, 19.

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

living be justified. Psal. 143. 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 S. John 1. 8. 9.

Dear 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 cloke 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 most 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. Therefore 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 after me.

A general Confession to be said of the whole Congregation, after the Minister.

A 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 them, O God, which confess their faults. Restore thou them that 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.

Then the Minister shall say this prayer.

Almighty God, the Father of our Lord Jesus Christ, who dost not desire the death of a sinner, but rather that he may turn from his wickedness and live; Pardon and absolve all them that truly repent, and unfeignedly believe the holy Gospel. We beseech thee to grant us true repentance, and thy holy Spirit; that those things may please thee 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 thy eternal joy, through Jesus Christ our Lord. Amen.

Or this.

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

Our Father who art in heaven, Hallowed be thy Name. Thy kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive them that 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.

Min. O God make speed to save us.
Answ. O Lord make haste to help us.

A 2

Min.
MORNING PRAYER.

Miss. Now unto the King eternal, immortal, invisible, the only wise God ;
Answer. Be honour and glory, through Jesus Christ, for ever and ever. Amen.

Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the year, shall be repeated,
Now unto the King eternal, immortal, invisible, the only wise God ;
Be honour and glory, through Jesus Christ, for ever and ever. Amen.

Then shall be read the First Lesson taken out of the Old Testament. And after that shall be said the Hymn called To Deum.

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 honourable, true, and only Son;
Also the Holy Ghost, the Comforter.
Thou art the King of Glory, O Lord.
Jesus Christ is thy well beloved Son.
When thou gavest him to deliver man, it pleased thee that he should be born of a virgin.
When he had overcome the sharpness of death, he opened the kingdom of heaven to all believers.
He sitteth at the right-hand of God, in the glory of the Father.
We believe, that he shall come to be our Judge.
We therefore pray thee, help

Psalm 95.

O Come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation.
Let us come before his presence with thanksgiving, and fall down 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.
To day if ye will hear his voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness;
When your fathers tempted me, they proved me, and saw my works.
Forty years long was I grieved with this generation, and said, It is a people that do err in their hearts, as in the provocation, and as in the day of temptation in the wilderness;
Unto whom I sware my wrath, that they should not enter into my rest.

Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the year, shall be repeated,
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For he is the Lord our God, and we are the people of his pasture, and the sheep of his hand.
To day if ye will hear his voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness;
When your fathers tempted me, they proved me, and saw my works.
Forty years long was I grieved with this generation, and said, It is a people that do err in their hearts, they have not known my ways.
Unto whom I sware my wrath, that they should not enter into my rest.

Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the year, shall be repeated,
Now unto the King eternal, immortal, invisible, the only wise God ;
Be honour and glory, through Jesus Christ, for ever and ever. Amen.

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Be honour and glory, through Jesus Christ, for ever and ever. Amen.

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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,
MORNING

help thy servants, whom thou hast redeemed through his most precious blood.

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

O Lord, save thy people, and bless thy 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 lighten upon us, as our trust is in thee.

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

Psalm 145.

Psalm 145.

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 shewed; 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 gave the glory of thy kingdom, and talked 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 through out 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 plentifulness.

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.

The Lord preferveth all them that love him; but scattereth abroad all the ungodly.

My mouth shall speak the praise of the Lord, and let all flesh give thanks unto his holy Name for ever and ever.

Now unto the King eternal, immortal, invisible, the only wise God:

Be honour and glory, through Jesus Christ, for ever and ever. Amen.

Then shall be read the Second Lesson taken out of the New Testament: and after that the Hymn following.

S. Luke 1. 68.

Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

And hath raised up a mighty salvation for us, in the house of his servant David,

As he spake by the mouth of his holy prophets, which have been since the world began;

That we should be saved from our enemies, and from the hand of all that hate us;

To perform the mercy promised to our forefathers, and to remember his holy covenant;

To perform the oath which
MORNING PRAYER.

which he swears to our forefather Abraham, that he would give 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, for the remission of their sins:
Through the tender mercies 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, and to guide our feet into the way of peace.
Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father:
To him be glory for ever and ever. Amen.
Rev. 1. 6, and 7.

Or this Psalm.

Psalm 100.
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.
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, and his mercy is everlasting, and his truth endureth from generation to generation.
Now unto the King eternal, immortal, invisible, the only wise God;
Be honour and glory through Jesus Christ, for ever and ever. Amen.
Rev. 1. 6, and 7.

MORNING PRAYER.

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; The third day he rose again 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 forgiveness of sins; The resurrection of the body; And the life everlasting.

Min. The Lord be with you.

Amen.

Or this Psalm.

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Now unto the King eternal, immortal, invisible, the only wise God;
Be honour and glory through Jesus Christ, for ever and ever. Amen.
Rev. 1. 6, and 7.

Or the Apostles Creed by the Minister and the People.

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; The third day he rose again 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 forgiveness of sins; The resurrection of the body; And the life everlasting.

Min. The Lord be with you.

Amen.

Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well.

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Min. Let us pray.

O Lord, give thy mercies upon us.

Amen.

Or the Apostles Creed by the Minister and the People.

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; The third day he rose again 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 forgiveness of sins; The resurrection of the body; And the life everlasting.

Min. The Lord be with you.

Amen.
MORNING PRAYER.

The third 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 into any kind of danger; but that all our doings may be ordered by thy goodness, to do always that is righteous in thy sight, through Jesus Christ our Lord.

Here followeth the LITURGY, or General Supplication, to be said upon Sundays, Wednesdays, and Fridays, and at other times, at the discretion of the Minister.

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

O God, who by thySon hast redeemed the world, have mercy upon us miserable sinners.

O 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 commandments.

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations, unity, peace, and concord.

MORNING PRAYER.

O God, who by thy holy Spirit dost govern, direct, and sanctify the hearts of thy faithful servants, have mercy upon us miserable sinners.

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O God, who by thy holy Spirit dost govern, direct, and sanctify the hearts of thy faithful servants, have mercy upon us miserable sinners.

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

We beseech thee to hear us, good Lord.

That it may please thee to illumine 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 shew it accordingly.

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people; to sanctify and sanctify thy cope of grace, to give thee 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 serve thee in all truth and righteousness; and that we may so live, work, and act.

We beseech thee to hear us, good Lord.
Morning Prayer.

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 bring forth the fruits of the Spirit;
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 give and preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity upon all prisoners and captives;
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.
O Lord, grant us thy peace;
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 in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

Min. O Lord, deal not not with us after our sins; Neither reward us after our iniquities.

Let us pray.

God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully affift our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that these evils which the craft and subtlety of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed; 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.

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
MORNING PRAYER.

and deliver us for thine honour.
Now unto the King eternal, immortal, invisible, the only wise God;
Amen. Be honour and glory, through Jesus Christ, for ever and ever. Amen.
From our enemies defend us, O God.
Graciously look upcn our afflictions.
Pitifully behold the sorrows of our hearts.
Mercifully forgive the sins of thy people.
Favourably with mercy hear our prayers.
O gracious Father, have mercy upon us.
Both now and ever vouchsafe to hear us, O Lord.
Graciously hear us, O Lord; graciously hear us, O Lord God.
Min. O Lord, let thy mercy be shewed upon us; Amen. 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 righteously 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 purity of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

The four Prayers following are to be read in the Morning at those times when the Litany is not appointed to be said.

A Prayer for the Congregation of the United States.
O Lord, our heavenly Father, high and mighty, King of kings, Lord of lords, who dost from thy throne behold all the dwellers upon the earth; most heartily we beseech thee with thy favour to behold the Congregations of the American States, and to replenish them with the grace of thy holy Spirit, that they may always incline to thy will, and walk in thy way; and endue them plenteously with heavenly gifts, that in all their deliberations they may be enabled to promote the national prosperity of the federal union, to overcome all their enemies, and to secure the peace, liberty, and safety of the American States throughout all generations. This we humbly ask in the name of Jesus Christ our Lord. Amen.

A Collellt or Prayer for all Conditions of Men.
O God, the Creator and preserver of all mankind, we humbly beseech thee for all forts and conditions of men, that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for the good estate of the Catholic Church; 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; * This to be especially said when any congregation are desiring some special prayers to be said. that it may please thee, to comfort and relieve them according to their several necessities; giving them patience under their sufferings,
**MORNING PRAYER.**

God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tried and bound with the chain of our sins, yet let the pitiably of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. Amen.

**A Prayer to be said after the former.**

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tried and bound with the chain of our sins, yet let the pitiably of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. Amen.

**A concluding Prayer.**

A Mighty God, who hast given us grace this time with one accord to make our common supplications unto thee, and hast promised by thy beloved Son, that where two or three are gathered together in his Name, thou wilt grant their requests; Fulfill 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.

**Evening Prayer.**

**General Thanksgiving.**

A 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; particularly to those who do in this time of offer up their praises and thanksgiving for thy late mercies vouchsafed unto them. Amen.

**Evening Prayer.**

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. 18. 27.

I acknowledge my transgressions; and my sin is ever before me. Psal. 51. 3.

Hide thy face from my sins, and blot out all mine iniquities. Psal. 51. 9.

The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise. Psal. 51. 17.

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. Joel 2. 13.

To the Lord our God belong mercies and forgive-nesses, though we have rebelled,
EVENING PRAYER.

Evening belied against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. Dan. 9. 9, 10.

O Lord, correct me, but with judgment, not in thine anger, lest thou bring me to nothing. Jer. 10. 24.

Repent ye; for the kingdom of heaven is at hand. S. Luke 15. 19.

Enter not into judgment with thy servant, O Lord; or in thy sight shall no man living be justified. Psal. 143. 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 S. John 1. 8, 9.

Early beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not be sensible or cloke 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 most 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 after me.

A general Confession to be said of the whole Congregation, after the Minister.

A 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 them, O God, which confess their faults. Receive thou them that 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.

Then the Minister shall say this prayer.

A mighty God, the Father of our Lord Jesus Christ, who dostest not the death of a sinner, but rather that he may turn from his wickedness and live; Pardon and absolve all them that truly repent, and unfeignedly believe the holy Gospel. We beseech thee to grant us true repentance, and thy holy Spirit; that those things may please thee 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 thy eternal joy, through Jesus Christ our Lord. Amen.

Or this.

O most mighty God and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldst not the death of a sinner, but that he should rather turn from his sin and be saved; Mercifully forgive us our trespasses; receive and comfort us, who
EVENING PRAYER.

are grieved and wearied with the burden of our sins. Thy property is always to have mercy to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and to make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come; Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that 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 shall say, O Lord, open thou our lips; And our mouth shall shew forth thy praise. O God make speed to save us; O Lord make haste to help us.

Min. Now unto the King eternal, immortal, invisible, the only wise God; Be honour and glory, through Jesus Christ, for ever and ever. Amen.

Min. Praise ye the Lord. The Lord's Name be praised.

Then shall be said the Psalms in order as they are appointed. Then a Lesson of the Old Testament, and after that the Song of the Virgin Mary as followeth.

S. Luke 1, 46.

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the Jowlines of his hand maiden. For behold, from henceforth, all generations shall call me blessed. For he that is mighty hath magnified me; and holy is his Name.

And his mercy is on them that fear him, throughout all generations. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat; and exalted the humble and meek.

He hath filled the hungry with good things; and the rich he hath fent empty away.

He remembering his mercy, hath holpen his servant Israel, as he promised to his forefathers, Abraham and his seed for ever.

Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father,

To him be glory for ever and ever. Amen.

Or else this Psalm.

Psalm 98.

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 him self the victory.

The Lord declared his salvation; his righteousness hath he openly shewed in the sight of the heathen.

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

Shew 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 shew 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:
EVENING PRAYER.

To him be glory for ever and ever. Amen.

Be honour and glory, through Jesus Christ, for ever and ever. Amen.

Or else this Psalm. Psalm 67.

GOD be merciful unto us, and shew 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.

Believe in God, the Father Almighty, Maker of Heaven and earth: And believe 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; The third day he rose again 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 forgiveness of sins; The resurrection of the body; And the life everlasting. Amen.

Min. The Lord be with you;

Answ. And with thy spirit.

Min. Let us pray.

O Lord, shew thy mercy upon us;

Answ. And grant us thy salvation.

Min. Endue thy ministers with righteousness;

Answ. And make thy chosen people joyful.

Min. O Lord, save thy people;

Answ. And bless thine inheritance.

Min. Give peace in our time, O Lord;

Answ. Because in thee only do we put our trust.

Min. O God, make clean our hearts within us;

Answ. And take not thy Holy Spirit from us.

Then shall follow three Colleths; the first for the Day; the second for Peace; the third for Aid against all Perils.

The second Colleth at Evening Prayer.

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be fet
EVENING PRAYER.

to obey thy commandments, and also that by these 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.

The third Collect, for Aid against all Perils.

Lighten our darkness, we beseech thee, O Lord, and 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 Congress of the United States.

Lord, our heavenly Father, high and mighty, King of kings, Lord of lords, who dost from thy throne behold all the dwellers upon the earth; Most heartily we beseech thee with thy favour to behold the Congress of the American States, and to replenish them with the grace of thy holy Spirit, that they may always incline to thy will, and walk in thy ways. Endue them plentifully with heavenly gifts, that in all their deliberations they may be enabled to promote the national prosperity of the federal union, to overcome all their enemies, and to secure the peace, liberty, and safety of the American States throughout all generations. This we humbly ask in the name of Jesus Christ our Lord. Amen.

A Prayer for the Clergy and People.

Almighty and everlasting God, who art the author of every good and perfect gift, Send down upon all Bishops and Ministers of the gospel, and upon all Congregations committed to their charge, the needed 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 Collect or Prayer for all Conditions of Men.

O God, the Creator and preserver of all mankind, we humbly beseech thee for all forts 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 the good estate of the Catholic Church; that it may be 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 in ways afflicted or distressed in mind, body, or estate; [*of. * This to be especially those for whose sake our Prayer is directed.*] [This to be particularly to thes who desire to be said when now to offer up any that have their praises and for, desiring thanks for return praise, thy late mercies vouchsafed unto them.] We beseech 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 his sake. Amen.

A Prayer to be said after the former.

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pietyfulness of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. 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; [*particularly to those who desire to be said when now to offer up any that have been prayed for, desiring thanks for return praise, their late mercies vouchsafed unto them.] We beseech thee...
EVENING PRAYER.

bles thee for our creation, preservation, and all the blessings of this life; but above all, for thine ineffable 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 befeech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew 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; in whose name we ascribe unto thee all honour and glory, world without end. Amen.

Occasional PRAYERS and THANKSGIVINGS.

Occasional PRAYERS.

A concluding Prayer.

A Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and hast promised by thy beloved Son, that where two or three are gathered together in his 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. 13. 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.

A concluding Prayer.

Occasional PRAYERS.

A concluding Prayer.

A concluding Prayer.

A concluding Prayer.
P R A Y E R S.

\* In the time of Dearth and Famine. 

O God, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, bequests increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy good ness be mercifully turned into relief of the time of Death and Famine. Amen.

\* Or this. 

O God, merciful Father, who in the time of Eliltha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapesels; Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find a reasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the fame to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. Amen.

\* In the time of War and Famine.

O Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongs justly to punish sinners and to be merciful to them that truly repent; Save and deliver us, we beseech thee, from the hand of our enemies; abate their pride, afflige their malice, and confound their devices; 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 only Son Jesus Christ our Lord. Amen.

P R A Y E R S.

\* In the time of any common Plague or Sickness. 

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of King David didst slay with the plague of pestilence three score and ten thousand; and yet remembering thy mercy didst have the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. Amen.

\* A Prayer for the Great and General Court, to be read during their Session.

Most gracious God, we humbly beseech thee, as for this Commonwealth in general, so especially for the Great and General Court at this time assembled; that thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, and 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. Thee and all other necessities for them, and for us, we humbly beg, in the Name and mediation of Jesus Christ our most blessed Lord and Saviour. Amen.
THANKSGIVINGS.

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, and to refresh it when it is dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. Amen.

For Plenty.

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy people, and turned our dearth and scarcity into cheapness and 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 with which we were compassed. We acknowledge it to thy goodnes 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.

For Deliverance from the Plague, or other common Sickness.

O Lord God, who hast wounded us for our sins, and confounded us for our transgressions, by thy late heavy and dreadful visitation; and now in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness our selves, 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.

Or this.

We humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law, might justly have fallen upon us by reason of our manifold transgressions and hardness of heart: Yet seeing it hath pleased thee of thy tender mercy, upon our weak
weak and unworthy humiliation, to afflige the contagious sicknes wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; we offer unto thy divine Majesty the sacrifice of praise and thanksgiving; lauding and magnifying thy glorious name for such thy preservation and providence over us through Jesus Christ our Lord. Amen.

THE COLLECTS, EPISTLES, AND GOSPELS,
TO BE USED THROUGHOUT THE YEAR.

T HE FIRST SUNDAY IN ADVENT.

The Collect.

Almighty God, give us grace that we may cast away the works of darkness, and put on 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 living and the dead, we may rise to the life immortal. And this we beg in the Name of our Mediator, through whom we offer unto thee all honour and glory, now and ever. Amen.

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

The Epistle. Rom. 13.1, 2.

WE no man any thing but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt 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 lustful concupiscence; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lust 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 ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold thy King cometh unto thee, meek, and setting upon an ass, and a colt the foal of an ass. And the disciples went and did as Jesus commanded them, and brought the ass and the colt, and put on them their 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 threw 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,
The second Sunday in Advent.

The Epistle. Rom. 15. 4.

Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might hope. Now the God of patience and consolation grant you to be like minded one towards another, according to Christ Jesus, that ye may have 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 thy sake, and for thy name's sake, because of the men which are set at nought. 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 let him, all ye people, And again, 

The third Sunday in Advent.


And 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 word shall not pass away.

The third Sunday in Advent.

The Collect.

O God, the Father of Jesus Christ our Lord, who at his first coming didst send a mediator to prepare his way before him; Grant that the ministers of thy word, may likewise to prepare and make ready his way, by turning the hearts of the disobedient to the wisdom of the just; that at his second coming to judge the world, we may be found an acceptable people in thy sight: And this we beseech in the Name of Jesus Christ, through whom we ascribe
unto thee all honour and glory now and ever. Amen.

The Epistle. 1 Cor. 4. 1.

Let a man 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 them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them: and blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes, concerning John: What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The fourth Sunday in Advent.


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 hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the merits of thy Son, our Lord. Amen.

The Epistle. Phil. 4. 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.
is who coming after me, is preferred before me, whose
shoes I am not worthy to unloose. Thee she 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 Colloqu.
 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 re-
newed by thy Holy Spirit.

And this we beg in the Name of Jesus Christ, through whom we ascribe
unto thee all honour and glory now and ever. Amen.

The Epistle. Hebr. 1. 1.
God, who at sundry
times, and in divers
manner spake in times past
unto the fathers by the pro-
phets, hath in these last
days spoken unto us by his
Son, whom he hath appoint-
ed 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,
set 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 an-
gels 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 be-
gotten into the world, he
shall have glory and might.

And of the angels he faith,
Who maketh his angels spirits,
and his ministers a flame of
fire. But unto the Son he
faith, Thy throne, O God,
is for ever and ever; a scepter
of righteousness, is the
scepter of thy kingdom.
Thou hast loved righteous-
ness, and hated iniquity;
therefore God, even thy
God, hath anointed thee
with the oil of gladness
above thy fellows. And,
thou Lord, in the begin-
nings hast laid the founda-
tion of the earth; and the
heavens are the works of
thine hands. They shall per-
ish, but thou remainest ;
and they all shall wax old as
doth a garment, and as a
veil shalt thou fold them
up, and they shall be chang-
ed; 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 anything
made, that was made. In
him was life ; and the life
was the light of men. And
the light shineth in
darkness; and the dark-
ness comprehended it not.
There was a man sent from
God whose name was John.
The same came for a wit-
ness 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 re-
ceived him not: but as
many as received him, to
them gave he power to be-
come 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 of the Only-Begotten
of the Father, full of grace
and truth.
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 Spirit, may learn to love and blest our persecutors by the example of the first Martyr Saint Stephen, who prayed for his murderers to thee, and commended his spirit crying with a loud voice, Lord, receiveth my spirit. Amen.

Then shall follow the Collect of the Nativity, which shall be said continually unto New-year's Eve.


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 and saying, Lord, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to thy servant. And when he had said this, he fell asleep.

The Gospel. S. Matt. 23. 34.

Behold, I send unto you prophets, and wise men, and scribes: and of them ye shall kill and crucify; and of some of them ye shall scourge in synagogues, and persecute them from city to city; and upon you shall 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 may be enlightened by the doctrine of thy blessed Apostle. And let the light of everlasting life, through Jesus Christ our Lord. Amen.

The Epistle. S. John 1. 9. 10.

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 the witness which we have seen and heard, declare we unto you,) 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 with him, and walk in darkness, we lie, and do not the truth:
The Innocents Day.


Jesus saith unto Peter, Follow me. Then Peter turning about, seeth his disciple whom Jesus loved following; which also leaned on his breast at supper, and saith, Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? This is the disciple which Jesus loved. And when he was gone out, Jesus cometh unto the disciples, and saith unto them, The Son of man is delivered into the hands of sinners, and they shall crucify him; and after three days he shall rise again. The Gospel. S. Matt. 21. 13.

The angel of the Lord appeared 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, and fled into Egypt, and was there until the death of Herod: that it might be fulfilled which was spoken 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 enquired 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
and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Sunday after Christmas-Day.

The Collect.

A mighty God, who hast given us thy only-begotten Son to take our nature upon him, and 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: And this we beg in the Name of Jesus Christ, through whom we ascribe unto thee all honour and glory now and ever. Amen.

The Epistle. Gal. 4. 1.

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 bring forth a Son, and they shall call his Name Emmanuel, which is, being interpreted, is God with us.) Then Joseph, being desirous of doing all things to this, did as the angel had bid him, and took unto her 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.

A mighty 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. 4. 8.

Blessed 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 circumcised, or before he was circumcised? Not by the law, but by the faith of Abraham, was it reckoned to him, for the righteousness of faith was imputed unto him. But to him that without law believed on the Lord shall be the righteousness of faith.
The Epiphany.

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 Collese, or the Manifestation of Christ to the Gentiles.

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

The Epiphany. Epis. 3. 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 you ward: 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 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 Judaea, 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
The first Sunday after the Epiphany.

The Collect:

O Lord, we beseech thee mercifully to receive the prayers of thy people which 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 fulfill the same, through Jesus Christ our Lord. Amen.

The Epistle. Rom. 12. 1.

Befeech 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 found 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, when 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 sorrowing. 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 it in her heart.
kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and men.

The second Sunday after the Epiphany.

The Collect.

A

L mighty 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.


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 leave it to the avenger of wrongs. For it is written, 'Vengeance is mine; I will repay,' saith the Lord.


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 said 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 faith unto the servants, Whatsoever he faith unto you, do it. And there were set there six water-pots of stone, after the manner of the Jews, containing two or three firkins apiece. Jesus faith unto them, Fill the water-pots with water. And they filled them up to the brim. And he faith 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 calleth the bridegroom, and faith 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.
fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. S. Matt. 8. 1. 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 said unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer for 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 tormented. And Jesus said unto him, I will come and heal him.

The Epistle. Rom. 13. 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 refieth the power, refieth the ordinance of God: and they that refieth, 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.

The Gospel. S. Matt. 8. 23. AND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, infomuch 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. But he answered them, saying, Ye of little faith, why do ye sleep? Then
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 Gergelenes, there met him two possessed with devils, and went the way 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 Epistle. Col. 3. 12.
PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, 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 perfection.

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 household 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; let both grow together until the harvest: and in the time of harvest I will say unto the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The Epiphany. 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
The Epistle. S. John 3. 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 that 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.

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 shew 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. But as the lightning cometh out of the east, and shineth even to the west; so shall also the coming of the Son of man be.

For wherefore 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.

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 justified by thy Name, through Jesus Christ our Saviour. Amen.
The Sunday called Sexagesima, or the Second Sunday before Lent.

The Collect.

O Lord God, who feedeth 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. 11, 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 exercise authority upon you. 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 forty 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 in 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
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 moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground; and 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 believe, 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 Epistle. 1 Cor. 13. 1.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brazen, 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 bellow all my goods to feed the poor, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, 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; and 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 spited upon; and when he shall rise from death, he shall be the judge of all the living.
Agn-Wednesday:

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 he asked him, 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 Collett.

A Almighty and everlasting God, who hast nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts; that we may most humbly 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 Collett is to be read every Day in Lent, after the Collett appointed for the Day.

For the Epistle. Joel 2: 12-13

Turn ye even to me, faith: 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 clopet; 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: whereas they 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 yourself treasures in heaven, where neither moth 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 Collett.

O God, whose Son Jesus Christ our Lord, for our
The First Sunday in Lent.

Our Saviour did fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdue-
to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest one God, world without end.

Amen.

The Epistle. 2 Cor. 6. 1.

We then, as workers together with him, beseech you also, that ye receive not the grace of God in vain: (For he hath 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 destitutions, in distresses, in straits, 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 as alive; as killed, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.

The Gospel S. Matt. 4. 1.

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 faith 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 shall they 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 sheweth him all the kingdoms of the world, and the glory of them; and faid unto him, All these things will I give thee, if thou wilt fall down and worship me. Then faith 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. Amen.

The Second Sunday in Lent.

The Colleét.

Almighty God, who feest 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. 4. 1.

We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how we 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,
Gentiles, which know not God; that no man go beyond, and defraud his brother in any matter, because that the Lord is the averter 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 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 cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters table. Then JESUS answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The Epistle. Eph. 5. 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 uncleannesse, or covetousnes, let it not be once named amongst you, as becometh not a sainted people, 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 faith, 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 by Beelzebub.
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.

The Epistle, Gal. 4. 21.

Therefore let us not give up, for whilst we are in the world, we have an enemy who is ever seeking to lead us astray, and who as soon as the time is ripe will do his utmost to destroy us. Therefore let us not be afraid, for God will help us.


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 he sat with his disciples.

And the passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he said 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 may take a little. One of his disciples, Andrew, Simon Peter's brother, faith 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
The fifth Sunday in Lent.

E befeech thee, Almighty God, mercifully to look upon thy people; that by thy great goodnes they may be governned and preserved evermore, both in body and soul, through Jesus Christ our Lord. Amen.

The Epistle. Heb. 9. 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 answered, 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.

A Almighty and everlast-
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; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection, through the name Jesus Christ our Lord. Amen.


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 they cast down the 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 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 sold Jesus of Nazareth, whom they betrayed.) 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 said Pilate unto them, Heareth 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 said 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...
Pilate saw that he could prevail nothing, but that rather a tumult was made: and 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.

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 reproaches among them, saying, He saved others; let Christ deliver himself, if he be the King of Israel.

Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and all the things which were done, they feared greatly, saying, Truly this was the Son of God.

Who is this that cometh from Edom, with his garments from Bozrah? This is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore us see whether Elias will come to fave him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold the veil 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.
art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-fat 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 slay 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-kindness 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 mer-
cies, 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 faved 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 hath 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 bestial 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 habitation of thy holiness, and of thy glory: Where is thy zeal, and thy strength, the founding of thy bowels, and of thy mercy 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 haft thou made us to err from thy ways? and hardened our hearts from thy fear? Return, for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have poffeffed 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 paff-
over, 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 whenever 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 bo-
dy to the burying. Verily I say unto you, Where­ever this Gospel shall be preached throughout the whole world, this also that the 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 thought 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, to the supper of the Lord? And he sent two of his disciples, and said unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him; and where­ever 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 shew 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 pass­ over. 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 sor­ rowful, and to say unto him, Is it I, Lord? And another said, Is it I, Lord? And he answered and said unto them, It is one of the twelve that dippeth 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: for 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 said 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 I not. And Jesus said 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 said to his disciples, Sit ye here, while I shall pray. And he took with him Peter, and James, and John, and began to be sore amazed, and to be very heavy; and sweat as it were great drops of blood. And his disciples went away, and prayed, saying, Lord, leave us not. And he cometh and findeth them sleeping, and faith unto Peter, Simon, sleepest thou? Couldst thou not watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit 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
he cometh the third time, and faith 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, Whosoever I shall kiss, that man 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 struck 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. 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 they assembled Peter, and the cock crew. And 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 said, What need we any further witnesses? ye have heard the blasphemy of 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 wait 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, Truly 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. [15. 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 judgeth 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 moths shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darknes, 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 your selves 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.

The Gospel. S. Mark 15. 1. -

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, Answereft 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? They answered, Crucify him. And Pilate saith unto them, What shall I 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 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 Prytorium; and they call 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 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
and they crucified him. And the superscription of his accuation 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 faith, My God, my God, why hast thou forsa­ven 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 veil 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 gave up the ghost, he said, Truly this man was the Son of God.

WHERE a testament is, there must alio of necessity be the death of the testamentaire. 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 them; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy place 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.
them: And they were glad, and covenanted to give him money. And he promised, and fought 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 shew you a large upper room furnished: there make ready. And ye shall say unto the good man of the house, The master saith unto thee, Follow me into the house where he entereth in. And ye shall say unto the man that meeteth you, Say ye to the master of the house, Whence I came unto thee, the master saith, My disciples and I will eat the passover immediately after thee. And he will make ready the passover for you, and will come and eat with you.

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 come. And he took the cup, 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 wo 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 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 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, 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 thee, both into prison and to death. And he said, I tell thee, 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 anything? And they said No thing. 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
Wednesday before Easter

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 most earnestly; and his sweat was as it were great drops of blood falling 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 who were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me; but this is your hour, and the power of darknes. Then took they him, and led him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman I know him not. And after a little while another saw him and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him: and when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council, 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 witnesses? for we ourselves have heard of his own mouth.

Thursday before Easter

The Epistle. 1 Cor. 11. 17.

In this that I declare unto you, I praisethou 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 who are approved, may be made manifest among you. When ye come together therefore into one place, this is not to eat
Thursday before Easter.


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 for­
bidding to give tribute to Cesar, laying, That he him­self is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered Pilate and said, Thou fayest 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 this man 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 was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding worthy of death is done unto him. And Herod, who himself was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad, for he was defirous to see him of a long feafon, 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 fet 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 unto me as one that perverteth the people, and behold, I having ex­amined him before you, have found no fault in this man nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him. I will therefore chastifie him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, laying, Away with this man, and release unto us Barabbas: who for a certain sedition made
made in the city, and for murder, was cast in 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 incontinent 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, who 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 poor, and the paps which never bare, and the barren, and the womb that 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 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; 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, said unto Jesus, Lord, remember me when thou comest into thy kingdom. Jesus said unto him, Verily I say unto thee, To-day 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 veil 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 that were done, bewailed and lamented him from Galilee, flood afar off, beholding these things.

Good Friday.

The Collect.

A Mighty 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: And we beg
beg in the name of our Mediator; through whom we ascribe unto thee all honour and glory now and ever. Amen.

A Mighty and everlasting God, by whom 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 ministrv, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. Amen.

Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest 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, blest 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. Amen.

The Epistle. Heb. 10. 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 came into the world, he faith, Sacrifice and offering thou wouldst 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 offerings, and burnt-offerings, and offering for sin thou wouldst 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. 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: For by one offering he hath perfected forever 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, faith 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 veil, 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.

The
Good Friday.


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 füst not unto him a crown of thorns, and platted a crown of thorns, and set it on his head, and they mocked him, saying, Hail, King of the Jews: and they smote him with their hands. Pilate therefore went forth again, and faith unto them, Behold, I bring him forth unto 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 faith unto them, Behold the man. When the chief priests therefore and officers faw him, they cried out, saying, Crucify him, crucify him. Pilate faith 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 brought Jesus forth, and sat down in the judgment-seat, in a place that is called The Place of a Scarlet, 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 crosses; 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 the 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 part, 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, whole it shall be: that the Scripture might be fulfilled, which faith, 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 crosses 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 faith unto his mother, Woman, behold thy son. Then faith 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 accomplished,
Easter-Even.

The Epistle. 1 S. Pet. 3. 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 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 powers being made subject unto him.

Easter-Even.

G Rant, 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.

The Gospel. S. Matt. 27. 57.

W HEN the even was come, there came a rich man of Arimathea, 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 Phari- rifes 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, setting the stone at the door thereof.
**EASTER-DAY.**

At Morning Prayer, instead of the Psalms [O come let us, &c.] these Anthems shall be said.

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.

For in that he died, he died unto sin once: but in good desires; so by thy continual help, we may bring to God. The same to good effect.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. Amen.

The Epistle. Col. 3. 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 affections, evil concupiscence, and covetousness, which is idolatry: For which things the wrath of God cometh upon the children of disobedience. In the which ye also walked some time, when ye lived in them.

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**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 to God. The same to good effect.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. Amen.

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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, and feeth the stone which was before the sepulchre, not being rolled away. Then ran she and cometh to Simon Peter, and 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.
Monday in Easter-Week.

befeech thee, that 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. Amen.

For the Epistle. Acts 10. 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).


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 fast? 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 that are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a mighty prophet 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 who 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, who 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 who 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 towards 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,
Tuesday in Easter-Week.


MEN and brethren, children of the flock of Abraham, and whatsoever 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 did they slay him that 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 Jerusalem, 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 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 faith 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 shewed 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-comb. And he took it, and did eat before them.
unto them: These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled 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 understand the Scriptures; and said unto them, Thus it is written, and thus it behoved 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.

The first Sunday after Easter.

The Colleff.

A Mighty Father, who hath 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 S. John 5. 4.

Wherefore 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, hath not life.


The second Sunday after Easter.

The Epistle. 1 S. Pet. 2. 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 buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently, this is.
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 suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree; that we being dead to sin, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.


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 Epistle. 1 S. Pet. 2. 11. 

Early beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God that with well-doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of malice: but as the servants of God; Honour all men; love the brotherhood; fear God; honour the king.

The third Sunday after Easter.

The Colleæ. 

Almighty God, who hewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that 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.
The fourth Sunday after Easter.

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 fundry 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. S. James 1. 17. 

Very 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 ofnaughtiness, and receive with meekness the ingrained 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 shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall shew it unto you.

The Epistle. S. James 1. 22. 

Blest 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 glas. For he beholding 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 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.
The Ascension-Day.


Verily, 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 I have spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew 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.

The Ascension-Day.

The Epistle. Acts 1. 1.

T HE former treatise have I made, O Theophillus, 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 shewed 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, faith 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, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The Ascension-Day.

The Collet.

Grant, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens so to we may also in heart and mind thither ascend, and with him continually dwell, who liveth to make intercession for us at the right hand of God forever and ever. Amen.
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; 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 Spirit to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth to make intercession for us at the right hand of God for ever and ever. Amen.

The Epistle. 1 S. Pet. 4. 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 hospitality 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.


W HEN 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.

G O D, who as at this time, didst teach the hearts of thy faithful people, by the 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; in whose Name we ascribe unto thee all honour and glory now and for ever. Amen.


W HEN 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
Whit-Sunday.

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 multitude 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? Panthians, and Medes, and Elamites, andhabitants in Mesopotamia, and in Judæa, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia 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.

The Gospel. S. John, 14. 15. 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 feeth 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 shall see me no more: but ye shall 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 faid unto him (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and faid 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 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 Colleild.

God, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; and by the 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; in whose Name we ascribe unto thee all honour and glory now and forever. Amen.

Whitsunday.

For the Epistle. Acts 10. 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.
Monday in Whitsun-Week.

The Collect.

God, who as at this time didst teach the hearts of thy faithful people, by the 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; in whose Name we ascribe unto thee all honour and glory now and forever. Amen.


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.
The first Sunday after Whit-Sunday.

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.

bow 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 thunders, 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.


THERE was a man of the Pharisees named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and saith 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.
God. Nicodemus faith 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 hast not known 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 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 second Sunday after Whit-Sunday.

The Collect.

O God, the strength of all them that put their trust in thee, Mercifully accept our prayers; and because through the weakness of our mortal nature 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 S. John 4, 7.

Eloved, let us love one another: for love is of God; 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 this commandment have we from him, That he who loveth God, love his brother also.


THERE was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar, named Lazarus, who was laid at his gate full of sores, and desiring to be fed with the crumbs...
The third Sunday after Whit-Sunday.


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 towards God: And whatever 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
The fourth Sunday after Whit-Sunday.

five yoke of oxen, and I go
ther days, and if you have me excused. And an-
that I have married a
wife, and therefore I cannot
come. So that servant came,
and knew his lord these
things. Then the master of
the house, being angry, said
to his servant, Go out quick-
ly into the streets and lanes
of the city, and bring in hi-
ther the poor, and the ma-
med, 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 ser-
vant, Go out into the high
ways and hedges, and com-
pel them to come in, that
thy house may be filled:
For I say unto you, that
none of those men which
were bidden shall taste of
my supper.

The fourth Sunday after Whit-Sunday.

The Collect.

O Lord, 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 Epistle. S. Pet. 5. 5.

A L L of you be subject
to one another, and be
clothed with humility: for
God resisteth the proud,
and giveth grace to the
humble. Humble your-
selves 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 vi-
gilant: because your ad-
versary the devil, as a roar-
ing lion, walketh about seek-
ing whom he may devour:
whom refteth sedition 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 awhile,
made you perfect, stablish,
strengthen, settle you. To
him be glory and dominion
for ever and ever. Amen.


T H E N drew near unto
him all the publicans and sinners for to
hear him. And the Pharisees and scribes murn-
ed, 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, un-
til he find it? And when he hath found it, he layeth all that
he had in finding that sheep: and when he cometh
home, he calleth together his friends and neigh-
bours, saying, Rejoice with me; for I have found
my sheep which was lost. I say unto you, that like-
wise joy shall be in heaven over one sinner that repen
teth, more than over ninety and nine just persons which
need no repentance. Either what
woman having ten pieces of
silver, if she lope one piece,
do not light a candle, and
weep, seeing what was lost:
And when she hath found it,
the friends and neigh-
bours together, saying, Rejoice with me; for I have found
the piece which I had lost. Likewise
I say unto you, That joy is
in the presence of the
angels of God over one sin-
er that repen
teth.

The fifth Sunday after Whit-
Sunday.

The Collect.

O God, the protector of
all that trust in thee,
without whom nothing is
strong, nothing is holy; In-
crease and multiply upon
us thy mercy, that thou be-
ing our ruler and guide, we
may so pass through things
temporal, that we finally
loose not the things eternal:
Grant this, O heavenly Fa-
ther, for Jesus Christ's sake
our Lord. Amen.

The
The fifth Sunday after Whit-Sunday.

The Epistle. Rom. 8. 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 creation groaneth and travaileth in pain together until now: And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.


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 the 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.

The sixth Sunday after Whit-Sunday.

The Epistle. 1 S. Pet. 3. 8.

Blessed be the God and Father of our Lord Jesus Christ our Lord. From whom all goodness and every perfect gift cometh. Amen.


It came to pass that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesareth, 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 let down the net into the deep, and caught the people out of the ship. Now when he had filled the net, he saith 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
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, who 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 Epistle. Rom. 6. 3.  
NOW 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 fin 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 fin 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. Amen.

The Gospel. S. Mat. 5. 20.  
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 ought 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, while 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 eighth Sunday after Whit-Sunday.

The eighth Sunday after Whit-Sunday.

The Collect.

ORD of all power and might, who art the author and giver of all good things; Grant 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 Epistle. Rom. 6. 19.

Speak after the manner of men: because of the infirmity of thy flesh: for as ye have yielded your members servants to uncleanliness, and to iniquity; even so now yield your members servants to righteousness, unto holiness, unto righteousness. 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 said 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? for they are four thousand men here. 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 ninth Sunday after Whit-Sunday.

The Collect.

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 be profitable for us, through Jesus Christ our Lord. Amen.

The Epistle. Rom. 8. 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
bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore therefore their fruits ye shall know them. Not everyone 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 Collect.

Grant to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful; 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. 10. 1.

Blestren, 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 ensamples; 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 who 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. Then said he to another, And how much owest thou to me? And he said, An hundred talents of silver. And he said unto him, Take thy bill, and write one thousand. 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 your selves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.
The eleventh Sunday after Whit-Sunday.

The eleventh Sunday after Whit-Sunday.

The Collect.


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. 12. 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 Jesusaccoorded: 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 who 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 call 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 and 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 twelfth Sunday after Whit-Sunday.

The twelfth Sunday after Whit-Sunday.

The Epistle. 1 Cor. 15. 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 the disciples; and that he was seen of Cephas; then of the twelve. After that he was seen of above five hundred brethren at one time; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of the apostles. And last of all, as of one born out of due time, For I am the least of the apostles, that am
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 the 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, saying, 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 thirteenth Sunday after Whit-Sunday.

The Epistle. S. Cor. 3. 4.

Such trust have we through Christ to Godward: Not that we are sufficient of ourselves to think anything 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 stedfastly 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.

The fourteenth Sunday after Whit-Sunday.


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 spake, and faith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the firing 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 fourteenth Sunday after Whitsunday.

The Epistle. Gal. 3. 16.

To Abraham and his seed were the promises made. He saith, 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.

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 saith 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 strength, and with all thy mind; and thy neighbour as thyself.

The fifteenth Sunday after Whitsunday.


And he said unto him, What hast thou done to deserve this? And he answered, Sir, I have sinned against thee. And he said unto him, Thou shalt the giver of mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The Epistle. Gal. 5. 16.

I say then, Walk in the Spirit, and ye shall not fulfill...

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, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned again, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering, said, Were not ten cleansed? but where are the nine? They knew not that he was entered into Jericho, save that one: and he answered, and said unto him, Arise, go thy way: thy faith hath made thee whole.

The Epistle. Gal. 6. 11.

Yet see how large a letter I have written unto you with mine own hand. As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only that ye should suffer persecution for the cross of Christ. For neither they that are circumcised keep the law; but they that are uncircumcised keep the law, who shew thee that a man is a Jew, who keepeth the law; whereas a Jew is one whom the law maketh a Jew. Now God, the Spirit, is the见证者 of the truth; but every spirit that confesseth that Jesus Christ has come in the flesh is of God: and every spirit that confesseth not that Jesus Christ has come in the flesh is the spirit of antichrist; and this is the spirit of antichrist, which ye heard not speak, whereby ye are able to discern it now: for this is the spirit of antichrist, whereby ye are not of God: but ye are of God, and the spirit of the Son of God: and the spirit of God is the spirit of love. And there are divers graces given: but it is the same Spirit that worketh all in us, to join us together to form one body, even the body of Christ.
The seventeenth Sunday after Whit-Sunday.

They reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not 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 doth 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 Epistle. Ephes. 3. 13.

I charge you therefore before God, and Christ Jesus, our Lord, that ye take thought of me always in your prayers, as also that ye make bold to think of me, because I am bound with a condemnation in my肉身, that ye may thought of me. For I could wish that I were elsewhere, and yet not here. For I am in the bonds of love. But I beseech you, brethren, for the love of the Lord Jesus Christ, that ye think upon me, in prison for Christ, as ye have thought of me in the President's Epistle, as also as ye have esteemed me in your heart. And I beseech you, stand fast in the same confidence, as ye have been taught, and possessed, and that ye give thanks in all things unto God for me, even the same things which have happened unto me.


And it came to pass, when Jesus had finished these sayings, the people were astonished at his doctrine. For he taught them as one that had authority, and not as the scribes. And he was in the habit of saying, I do not go about to charge you with sin: for I came not to destroy men's lives, but to save them. Therefore he spake unto the people in parables; seeing that they were altogether dull. For he said unto them, How can ye believe, who receive not the parables? For this people of mine is dull of hearing, and of heart they are dull. For I will speak unto them in parables; for they see, but they do not see; and they hear, but they do not hear. And they understand not: for they are blind and deaf. For the heart of this people is hardened, and their ears are dull, and their eyes are closed: lest they see, and they understand, and the heart of them be reformed, and I turn again to them. But I hid my face from them, and turned my back. Therefore said the Lord, I will send unto them a prophet out of the midst of them, and a prophet shall I put in their midst: and if they hear not my words, they shall be hardened, and no prophet shall be sent unto them any more.
The Epistle. Eph. 4. 1.

Therefore the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith 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 Epistle. 1 Cor. 1. 4.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel. S. Matt. 22. 34.

When the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and all thy soul, and all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.


It came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And beholding, there was a certain man before him, who had the dropsey. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace, and he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox, fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, saying unto them, when thou art bidden of any man to a wedding, sit not down in the highest room: left a more honourable man than thou be bidden of him; And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher: Then shalt thou have worship in the presence of them that sit at meat with thee. For whoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The Nineteenth Sunday after Whit-Sunday.

The Epistle. 1 Cor. 1. 4.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

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how is he his son? And no man was able to answer him a word, neither durst any man, from that day forth, ask him any more questions.

The twentieth Sunday after Whitsunday.

The Collect.

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

The Epistle. Ephes. 4. 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 hearts; who, being past feeling, have given themselves over unto uncleannesses with greediness. But ye have not so learned Christ; if so be that ye have heard him, and ye 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 ye may know how to answer every man; with the words of mercy; 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, tenderhearted, 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 he said unto him, Thy sins be forgiven thee. And he said unto them, Which of you shall have a servant, and shall not enter into the bosom of his lord when he hath returned home? And shall not straightway say unto him, My lord, doth not my servant lie still sick? And shall not straightway take a hired man, and go to him, and say unto him, Lord, I am sick, and I cannot service thee? Who then is he, whom a king goeth out to meet withal? But that ye may know that the Son of man hath power on earth to forgive sins, (then faith 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, who had given such power unto men.

The twenty-first Sunday after Whitsunday.

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 that thou wouldest have done, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. 5. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore
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 that 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 flew them. But when the king heard thereof he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then faith he to his servants, The wedding is ready, but they which were bidden were not worthy: Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage. So those servants went out into the high-ways, 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 faith 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 darknes: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

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 Christour Lord. Amen.

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 twenty-third Sunday after Whitsunday.


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 faith unto him, Sir, come down ere my child die. Jesus faith 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-third Sunday after Whitsunday.

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. 1:3.

I thank my God upon every remembrance of you, always in every prayer of mine for you all, 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, insomuch 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? til seven times? Jesus faith 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, who would take account of his servants, and when he had begun to reckon, one was brought unto him, who 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, who owed him an hundred pence: and he laid hands on him, and took him, and said, 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
The twenty-fourth Sunday after Whit-Sunday.

came and told unto their Lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou didst not love 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 Epistle. Phil. 3. 17.

Brethren, be followers together of me, and mark them who 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 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 Cesar, 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 said unto them, Whose is this image and superscription? They say, Cesar's. Then said he unto them, Render therefore unto Cesar the things which are Cesar's, and unto God, the things that are God's. When they had heard these words, they marvelling, and left him, and went their way.

The twenty-fifth Sunday after Whit-Sunday.

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 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 Father, which liveth, and hand upon her, and the child was made whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minutres 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 hereof went abroad into all that land.

The twenty-sixth Sunday after Whitsunday.

The Collect.

S T I R up we beseech thee, O Lord, the wills of thy faithful people, that they plentifully bringing forth the fruit of good works, may of these be plentifully rewarded, through Jesus Christ our Lord. Amen.


W H E N Jesus then lift up his eyes, and saw a great company come unto him, he said 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, faith 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
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 some of those Sundays which were omitted after the Epiphany, shall be taken in, to supply so many as are here wanting. And if there be fewer, the surplus 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 fulfil thy holy commandments, through the fame Jesus Christ our Lord. Amen.

The Epistle. Rom. 10. 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 fame 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 on him of whom they have not heard? And how shall they hear without a preacher? And how shall they hear without a preacher? Do they hear without a preacher? And how shall they hear without a preacher? 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 faith, 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 faith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias

Saint Andrew’s Day.

is very bold, and faith, I was found of them that fought me not; I was made manifest unto them that asked not after me. But to Israel he faith, All day long I have stretched forth my hands unto a disobedient and gain-saying 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 fishermen. And he said unto them, Follow me, and I will make you fishermen 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.


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 said 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 faith 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.

The Conversion of Saint Paul.


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 persecute thou me? And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks. And when he fell trembling and astonihed, said, Lord, what shall I 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.
The Conversion of Saint Paul.

flood 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 or 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 shew 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 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 his name in Jerusalem, and came hither 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.

The Presentation of Christ in the Temple.

The Presentation of Christ in the Temple, commonly called, The Purification of Saint Mary the Virgin.

The Collect.

A mighty 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. 3, 1.

Ehold, 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, faith 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 fit 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 offerings 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 forcers, and against the adulterers, and against false swearers, and against those that oppress the hirings in their wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, faith the Lord of hosts.

The Gospel. S. Luke 2. 22. 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 facrilice, 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 fasting 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.

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 always preserved from false Apostles, may be ordered and guided by faithful and true Pastors, through Jesus Christ our Lord. Amen.

For the Epistle. Acts 1. 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.
Saint Matthew's Day.

part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he buried a shilling 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 bishoprick 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 Barabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew 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.

The Gospel. S. Mat. 11. 25.

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.

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. Isaiah 7. 10.

Moreover, the Lord spake again unto Ahaz, saying, Ask a sign of the Lord thy God; 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 Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.


And it was known unto them of all men, that the Lord himself shall give you a sign; Behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

The Annunciation of the blessed Virgin Mary.

The Colle?st.
Saint Mark's Day.

The Collect.

O Almighty God, who haft 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. Ephes. 4. 7.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he faith, 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? That he 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 husbandman. 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.
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 Philip and Saint James's Day.

The Colleth.

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. S. James 1. 1.

James a servant of God, and of the Lord Jesus Christ, to the twelve tribes which were 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 upbraideth 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 the flower of the grass he shall pass away. For the sun is no sooner riven 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 saith 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 also be. 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, and the truth, and ever ye shall have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew 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, Shew 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, doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works. 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.

X 2

Saints
Saint John Baptist’s Day.

The Collect.

Almighty God, by whose providence thine servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us 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. Isaiah 40.1.

Comfort ye, comfort ye my people, saith thy 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 goodliness thereof is as the flower of the field. The grass withereth.
Saint John Baptist’s Day.

Elizabeth’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 shewed 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 upon all those that were in the door of his house. And all the people of the city talked together, saying, Shall this child be the head of the house? For he is the son of his father’s old age. And his father answered and said unto all those that stood by him, There is a mouth opened unto me; for the mouth of the Lord hath spoken for me. And the people kept silencing, because they marvelled at that which was spoken by Zacharias. But Zacharias was filled with the Holy Gho, 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 swore to our father Abraham that he would grant unto us, that we, being delivered out of the hands 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 shewing unto Israel.

Saint Peter’s Day.

The Collect.

O Almighty God, who by thy Son Jesus Christ dost give to thy Apostles Saint Peter many excellent gifts, and commanded 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
Saint Peter's Day.

**For the Epistle, Acts 12. 1.**

ABOUT 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 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 quarters 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 for him by the church unto God. And when Herod would have brought him forth, the same night Peter was asleep 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 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 said 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 forthwith 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; and some, that thou art Elias; and others, that thou art 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 answering, 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, forfaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. Amen.

**For the Epistle, Acts 11. 27, and Part of Chap. 12.**

In those 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 Cesar. 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 Bar-jona and Sopasus, bishops.
hands of Barnabas and Saul. Now about 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 came to him the mother of Zebedee's children with her sons, worshiping him, and defining a certain thing of him. And he said unto her, What wilt thou? She said unto him, Grant that these my two sons, may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? but to sit on my right hand and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise authority over them, and they that are great exercise 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.

The Collected.

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.


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 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 blest Son didst call Matthew from the receipt of custom, to be an Apostle and Evangelist; Grant us grace to forfake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ our Lord; through whom be ascribed unto thee all honour and glory now and for ever. Amen.

The Epistle. 2 Cor. 4. 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, 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.

O 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. 12. 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 the heaven. 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?
Saint Luke the Evangelist.

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 shall give me at that day; and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the coppersmith did me much evil: the Lord reward him according to his works. Of whom be thou ware also: he hath greatly withfood our words.


The Lord appointed other seventy also, and parted them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way, And into whatsoever house ye enter, first say, Peace be to this houfe. And if the son of peace be there, your peace shall reft upon it; if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint Luke the Evangelist.

Saint Luke the Evangelist.

The Colle\[i.\]

A \ Mam\[t]y God, who called \t Luke the Phy\[s\]ician, whole praise is in the Gospel, to be an Evangelist, and Phy\[s\]ician of the foult May it please thee, that by the wholefome medicines of the doctrine delivered by him, all the difeafes of our souls may be healed, through the merits of thy Son Je\[f\]us Chrift our Lord. Amen.

The Epiftle 2 Ti\[m.\]. 4. 5.

W A T C H thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy miniftry. For
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, S. Jude 1.

Jude the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and called: Mercy untou 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 faved 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 referred 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.


These 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 shall keep your's also. But all these things shall they do unto you for my Name's sake, because they know not him that sent me. If I had not come and spokento 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 they have 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 mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. Amen.
**For the Epistle. Rev. 7. 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 Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gadi were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Naphthalim were sealed twelve thousand.

Of the tribe of Manasses 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 Zebulon 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 down before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and understanding, and strength, and honor, and majesty, and power, and-thanks be unto our God for ever and ever. Amen.

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**The Gospel. S. Matt. 5. 1.**

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 that 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's sake: for their's 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.

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**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 in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

The Commandment.

The Lord our God is one Lord: thou shalt love him with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord: Thou shalt love him with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

The second is like, namely this: Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. 

1. Hear what our Saviour Christ saith: The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord: Thou shalt love him with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

The second is like, namely this: Thou shalt love thy neighbour as thyself. There is none other commandment greater than these: because all the law and the prophets are contained in these words. 

For God so loved the world, that he gave his only begotten 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 the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth upon him.
The Communion.

Then the Minister shall declare unto the People what Holy-days, or Fasting-days are in the week following to be observed. And then also (if occasion shall be) shall notice be given of the Communion; and the Banns of Matrimony published.

Then shall follow the Sermon.

Then shall the Minister return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following; as he thinketh most convenient in his discretion.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. S. Matt. 5. 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 your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. S. Matt. 6. 19, 20.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. S. Matt. 7. 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. S. Matt. 7. 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 him four-fold. S. Luke 19. 8.

Who goeth a warfare at any time at his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? S. Cor. 9. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? S. Cor. 9. 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. 9. 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, as he love the Lord. 1 Cor. 9. 9, 10.

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. 6. 6, 7.

While we have time let us do good unto all men, and specially unto them that are of the household of faith. Gal. 6. 10.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 Tim. 6. 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. 6. 17, 18, 19.

God is not unrighteous, that he will forget your works and labour that proceeded of love; which ye have shewed for his Name's sake, and minished unto the saints, and yet do minster. Hebr. 6. 10.

To do good, and to distribute, forget not: for with such sacrifices God is well pleased. Hebr. 13. 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 John 3. 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. Zeb. 4. 7.
The Communion.

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 gathereth thou thy self a good reward in the day of necessity. **Tob. 4. 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. 19. 17.**

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. **Psal. 41. 1.**

† Whoso these Sentences are in reading, the Church Wordens, or other fitter Person appointed for that Purpose, shall receive the Alms for the Poor.

‡ And when there is a Communion, the Minister shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Minister shall say,

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

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 * if there be no 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 they that do confess the Name of Christ may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to bless all Rulers and Governours, and grant that all who are placed in authority over us may truly and indifferently minister 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 Ministers of thy holy Gospel, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Ordinances. 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 them, who in this transitory life in trouble, sorrow, need, sickness, or any other adversity. And we also beseech thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

§ When the Minister giveth Warning for the Celebration of the holy Communion (which he shall always do upon the Sunday or some Holy-day immediately preceding) be shall read this Exhortation following.

Early beloved, on—day next, I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed, the holy Ordinance of the Lord's Supper, to be by them received in remembrance of Christ's meritorious Cross and Passion; whereby 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 institute a memorial of that his precious blood-shedding; Which being so divine and comfortable a thing to them who receive
The Communion.

receive it worthily, and so dangerous to them who will presume to receive it un­worthily, my duty is to exhort you in the mean season to consider the dignity of that holy Ordinance, and the great peril of the unworthy receiving thereof: and to search and examine your own consciences, and that not lightly, and after the manner of defianters with God; but so that ye may come holy and clean to such an 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 thereof is, First, to examine your lives and conversations by the rule of God's commandments; and whatsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own finfulness, and to confess your offences 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 expose you to the judgments of heaven. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, envy, or in any other grievous crime; repent you of your sins, or else come not to that holy Table; lest after the taking of that holy Ordinance, like Judas, ye be filled full of all iniquities, and brought to destruction both of body and soul.

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

Q. Or ibid.

Early beloved brethren, on—I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all who are here present, and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and hidden 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, to have there lacked nothing but the guests to fit 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
yourfelves, and fay, ye are not ready? Consider ear­
netly with yourfelves, how little fuch feigned excufes
will avail before God. They who refufed the feast
in the Gospel, becaufe they had bought a farm, or
would try their yokes of oxen, or becaufe they were
married, were not fo excu­fed, but counted un­
worthy of the heavenly feast. I bid you in the Name
of God, I call you in Chrift'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 Crofs
for your Salvation; fo it is your duty to receive the
Communion, in remem­
brance of the Sacrifice of
his death, as he himself hath
commanded: Which if ye
shall neglect to do, confider
with yourfelves, how great
injury ye do unto God, and
how fere punishment hang­
eth over your heads for the
fame; when ye wilfully ab­
tain from the Lord's Table,
and feparate from your bre­
thren, who come to feed
on the banquet of that
most heavenly food. Thefe
things if ye earnetly con­
fer, ye will by God's grace
return to a better mind:
for the obtaining whereof
we fhall not ceafe to make
our humble petitions unto
Almighty God our heavenly
Father.

At the Time of the Celeb­
bration of the Communion,
the Communicants being
covnveniently placed for the
receiving of the holy Or­
dinance, the Minifter shall
say this Exhortation.

EARLY beloved
in the Lord, ye that
mind to come to the holy
Communion instituted by
our Saviour Chrift, must
confider how Saint Paul
exhorteth all perfons di­
gently to try and examine
themselves, before they pre­
sume 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 Ordinance; fo is
the danger great, if we re­
ceive the fame unworthy:
For then we are guilty of
the Body and Blood of
Chrift our Saviour; we eat
and drink judgment to
ourselves, not confidering
the Lord's body; we kin­
dle God's wrath againft us;
we provoke him to plague
us with divers difeafes, and
fundry kinds of death.
Judge therefore yourfelves,
brethren, that ye be not
judged of the Lord, repent
you truly for your fins past;
be the fieadfaft and faithful
servants of Chrift our Sa­
viour; amend your lives,
and be in perfect charity
with all men; fo fhall ye
be meet partakers of this
holy Ordinance. And a­
bove all things, ye must
give most humble and heart­
y thanks to God for the
redemption of the world
by the death and paftion
of our Saviour Chrift, who did
humble himself even to the
death upon the Crofs, for
us miserable finners, who
lay in darknefs and the sha­
dow of death, that he might
make us the children of
God, and exalt us to ever­
lafting life. And to the end
that we should alway re­
member the exceeding great
love of our Mafter, and on­
ly Saviour Jesus Chrift, thus
dying for us, and the inmu­
merable benefices which by
his precious blood-shedding
he hath obtained to us; he
hath instituted this holy Or­
dinance, as a pledge of his
love, and for a continual re­
membrance of his death, to
our great and endless com­
fort. Let us therefore submit
ourselves wholly to his holy
will and pleafure, and study
to ferv him in true holi­
nefs and righteousness all
the days of our life; and let
us ascribe continually blef­
ing, and honour, and glory,
and power unto him that
fitteth upon the throne, and
unto the Lamb forever and
ever. Amen.

Then fhall the Minifter
say to them that come to
receive the holy Communion.

YE that do truly and
earnetly repent you
of your fins, and are in
love and charity with your
neighbours,
neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Ordinance to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general Confession be made by the Minister and People.

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 humbly repent, and are heartily sorry for these our misdeeds; 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.

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. S. John 3. 16.

Hear also what S. Paul faith: 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. 1. 15.

Hear also what S. John faith: If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. 1 S. John 2. 1, 2.

Lift up your hearts. Answer. We lift them up unto the Lord. Min. Let us give thanks unto our Lord God. Answer. It is meet and right so to do. Min.

Therefore with Angels, and Archangels, and with all the company of heaven, we land 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.

C O M E unto me, all ye that labour, and are heavy laden, and I will give you rest. S. Matt. 11. 28.

So Holy Father, Almighty, Everlasting God.

Here shall follow the proper Preface, if there be any specially appointed: or else immediately shall follow,

Therefore with Angels, and Archangels, and with all the company of heaven, we land 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 send thy Son into the world, that the world through him might be saved. Therefore with Angels, &c.

Upon Easter-Day, and seven Days after:

But chiefly are we bound to praise thee for the glorious Resurrection of
of thy Son Jesus Christ our Lord: for he was offered for us, and is the Lamb of God that taketh 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.

Then the Minister, standing before the Table, shall say the Prayer following, and break the Bread.

Almighty God, our heavenly Father, who 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 for the sins of the whole world; and did institute, and in his holy Gospel command us to continue a perpetual memorial of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we may receive these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion: Who in the same night that he was betrayed took bread; and when he had given thanks, he brake it; and gave it to his disciples, saying, Take, eat; this is my Body which is broken for you; do this in remembrance of me. Likewise after Supper he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this, for 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. Amen.

The Communion.

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousnesses, 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, to partake of this holy ordinance, that our minds may be impressed with gratitude to thy dear Son Jesus Christ, and that we may evermore dwell in him, and he in us. Amen.
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 when the Minister delivereth the Cup to any one be 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 his Blood was shed for thee, and be thankful.

When all have communícated, the Minister shall 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 in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

After shall be said as followed:

Lord and heavenly Father, we thy humble servants, entirely define thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; must 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 lively sacrifice unto thee; humbly beseeching thee, that all we who are partakers of this holy Communion, may be filled with thy grace and heavenly benefit. And although we be 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, according to thine abundant mercies in Christ Jesus our Lord; through whom all honour and glory be unto thee, O Father Almighty, world without end. Amen.

Then shall be said:

Glorify 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 the various manifestations of thy great glory, O Lord God, heavenly King, God the Father Almighty.

We beseech thee for sending thy beloved Son Jesus Christ into the world to save sinners; for exalting him unto thy right hand in heaven; for all the gifts and graces of thy holy Spirit; and for the hope of eternal life. For thou only art wise, and holy, and good; thou only art the Lord; thou only dost govern all things both in heaven and earth. Therefore, blessing, and honour, and glory, and power, be unto thee who sittest upon the throne, and unto the Lamb forever and ever. Amen.

2 Cor. 13. 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.

Collects to be said after the Offertory, when there is no Communion, every first Day of the month; and the same may be said also as often as Occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the disposition of the Minister.

Assist us mercifully, O Lord, in those 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
The Communion.

gracious and ready help, through Jesus Christ our Lord. 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.

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be fostered 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.

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

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

The Baptism of Infants.

may effectually be obtained, thy glory, through Jesus to the relief of our necessity, Christ our Lord. Amen, and to the setting forth of

Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [For the whole state of Christ's Church militant here in earth] together with one or more of these Collects last before mentioned, concluding with the Blessing.

The Order for the Administration of Baptism of Infants.

Note, That there shall be for every Child two or three Sponsors; who may most properly be Parents or nearest Relations.

Minister.

Hear the words of our Saviour Christ to his Apostles, as they are written by St. Matthew, in the 28th chapter, at the 19th verse.

Go ye, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Hear also what St. Peter faith: The baptism which favours us is not the putting away the filth of the flesh, but the answer of a good conscience towards God. 1 Peter 3. 21.

Dearly beloved, Ye have brought this child here to be baptized: I demand therefore, Will ye faithfully and earnestly exhort this child to renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the
The Baptism of Infants.

We give 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, that we may be enabled to mortify all our evil and corrupt affections, and daily to proceed in all virtue and godliness of living, till we come to that eternal kingdom, which thou hast promised by Jesus Christ our Lord. Amen.

Our Father, who art in heaven, Hallowed be thy name. Thy kingdom come; Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

Exhortation to Parents after Baptism, to be read or omitted, at the Discretion of the Minister.

The design of receiving infants by baptism into the church of Christ is to remind parents of their duty to them in their innocent and helpless age, to train them up as his disciples and the children of God; that as they have been the instruments of bringing them into this mortal life, they may have the comfort of contributing to their future happiness in a life which will never end.

Remember then that this child belongs to God who gave it to you, and intrusts you with it, that it may be educated and fitted for himself; and if through your criminal neglect or bad example, his reasonable creature be left, he will require it at your hands.

Infill therefore into his tender mind the knowledge, reverence, and love of God, the heavenly Father and Maker of all, and a deep sense of the duty which he owes to him. Acquaint him with his benevolent designs from the beginning, for the recovery of a degenerate and perishing world, to their duty and happiness: And lead him to learn the mind and will of God for his salvation, from that ineffable treasure of wisdom, the holy scriptures, especially the words of Christ and his apostles; and not from the doctrines and inventions of men.

Check the first risings of envy and pride in his breast, by teaching him humility and a just knowledge of himself; that all his privileges or hopes for is from God, whose free bounty alone maketh the difference between his creatures. But at the same time inform him of the dignity of his nature, of the importance of reason, the light of God within him; by
The Baptism of Infants.

by which he is to govern himself, to refrain his appetites and passions, moderate his affections, to know the God who made him, to learn his will, to become like unto him, holy, just, and good. Teach him above all things to abhor falsehood and lies; and to love and cultivate truth and integrity, which will make him amiable in the eyes of all, and acceptable to God. Tell him that he is to love and to do good to all men, because all are equally the children of God with him and the objects of his fatherly kindness and care: That he is not born only for himself, but for others; to serve his country and mankind by promoting truth and virtue, and the publick good. Sow in him the seeds of piety, charity, sincerity, and all goodnes; for that otherwise the works of evil will spring up of course in such a world as this, which it may be difficult afterwards to root out. And although no pains which ye can take, can ensure success; yet whatever happens, ye will have discharged your duty, and not have the guilt and mortifying reflection of having contributed to the ruin and misery of those you love. But if your labours be successful, and generally true is the wife man’s remark, Train up a child in the way he shall go, and when he is old, he will not depart from it; it will be a source of the highest and purest pleasure and satisfaction to you, and ye will have the joy of leaving behind you those who may live and do good in the world, when ye shall be no more in it.

And may the supreme Father and Governor of all things direct and blest you in the faithful discharge of your duty, for his glory, the good of mankind, and the advancement of the gospel of our Lord Jesus Christ. Amen.

The Baptism of such as are of riper Years.

Ye who have now undertaken the care of this child which naturally belongs to the parents, must take heed and remember that it is also a child of God, for whom it is to be educated and fitted: And if through your, &c.

The Order for the Administration of Baptism to such as are of riper Years.

Hear the words of our Saviour Christ to his Apostles, as they are written by St. Matthew, in the 28th chapter, at the 19th verse.

Go ye, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Hear also what St. Peter faith: The baptism which faveth us is not the putting away the filth of the flesh, but the answer of a good conscience towards God. 1 Peter 3. 21.

Dearly beloved,
Thou hast come hither to be baptized.

I demand therefore, 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 carnal desires of the flesh, so that thou wilt not follow, nor be led by them.

Amen. I renounce them all.

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

And dost thou believe in the Holy Ghost; the remission of sins; the resurrection of the body; and everlasting life after death? Answer. All this I steadfastly believe.

Wilt thou be baptized in this faith?

Answer. That is my desire.

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 endeavour so to do, God being my helper.

¶ Then shall the Minister say to those present.

Seeing now, dearly beloved, this our brother, is received by baptism into the Christian church, let us give thanks unto Almighty God for all his benefits, and with one accord pray unto him, that he may continue in his faith and fear unto his life’s end.

Min. Let us pray.

Almighty and ever blessed God, by whose providence the different generations of mankind are raised up to know thee, and to enjoy thy favour forever; Grant that this person now dedicated to thee by our office and ministry, may be endowed with heavenly virtues, and everlastingly favored through thy mercy, who dost live and govern all things world without end. This our petition we humbly present in the name of Jesus Christ, our Mediator and Redeemer. Amen.

¶ Exhortation to the new baptized Persons.

Early beloved, as you 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 become 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.

¶ The Person shall then be baptized.

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

We give thee humble thanks, O heavenly Father
Can you tell me, child, who made you?

Answer. God made me and all things.

Q. For what did God make you?

A. To be good and happy.

Q. What is it to be good?

A. To love and obey my parents, to speak the truth always, and to be just and kind to all persons.

Q. Can God know whether you be good or not?

A. Yes; for though we cannot see God, yet he sees us, wherever we are, by night as well as by day.

Q. What will God do for you, if you be good?

A. He will love me, and make me very happy.

Q. Can you do any thing for God, who is so good to you?

A. I can only love him, obey him, and be thankful to him: I can do nothing for him.

Q. Can you speak to God?

A. Yes, he hath bid us pray to him for every thing which is fit for us, and he is always ready to hear us.

Q. In what manner should you pray to God?

A. Our Saviour, Jesus Christ, has given us a form of prayer, called the Lord's Prayer.

Q. Repeat the Lord's Prayer.

A. Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come; Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that 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.

Q. What will God do to those who are not good?

A. He will punish them.

Q. Is God able to punish those who are not good?

A. Yes: He who made all things can do all things: He can take away all our friends, and every thing which he hath given us; and he can make us die, whenever he pleases.

Q. After you die, shall you live again?

A. Yes, God will raise us from the dead; and if we be good, we shall die no more.

Q. Where shall you live again, if you have been good?

A. If I have been good, I shall go to heaven, where I shall be very happy for ever.

Q. What shall become of the wicked, when they die?

A. They shall meet with their just punishment.

Q. When you do any thing which is wrong, should you not be afraid, that God, who sees you, will punish you?

A. Yes; but he has promised to forgive us, if we be sorry for our sins, and endeavour to sin no more.

Q. Who hath told us, that God will forgive us, if we repent of our sins, and endeavour to sin no more?

A. Many persons by whom God spake, and particularly Jesus Christ.

Q. Who was Jesus Christ?

A. The well-beloved Son of God, whom the Father sent to teach men their duty, and to persuade and encourage them to practice it.

Q. Where do we learn what we know concerning Christ, and what he did, taught, and suffered for the good of men?

A. In the bible, which we should diligently read and study, for our improvement in knowledge and goodness, in order to fit us for heaven.

Q. Is there any form of words in which Christians express the principal articles of their belief?

A. Yes, the Apostle's Creed.
A Catechism.

A. Creed, which was composed in the first ages of Christianity, is such a form.

Q. Repeat the Apostle's Creed.

A. 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; The third day he rose again from the dead; He ascended into heaven, And sitteth at 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 forgiveness of sins; The resurrection of the body; And the life everlasting. Amen.

PART II.

Q. Does the bible inform us what God himself is?

A. Yes; it teaches us that he is a being who had no beginning, and that he will have no end; that he is almighty, perfectly wise, and infinitely good; that he is everywhere present; and that he never changes in his nature or disposition.

Q. What does God require of us, in order to live and die in his favour?

A. All that God requires of us is comprehended in these two precepts: Thou shalt love the Lord thy God, with all thy heart; and thy neighbour as thyself.

Q. In what manner must we express our love to God?

A. By a grateful sense of the confidence in him.

Q. How shall we bring ourselves into the best disposition for performing our duty to God and man?

A. By a proper government of our passions, according to the dictates of reason and conscience, by living in temperance and chastity, and never indulging a proud, malicious, or selfish temper.

Q. What should we do, when persons affront and injure us?

A. We should not return evil for evil; and if they repent, we must forgive them, as we hope that God will forgive us our offences against him.

Q. In what manner should we treat the inferior animals?

A. We should treat them with tenderness and humanity; and never torment them or destroy their lives to make ourselves sport: because they are the creatures of God; and because God has commanded us to be merciful unto them.

Q. Has God any where delivered distinct directions concerning the several branches of our duty to him and to our neighbour?

A. Yes, in the ten commandments, which he delivered to the children of Israel from mount Sinai.

Q. Which is the first commandment?

A. Thou shalt have none other gods but he.

Q. Which is the second commandment?

A. 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
Q. What are those principles, which most effectually lead to the observance of these and all other of God's commandments?
A. A high reverence of God, and a sincere good-will to our fellow creatures, joined with a real regard to our own real interest.

Q. What is the best method we can take to guard ourselves from all vice and wickedness?
A. By being careful not to indulge sinful thoughts, and by correcting every thing which is amiss in the beginning, before we have become accustomed to it, and have gathered a habit which cannot easily be broken; particularly by avoiding the company of wicked persons, who would soon make us like themselves; and by being, in a more especial manner, upon our guard against those vices to which our situation and circumstances make us particularly prone.

Q. Is any man able to fulfill all the commands of God, so as to live entirely without sin?
A. No. Our merciful God and Father knows that we are not able to do this, and therefore doth not expect it from us. He only requires that we repent of the sins we commit, and endeavour to live better lives for the future.

Q. What should a sense of our frailty and proneness to sin teach us?
A. Humility and watchfulness, and earnestness in our prayers to God, to enable us to resist temptation, and to strengthen and confirm our good dispositions.

Q. Did Christ appoint any outward ordinances as means of promoting his religion?
A. He commanded his disciples to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and he also commanded them to eat bread and drink wine in remembrance of him. This rite is called the Lord's Supper.

Q. What
Q. What is the meaning of baptism?
A. The washing of water in baptism probably represents the purity of heart and life, required from all who become the disciples of Christ.

Q. What is the nature and use of the Lord's supper?
A. By eating bread and drinking wine in remembrance of Christ, we keep alive the memory of his death and resurrection, we acknowledge ourselves to be Christians, we cherish a grateful sense of the blessings of the gospel of Christ, and strengthen our resolutions to live as becomes his disciples.

Q. Had Christ no particular reward on account of what he did and suffered for the good of men?
A. Because he humbled himself to death, God has highly exalted him, and made him head over all things to his church; and at the end of the world he will come to judge the living and the dead. For this hope which was set before him, he endured the cross, and despised the shame of that ignominious death.

Q. What do the scriptures lay concerning the day of judgment?
A. That Christ will come in the clouds of heaven with power and great glory, when every eye shall see him; that he will separate the wicked from the good; that he will send the wicked into a place of punishment, and take the righteous to a place of happiness, where they shall live forever with himself.

The Form of Solemnization of Matrimony.

I. First the Banns of all that are to be married together, must be published in the Church three several Sundays or Holy-days, in the Time of Divine Service, immediately before the Sentences for the Offertory:

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.

When the Persons to be married are assembled with their Friends, the Minister shall say,

Early beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is between Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterprised, nor taken in hand undidly, lightly or wantonly; but reverently, discreetly, advisedly, soberly, and in the fear of God.

And also, speaking to the Persons that shall be married, he shall say,

Require and charge you both (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be discovered) that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye
Matrimony.

The Woman shall answer, I will.

Then shall the Minister say unto the Woman, Wilt thou have this Man to thy wedded Wife, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou love him, comfort him, honour and keep him in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

Then shall the Minister say, M. Wilt thou have this Woman to thy wedded Wife, to live together after God's ordinance, in the holy estate of Matrimony? Who giveth this Woman to be married to this Man?

Then shall they engage themselves to each other in this manner:

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

M. take thee M., to my wedded Wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance, and the laws of the land.

Then shall they engage themselves to each other in this manner:

The Minister taking the Ring, shall deliver it unto the Man, to put it upon the fourth Finger of the Woman's Left Hand. And the Man, holding the Ring there, and by the Minister, shall say:

M. take this Ring, with all my worldly goods I thee endow, and to thee only do I promise to keep myself, so long as we both shall live. Amen.

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

M. take thee M., to my wedded Husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance, and the laws of the land.

Then shall they again lose their Hands, and the Minister shall say unto the Woman, Wilt thou have this Man to thy wedded Husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love him, comfort him, and by food and raiment, and all manner of good living, bring him health and welfare, and keep him in health, and in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance, and the laws of the land.

Let us pray.

Eternal 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, and may remain in perfect love and peace together, and live according to thy laws, unto their lives end, 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 say to the Man and the Woman, together, and say:

I will."
Matrimony.

Then shall the Minister speak unto the People.

F orasmuch as M. and N. have consented together in holy Wedlock, and have witnessed the same before God and this company, and thereto have engaged and pledged themselves either to other, and have declared the same by giving and receiving a Ring, and by joining hands; I pronounce that they be Man and Wife together.

Then shall the Minister say.

Let us pray.

O UR Father, who art in heaven, Hallowed be thy name. Thy kingdom come; Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

Min. O Lord, save thy servants and thy handmaid; Amen. Who put their trust in thee.

Min. O Lord, send them help from thy holy place; Amen. And ever more defend them.

Min. Be unto them a tower of strength, Amen. From the face of their enemy.

Min. O Lord, hear our prayer; Amen. And let our cry come unto thee.

Min. Merciful God and heavenly Father, bless us, we pray thee, thee, thy servants, and direct them in the way of eternal life; that whatsoever in thy holy word they shall profitably learn, they may indeed fulfill the same. And if it be thy good pleasure to raise unto them a family, grant that they may live so long together in godly love and honesty, that they may see their children Christianly and virtuously brought up, and together with them may be inheritors of thine everlasting kingdom, which thou hast promised by Jesus Christ, our Lord. Amen.

Then shall the Minister add this Blessing.

T HE Lord God Almighty bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may live together in this life, that in the world to come ye may have life everlasting. Amen.

Then shall be added this Exhortation to the Parties after Marriage.

It will become you to consider seriously the sacred and important engagement into which ye have now entered. Marriage was ordained for the continuance of the human kind; and is the union of one man with one woman for their joint happiness, and for the pious education of children, where God gives them: And by the original appointment of God, confirmed by our Saviour (Gen. 2. 24. Matt. 19. 4, 5, 6) this union is to be perpetual, to be dissolved only by death. It was intended by the benevolent Parent of mankind, to be a source of the purest satisfactions, to soften the unavoidable cares, and increase the innocent pleasures of life, by affording opportunity of sharing them with a most intimate friend and partner. By Christians in particular it is to be looked upon as a state of perfect indissoluble friendship, in which ye are to carry your regards for each other beyond the grave, that ye may live in virtue and holiness here, that ye may live hereafter in that state, where there will be no marrying nor giving in marriage, but ye shall be as the angels in heaven. Study then to correct what is amiss in your respective tempers and dispositions, which may disturb your mutual love and peace. And be severe censors of yourselves, but exact not too much one from another; and bear with each others infirmities, for there is nothing perfect here below. None are faultless, but
Matrimoniy.

but all are to endeavour to become such. Cultivate in yourselves, and in each other, the knowledge and practice of virtue, and true religion, as the only foundation of present comfort and future hopes. Study the scriptures and the precepts and example of Christ, who alone hath the words of eternal life. And be not extravagant in your expectations from the world; for although it abound with many innocent joys and pleasures, yet it is not, nor is intended to be a place of unmixed prosperity and enjoyment, but a transitory scene of trial and improvement for a better and more enduring state.

The other great end of marriage is for the well ordering of families and right education of children. This is a matter of the highest moment. For families are the nurseries and schools, in which the successive generations of men are to be instructed and fitted for their different stations and employments in life, to bear their part and burden in it, to be helpful to others, good citizens, useful magistrates, faithful husbands, virtuous wives, patterns of all that is excellent and worthy in every relation. Of a number of families united, nations are composed; and of all of them together, the whole community of mankind. And as these little seminaries are well tutored and governed, or neglected, kingdoms, nations, and the world, are happy or miserable.

Take heed therefore to set an example of piety and virtue yourselves; and then ye may with authority require those who belong to you to follow it. Let the God of heaven be particularly acknowledged and worshipped each day in your families. At least let not his name and worship be forgotten in it on the Lord's day. Keep a strict watch over all who depend upon you; and suffer no vice to go unproven, or to remain in your house profited in and unamended. For this would be to encourage it, and put a share before others. By this domestic care, and godly discipline, ye may be a blessing to your family, your neighbours, and country; but which is above all to be valued and fought for, ye will be approved by Almighty God, and rank with prophets and apostles in that future world, where we are told, that they who are wise shall shine as the firmament; and they who turn many to righteousness as the stars forever and ever.

Dan. 12. 3.

The Churching of Women.

The Woman, at the usual Time after her Delivery, kneeling down, the Minister shall say unto her:

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

And I call upon him as long as I live. The fames of death compassed me round about, and the pains of hell gat hold upon me.

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

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

The Lord preferveth the simple; I was in misery, and
The Churching of Women.

and he helped me.

Turn again then unto thy rest, O my soul; for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

I will walk before the Lord in the land of the living.

I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

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.

Now unto the King eternal, immortal, invisible, the only wise God;

Be honour and glory, through Jesus Christ, forever and ever. Amen.

¶ Or Psalm 127.

Except the Lord build the house, their labour is but lost that build it.

Except the Lord keep the city, the watchman waketh but in vain.

It is but lost labour that ye haile to rise up early, and to make speed to tell, and cast the bread of carefulnes for to be giveth his beloved sleep.

Lo, children and the fruit of the womb are a heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant, even so are the young children.

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.

Now unto the King eternal, immortal, invisible, the only wise God;

Be honour and glory, through Jesus Christ, forever and ever. Amen.

¶ Then shall the Minister say,

Let us pray.

Lord, have mercy upon us.

Answer.

Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy name. Thy kingdom come; Thy will be done in earth, As it is in heaven.

Give us this day our daily bread. And forgive us our trespasses, As we forgive them that 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.

Min. O Lord, save this woman thy servant; Amen. Who puttest her trust in thee.

¶ Then

Min. Be thou to her a strong tower.

Answer. From the face of her enemy.

Min. Lord, hear our prayer.

Answer. And let our cry come unto thee.

Min. Let us pray.

O Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth. 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.

¶ Then

Min. Be thou to her a strong tower.

Answer. From the face of her enemy.

Min. Lord, hear our prayer.

Answer. And let our cry come unto thee.

Min. Let us pray.

O Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth. 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 Order for the Visitation of the Sick.

To be used, when the sick Person desires it.

1. The Minister shall begin with saying,
   Peace be to this house, and to all that dwell in it.

2. And be may exhort the sick Person after this Form, or other like.

Dear 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 is, know you certainly, that it is God's visitation. And for what cause soever this sickness is 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 of your sins, and bear 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.

3. If he think fit, the Minister may proceed in his Exhortation:

Take therefore in good part the chastisement of the Lord: For (as St. Paul faith in the twelfth chapter to the Hebrews) whom the Lord loveth he chasteneth, and frownceth every son whom he receiveth. If ye endure chastening, chaftening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers; then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrupted us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good brother, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving bear our heavenly Father's correction, whatsoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ, that we may rise again from death, and dwell with him in everlasting life.

4. Then shall be said the following Prayers.

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; support him under all the trials of his present sickness, relieve his pains, if it seem good unto thee, and keep him in perpetual peace and safety. Through Jesus Christ our Lord. Amen.

A Mighty and everlasting God, Maker of mankind, who dost correct thoso whom thou dost love,
The Visitation of the Sick.

love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thy hand, and grant that he may take thy visitation patiently; and fit him, O Lord, for whatever in thy righteous providence thou hast appointed for him; that he may have cause to glorify thy name for his present sufferings, and find that thou, O God, of very great goodness, to form him, in life everlasting, through Jesus Christ our Lord. Amen.

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, and 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 sanctify this thy fatherly chastisement to him; 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 to thy self among those who have fallen asleep in the Lord Jesus, and shall be raised by thee to endless life and happiness at the last day. Grant this, O Lord, for thy mercies sake, in the name of thy Son, our Lord Jesus Christ. Amen.

A Prayer for a sick Person, when there appeareth but little 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 feed his soul in thy Son Jesus, that his fins 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, he may in thy appointed time be received into thine everlasting kingdom, which thou hast promised by Jesus Christ our Lord and Saviour. Amen.

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

O Almighty God and Father of mankind, with whom the spirits of just men made perfect, shall live forever; We humbly commend the soul of this thy servant, our dear brother, into thy hands, as into the hand of a faithful Creator,
Creator, and most merciful Saviour; most humbly befeeching thee that it may be precious in thy sight. 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, through the robes of Jesus Christ thine only Son our Lord. Amen.

A Prayer for Persons troubled in Mind or in Conscience.

Blessed Lord, the Father of mercies, and the God of all comforts, we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against him, and maketh him to possest 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 troubles. 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 gladness, that the bones which thou hast broken may rejoice. Deliver him from all disquieting fears, and lift up the light of thy countenance upon him, and give him peace, through the merits and mediation of Jesus Christ our Lord. Amen.

Concluding Prayer.

unto God's gracious mercy and protection we commit thee. O Lord, blest him, and keep him.

The Order for the Burial of the Dead.

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whoever liveth and believeth in me shall never die. S. John 11. 25, 26.

Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my flesh, 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 19. 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. 6. 7. Job. 1. 21.

After they are come into the Church, shall be read one or both of these Psalms following:

Ps. 39.

I said, I will take heed to my ways, that I offend not in my tongue. I will keep my mouth as it were with a bridle, while the ungodly is in my sight. I held my tongue and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me. My heart was hot within me, and while I was thus museing...
musing, the fire kindled; and at the last I spake with my tongue;

Lord, 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 vanity, and dieth, he heareth it as with a stranger; and his骨 is even as nothing in respect of thee; and verily every man living is altogether vanity.

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

But who regardeth the power of thy wrath? for even therefore as a man feareth, so is thy displeasure.

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

Turn thee again, O Lord, at the last, and be gracious unto thy servants.

O satisfy us with thy mercies, and that we may rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us, and for the years wherein we have suffered adversity.

Shew thy servants thy work, and their children thy glory.

And the glorious majesty of the Lord our God be upon us; prosper thou the work of our hands upon us, O prosper thou our handwork.

Now unto the King, eternal, immortal, invisible, the only wise God; Be honour and glory, through Jesus Christ, for ever and ever. Amen.
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; and afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power: For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed, is death: for he hath put all things under his feet. But when he 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 subjected 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 then are they 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. Nay, I profess, and do rejoice, in you all. But now why dost thou glory? Yea, indeed, thou glory in the fact that thou shalt be saved? Nay, but I glory in the fact that I shall be resurrected. For if the dead do not rise, then is not Christ raised? And if Christ is not raised, then is our preaching vain, and your faith is also vain. Yea, moreover, we are found to be liars, because we are witnesses of God, if we departed from you, because we believed not. But now, behold, this is the glad tidings which was preached among you. For the dead shall rise incorruptible, and we shall have a spiritual body. And so also it is written, The first man Adam was made a living soul: the last man is 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 that are heavenly. And as we have borne the image of the earth, 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 shew 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 trumpet: 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.
The Burial of the Dead.

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 strong, unmoveable, always abounding in the work of the Lord; for as much 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, the Minister shall say,

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

Then shall be said.

I Heard a voice from heaven, saying unto me, Write: from henceforth blessed are the dead which die in the Lord: even they that believe on him, though they may die in the flesh,却 shall not die eternally: for a resurrection to eternal life of all those who die in the fear and love of God, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

Then shall be said.

¶ Then shall the Minister say, Lord, have mercy upon us. Answer, Lord, have mercy upon us.

O Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

The Catechism.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die: and whosoever liveth and believeth in him shall not die eternally; who also hath taught us by his holy Apostle Saint Paul, not to be forry, as men without hope, for them that sleep in him: We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our brother doth; 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 that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared
prepared for you from the
beginning of the world.

THE grace of our Lord
Jesus Christ, and the
love of God, and the fel-
lowship of the Holy Ghost,
be with us all evermore.
Amen.

THE PSALTER OR PSALMS
OF DAVID.

THE FIRST DAY.

MORNING PRAYER.

Psalm 1.

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 meditate day and
night.
3 And he shall be like a
tree planted by the water-
side, that will bring forth
his fruit in due season.
4 His leaf also shall not
wither; and whatsoever
he doeth 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 2.

WHY do the heathen
so furiously rage to-
gether? 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