

Elizabeth Badlam
her Book

Presented her by her friend
M^{rs}. Judith Turner
1812

A
L I T U R G Y,

COLLECTED PRINCIPALLY FROM THE
BOOK OF COMMON PRAYER,
FOR THE USE OF THE
FIRST EPISCOPAL CHURCH

A N
B O S T O N ;

TOGETHER WITH THE
PSALTER, OR PSALMS
O F
D A V I D.

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

Off. for Ord. of Priests.

B O S T O N.

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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 Arch-Bishops, 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

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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

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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 wish to make proselytes to any particular system or opinions of any particular sect of Christians. Our earnest

* Thou shalt worship the Lord thy God, and him only shalt thou serve. Math. iv. 10. Thou, when thou prayest, pray to the Father which is in secret. Math. vi. 6. Hear the hour cometh and now is, when the true worshippers shall worship the Father in spirit and truth. John iv. 23. See also Math. v. 16. —vi. 9.—vii. 17.—xi. 25, 26.—xviii. 19.—xxvi. 39, 42, 53.—xxvii. 46. Luke iv. 8.—xi. 13. John iv. 24.—xi. 41, 42.—xiv. 16.—xv. 16.—xvii. chapter throughout. Acts iv. 24—30. Rom. i. 8.—vii. 25.—viii. 34.—xv. 6—30. 1 Cor. i. 4.—xv. 57. 2 Cor. i. 3. Ephes. i. 16, 17.—ii. 16, 18.—iii. 14.—v. 20. Philippi. 3. 4.—iv. 6, 7. Col. i. 3, 12.—iii. 17.—iv. 2, 3. 1 Thess. iii. 9, 10, 11. 2 Thess. i. 11, 12.—ii. 13. 1 Tim. ii. 2, 3, 5. 2 Tim. i. 3. Philem. 4. Heb. v. 7.—vii. 25.—xiii. 15. 1 Peter i. 17.—ii. 5.—iv. 11. 1 John iii. 21, 22.

† No man cometh unto the Father but by me. John xiv. 6. And in that day ye shall ask me nothing: Verily, verily, I say unto you, Whatsoever ye shall ask of the Father in my name, he will give it you. John xvi. 23. See also John xiv. 13, 14.—xv. 16.—xvi. 24, 26. Rom. i. 8.—vii. 25.—xvi. 27. 1 Cor. x. 57. Ephes. ii. 18.—iii. 21.—v. 20. Col. iii. 17.—1 Pet. iv. 11.

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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. Lindsey, 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. Lindsey'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 novelties; 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 Italicks, and are designed to be omitted in repeating the Psalms.

Proper LESSONS to be read at Morning and Evening Prayer, on the Holy-days throughout the Year.

	Morning.	Evening.		Morning.	Evening.
S. Andrew.	Prov. 20.	Prov. 21.	Tuesday in Easter-week.		
S. Thomas the Apostle.	—	—	1 Lesson—	Exod. 20	Exod. 32
Naivety of Christ.	(to v. 8)	(to v. 17)	2 Lesson—	Luke 24	1 Cor. 15
1 Lesson—	Isaiah 9.	Isa. 7. v. 10	S. Mark.	(to v. 13)	
2 Lesson—	Luke 2. 10	Titus 3. v.	S. Philip and S. James.	Eccl. 4	Eccl. 5
S. Stephen.	(v. 15)	(4 to v. 9)	1 Lesson—	Eccl. 7	—9
1 Lesson—	Prov. 28	Eccl. 4	2 Lesson—	John 1	
2 Lesson—	Acts 6 v. 8	Acts 7	Ascension-Day.	(v. 43)	
S. John Evang.	and ch. 7	v. 30. to v. 55.	1 Lesson—	Deut. 10	2 Kings 2
1 Lesson—	to v. 30	Eccl. 6	2 Lesson—	Luke 24	Eph. 4
2 Lesson—	Apoc. 1	Apoc. 22	Monday in Whitsun-week.	(v. 44)	(to v. 17)
Innocent-day.	Jerem. 31	Wisd. 1	1 Lesson—	Gen. 11	Num. 11
	to v. 18		2 Lesson—	(to v. 10)	v. 16 to 30
Circumcision.		(v. 12)	Tuesday in Whitsun-week.	1 Cor. 12	1 Cor. 14
1 Lesson—	Gen. 17	Deut. 10	1 Lesson—	(v. 18)	to v. 26
2 Lesson—	Rom. 2	Coloss. 2	2 Lesson—	1 Sam. 19	Deut. 30
Epiphany.	Isaiah 6	Isaiah 49	S. Barnabas.	1 Thess. 5	1 John 4
1 Lesson—	Luke 3	John 2	1 Lesson—	(v. 12 to 14)	(to v. 14)
2 Lesson—	(to v. 23)	(to v. 12)	2 Lesson—	(v. 24)	
Conversion of S. Paul.	Wisd. 5	Wisd. 6	S. John Baptist.	Eccl. 10	Eccl. 12
1 Lesson—	Acts 22	Acts 26	1 Lesson—	Acts 14	Acts 15
2 Lesson—	(to v. 22)		2 Lesson—	(to v. 56)	
Purification of the Virgin Mary.	Wisd. 9	Wisd. 12	1 Lesson—	Malach. 3	Malach. 4
1 Lesson—	Wisd. 19	Eccl. 1	2 Lesson—	Matth. 3	Matth. 14
2 Lesson—	Eccl. 2	—3	S. Peter.	(to v. 15)	
Annunciation of Virgin Mary.	Eccl. 2	—3	1 Lesson—	Eccl. 15	Eccl. 19
Wednesday before Easter.			2 Lesson—	Acts 3	Acts 4
1 Lesson—	Hosea 13	Hosea 14	S. James.	Eccl. 21	Eccl. 22
2 Lesson—	John 11		S. Bartholomew.	—24	—29
Thursday before Easter.	(v. 43)		S. Matthew.	—35	—38
1 Lesson—	Dan. 9	Jerem. 31	S. Michael.	(v. 5)	
2 Lesson—	John 11		1 Lesson—	Gen. 32	Dan. 10
Good Friday.	(to v. 20)		2 Lesson—	Acts 12 to 16	Jude v. 6
1 Lesson—	Gen. 22	Isaiah 53	S. Luke.	(v. 20)	(to v. 16)
2 Lesson—	John 18	1 Peter 2	S. Simon and S. Jude.	Eccl. 51	Job 1
1 Lesson—	Zech. 9	Exod. 13	All Saints.	—	—42
2 Lesson—	Luke 23	Heb. 4	1 Lesson—	Wisd. 3	Wisd. 5
Easter-Even.	(v. 50)		2 Lesson—	(to v. 10)	(to v. 17)
Monday in Easter Week.	Exod. 16	Exod. 17		Heb. 11 v.	Apoc. 19
1 Lesson—	Matth. 23	Acts 3		32 & 46.	(to v. 17)
2 Lesson—				12 to v. 7	

Proper LESSONS to be read at Morning and Evening Prayer, on the
Sundays throughout the Year.

Sundays of Advent.	Morning.	Evening.	Sundays after Easter.	Morning.	Evening.
The first	Isaiah 1	Isaiah 2	4	Deut. 6	Deut. 7
2	3	24	5	8	9
3	25	26	Sunday after Ascension-Day.	10	11
4	30	31	Whitsunday.		
Sundays after Christmas.			1 Lesson	15 to v. 18	Isaiah 11
The first	37	38	2 Lesson	19 to v. 21	Acts 19
2	41	42	Sundays after Whitsunday.	(v. 34)	(100. 21)
Sundays after the Epiphany.			The first.		
The first	44	45	1 Lesson	Gen. 1	Gen. 18
2	51	52	2 Lesson	Math. 3	1 John 3
3	55	56	2	John. 10	John. 23
4	57	58	3	Judges 4	Judges 5
5	59	60	4	1 Sam. 2	1 Sam. 3
6	65	66	5	13	13
Septuagesima.	Gen. 1	Gen. 2	6	13	17
Sevagesima.	3	6	7	1 Sam. 12	1 Sam. 19
Quinquagesima.	9 to v. 20	12	8	21	24
L E N T.	(30)		9	1 Kings 19	1 Kings 17
First Sunday	19 to ver.	22	10	18	19
2	27	34	11	21	22
3	29	42	12	1 Kings 5	4 Kings 9
4	43	45	13	10	18
5	Exodus 3	Exodus 5	14	19	23
6			15	Jerem. 5	Jerem. 22
1 Lesson	9	16	16	35	36
2 Lesson	Math. 26	Heb. 5 to (v. 14)	17	Ezek. 2	Ezek. 17
Easter-Day.			18	14	18
1 Lesson	Exod. 12	Exod. 14	19	30	24
2 Lesson	Rom. 6	Acts 2 (v. 22)	20	Daniel 5	Daniel 6
Sundays after Easter.			21	Joel 2	Micah 6
The first	Num. 16	Num. 20	22	Hubbak. 2	Prov. 3
2	23, 24	25	23	Prov. 2	13
3	Deut. 4	Deut. 5	24	17	14
			25	13	16
			26	13	19
			27	17	

Proper PSALMS on certain Days.

	Morning.	Evening.		Morning.	Evening.
Christmas-Day.	19, 45, 85.	89, 110, 132.	Easter-Day.	2, 57, 111.	113, 114, 118.
Asc-Wednesday.	6, 32, 38.	102, 130, 143.	Ascension-Day.	5, 13, 21.	24, 47, 108.
Good-Friday.	22, 40, 54.	69, 88.	Whit-Sunday.	43, 68.	104, 143.

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.*

Render 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 forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. 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. Matth. 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

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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.

DEarly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor 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.

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

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

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;

Ans. And our mouth shall shew forth thy praise.

Min. O God make speed to save us;

Ans. O Lord make haste to help us.

MORNING PRAYER.

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

Ans. Be honour and glory, through Jesus Christ, for ever and ever. Amen.
1. Tim. 1. 17.—Rom. 16. 27.

Min. Praise ye the Lord.

Ans. The Lord's Name be praised.

¶ *Then shall be said this Psalm following ; except on Easter-Day, upon which another Anthem is appointed ; and on the Nineteenth day of every Month it is not to be read here, but in the ordinary course of the Psalms.*

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 shew ourselves glad in him with psalms.

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

In his hand are all the corners of the earth ; and

the strength of the hills is his also.

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

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

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

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, 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, for they have not known my ways.

Unto whom I sware in my wrath, that they should not enter into my rest.

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

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

¶ *Then*

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¶ *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 Te Deum.*

TE 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

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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 thine heritage.

Govern them, and lift them up for ever.

Day by day we magnify thee ;

And we worship thy name, ever, world without end.

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

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

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

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

¶ *Or this Psalm.*

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 shew the glory of thy kingdom, and talk of thy power ;

That

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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 plenteousness.

The Lord is righteous in all his ways, and holy in all his works.

The Lord is nigh unto all them that call upon him ; yea, all such as call upon him faithfully.

He will fulfil the desire of them that fear him ; he also will hear their cry, and will help them.

The Lord preserveth 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

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which he sware to our fore-
father 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 righte-
ousness 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 mer-
cy 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.

O Be joyful in the Lord,
all ye lands ; serve the
Lord with gladness, and
come before his presence
with a song.

Be ye sure that the Lord
he is God ; it is he that hath
made us, and not we our-
selves : we are his people,
and the sheep of his pasture.

O go your way into his
gates with thanksgiving,
and into his courts with
praise ; be thankful unto
him, and speak good of his
name.

For the Lord is gracious,
his mercy is everlasting, and
his truth endureth from ge-
neration to generation.

Now unto the King eter-
nal, immortal, invisible, the
only wise God ;

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

¶ Then shall be said the Apos-
tles Creed by the Ministers
and the People.

I Believe in God, the Fa-
ther Almighty, Maker
of Heaven and earth : And
in

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in Jesus Christ his only
Son our Lord ; Who was
conceived by the Holy
Ghost, Born of the Virgin
Mary, Suffered under Pon-
tius 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 ever-
lasting. Amen.

¶ Min. The Lord be with
you ;

Ans. And with thy spi-
rit.

Min. ¶ Let us pray.

O Lord, shew thy mercy
upon us ;

Ans. And grant us thy
salvation.

Min. Endue thy Mini-
sters with righteousness ;

Ans. And make thy cho-
sen people joyful.

Min. O Lord, save thy
people ;

Ans. And bless thine
inheritance.

Min. Give peace in our
time, O Lord ;

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

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

Ans. And take not thy
Holy Spirit from us.

¶ 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.

¶ The second Collect for
Peace.

O God, who art the au-
thor of peace, and
lover of concord, in know-
ledge of whom standeth our
eternal life, whose service
is perfect freedom ; Defend
us thy humble servants in
all assaults of our enemies,
that we surely trusting in
thy defence, may not fear
the power of any adver-
saries, through the might of
Jesus Christ our Lord.
Amen.

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¶ *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 run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

¶ *Here followeth the LITANY, 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 the Father of heaven, have mercy upon us miserable sinners.

O God, who by thy Son hast redeemed the world,

have mercy upon us miserable sinners.

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

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

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

Remember not, Lord, our offences, neither take thou vengeance of our sins; spare us, good Lord, spare thy people whom thou hast redeemed by the most precious blood of thy Son, and be not angry with us for ever.

Spare us good Lord.

From all evil and mischief; from sin; from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord deliver us.

From all blindness of heart;

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heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning, and tempest; from plague, pestilence, and famine; from battle, and murder, and from a death unprepared for,

Good Lord, deliver us.

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

Good Lord, deliver us.

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

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy

holy Church universal in the right way;

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and fear thee, and diligent-

MORNING PRAYER.

ly to live after thy commandments ;

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

That it may please thee

to 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 defend, and provide for, the fatherless children and widows, and all that are desolate and oppressed ;

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

That it may please thee

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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.

O U R 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 ;

Ans. Neither reward us after our iniquities.

¶ Let us pray.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful ; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us ; and graciously hear us, that those evils which the craft and subtilty of the devil or manworketh 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.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and

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and deliver us for thine honour.

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

Ans. Behonour and glory, through Jesus Christ, for ever and ever. Amen.

From our enemies defend us, O God.

Graciously look upon 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 ;

Ans. 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 glo-

ry 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 pureness 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 Congress 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 Congress of the American States, and so replenish them with the grace of thy holy Spirit, that they may always incline to thy will, and walk in thy way ;

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MORNING PRAYER.

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 needful 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 sorts 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 Catholick 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 ; [* especially those for whom our Prayers are desired :]

* This to be said when any desire the prayers of the Congregation.

that it may please thee, to comfort and relieve them according to their several necessities ; giving them patience under their sufferings,

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ings, 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 pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. *Amen.*

¶ *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 now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*]

We bless thee for our

creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may 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.*

¶ *A concluding Prayer.*

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; Fulfill

now

EVENING PRAYER.

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.*

Here endeth the Order of Morning Prayer throughout the Year.

THE ORDER FOR EVENING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Evening 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

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.*

broken spirit: a broken and a 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 forgivenesses, though we have rebelled

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EVENING PRAYER.

belled 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. Matth. 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 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.*

Dearly beloved brethren, the Scripture moveth

us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor 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

EVENING PRAYER.

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

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 desirest 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 wouldest 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 are

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 so 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 pow-

er, and the glory, For ever and ever. Amen.

¶ Then likewise he shall say,

O Lord, open thou our lips;

Ans. And our mouth shall shew forth thy praise.

Min. O God make speed to save us;

Ans. O Lord make haste to help us.

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

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

Min. Praise ye the Lord.

Ans. 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 lowliness

EVENING PRAYER.

lowliness of his handmaiden.

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 hath exalted the humble and meek.

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

He remembering his mercy, hath holpen his servant Israel, as he promised to our 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.

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

With his own right hand, and with his holy arm, hath he gotten himself the victory.

The Lord declared his salvation; his righteousness hath he openly 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.

Lord : for he cometh to judge the earth.

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

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

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

¶ *Then a Lesson of the New-Testament, and after that, the Song of Simeon, as followeth.*

S. Luke. 2. 29.

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 ;

To be a light to lighten the Gentiles ; and to be the glory of thy people Israel.

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. 67.

GOD be merciful unto us, and bless 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.

Let the people praise thee, O God ; yea, let all the people praise thee.

O let the nations rejoice and be glad ; for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God ; yea, let all the people praise thee.

Then shall the earth bring forth her increase ; and God, even our own God, shall give us his blessing.

God shall bless us, and all the ends of the world shall fear him.

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

EVENING PRAYER.

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

¶ *Then shall be said the Apostles Creed by the Minister and the People.*

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 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 Collects ; the first of the Day ; the second for Peace ; the third for Aid against all Perils.*

¶ *The second Collect 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 set to

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to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

¶ *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.*

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 Congress of the American States, and so replenish them with the grace of thy holy Spirit, that they may always incline to thy

will, and walk in thy way: Endue them plenteously with heavenly gifts, 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 needful 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.*

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¶ *A Collect or Prayer for all Conditions of Men.*

O God, the Creator and preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for the good estate of the Catholick 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; [** especially those for whom our Prayers are desired:*]

* This to be said when any desire the prayers of the Congregation.

that it may please thee, to comfort and relieve them according to their several necessities; giving them pa-

tience 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 pitifulness 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 now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*]

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We bless

EVENING PRAYER.

blefs thee for our creation, prefervation, and all the bleffings of this life; but above all, for thine ineffimable love in the redemption of the world by our Lord Jefus Chrift; for the means of grace, and for the hope of glory. And we befeech thee, give us that due fenfe of all thy mercies, that our hearts may be unfeignedly thankful, and that we may fhew forth thy praife, not only with our lips, but in our lives, by giving up ourfelves to thy fervice, and by walking before thee in holinefs and righteoufnefs all our days, through Jefus Chrift our Lord; in whose name we afcribe unto thee all honour and glory, world without end. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

¶ *A concluding Prayer.*

Almighty God, who haft given us grace at this time with one accord to make our common fupplifications unto thee, and haft promifed 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 defires and petitions of thy fervants, as may be moft 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 Jefus Chrift, and the love of God, and the fellowship of the Holy Ghof, be with us all evermore. *Amen.*

Occafional

Occafional PRAYERS and THANKSGIVINGS.

P R A Y E R S.

¶ *A Prayer for a Person bound to Sea.*

O Eternal Lord God, who alone fpreadeft out the heavens, and ruleft the raging of the fea; Be pleafed to receive into thine almighty and moft gracious protection the perfon of thy fervant, for whom our prayers are defired. Preferve him from the dangers of the fea, [** and from the violence of the enemy;*] and may he return in fafety to enjoy the bleffings of the land, with the fruits of his labours; and with a thankful remembrance of thy mercies, to praife and glorify thy holy name, through Jefus Chrift, our Lord. *Amen.*

** Thefe words to be faid in time of war.*

¶ *For Rain.*

O God, heavenly Father, who by thy Son Jefus Chrift haft promifed to all them that feek thy kingdom and the righteoufnefs thereof, all things neceffary to their bodily fufenance;

Send us, we befeech thee, in this our neceffity, fuch moderate rain and fhowers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jefus Chrift our Lord. *Amen.*

¶ *For Fair Weather.*

O Almighty Lord God, who for the fin of man didft once drown all the world, except eight perfons, and afterward of thy great mercy didft promife never to destroy it fo again; We humbly befeech thee, that though we for our iniquities have worthily deferved a plague of rain and waters, yet upon our true repentance, thou wilt fend us fuch weather, as that we may receive the fruits of the earth in due feafon, and learn both by thy punifhment to amend our lives, and for thy clemency to give thee praife and glory, through Jefus Chrift our Lord. *Amen.*

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, beasts 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 goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; through whom we ascribe unto thee all honour and glory now and for ever. *Amen.*

¶ *Or this.*

O God, merciful Father, who in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; 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 same 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 Tumults.*

O Almighty God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage 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 Sicknes.*

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 threescore and ten thousand; and yet remembering thy mercy didst save 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 wouldst 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. These 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.*

¶ *For*

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 Fair Weather.*

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from gene-

ration to generation, through Jesus Christ our Lord. *Amen.*

¶ *For Plenty.*

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy 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 where-with we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still

THANKSGIVINGS.

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 restoring Publick Peace at Home.*

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

¶ *For Deliverance from the Plague, or other common Sicknefs.*

O Lord God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly 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 assuage the contagious sickness 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 sa-

crifice of praise and thanksgiving; lauding and magnifying thy glorious name for such thy preservation and providence over us through Jesus Christ our Lord. *Amen.*

T H E

COLLECTS, EPISTLES, and GOSPELS,

TO BE USED THROUGHOUT THE YEAR.

The first Sunday in Advent.

The Collect.

ALmighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty, to judge both the living and dead, we may rise to the life immortal: And this we beg

in the Name of our Mediator through whom we ascribe 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.

OWE no man any thing but to love one another; for he that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not bear false witness,

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

The Gospel. S. Matth. 21. 1.

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 sitting upon an ass, and a colt the sole 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 strawed 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.

rusalem, all the city was moved, saying, who is this? and the multitude said, this is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, my house shall be called the house of prayer, but ye have made it a den of thieves.

The second Sunday in Advent.

The Collect.

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

The Epistle. Rom. 15. 4.

WHATSOEVER things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be like minded one towards another, according to Christ Jesus, that ye may with one mind, and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now, I say, that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers, and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoice ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. *Amen.*

The third Sunday in Advent.

again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Gospel. S. Luke 21. 25.

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; mens 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 messenger to prepare his way before him; Grant that the ministers of thy word, may likewise so 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 beg in the Name of Jesus Christ, through whom we ascribe

The third Sunday in Advent.

unto thee all honour and glory now and ever. *Amen.*

The Epistle. 1 Cor. 4. 1.

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

The Gospel. S. Matth. 11. 2.

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.

The fourth Sunday in Advent.

The Gospel. S. John 1. 19.

The Collect.

O Lord, raise up; we pray thee, thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are 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.

THIS is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? That we may give an answer to them that sent us: what sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent, were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water, but there standeth one among you, whom ye know not. He it is

is who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose. These things were done in Bethabara, beyond Jordan, where John was baptizing.

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

The Collect.

Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit. 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. i. 1.

GOD, who at sundry times, and in divers manners, spake in times past

unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? and again, I will be to him a Father, and he shall be to me a Son? and again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God,

is for ever and ever; a scepter of righteousness, is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, thou Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

The Gospel. S. John i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made, that was made. In him was life; and the life was the light of men. And the light shineth in

darkness; and the darkness comprehended it not. There was a man sent from God whose name was John. The same came for a witness to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light which lighteth every man that cometh into the world. He was in the world, and the world was made by him; and the world knew him not. He came unto his own, and his own received him not: but as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth.

Saint Stephen's Day.

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 stedfastly 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 bless our persecutors by the example of the first Martyr Saint Stephen, who prayed for his murderers to thee, and commended his spirit into the hands of the blessed Jesus, who standeth at the right hand of God to succour all those that suffer for him, our only Mediator and Advocate. *Amen.*

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

For the Epistle. Acts 7. 55.

STEPHEN being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God; and said, Be-

hold, 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, Jesus receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Gospel. S. Matth. 23. 34.

BEhold, I send unto you prophets, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew

Saint John the Evangelist's Day.

between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

Saint John the Evangelist's Day.

The Collect.

MERCIFUL Lord, we beseech thee, to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the

light of everlasting life, through Jesus Christ our Lord. *Amen.*

The Epistle. 1. S. John 1. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

truth; But if we walk in the light; as he is in the light; we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say, that we have not sinned, we make him a liar, and his word is not in us.

The Gospel. S. John 21. 19.

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 said, 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? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not

die: yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee! This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the world itself could not contain the books that should be written.

The Innocents Day.

The Collect.

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

For

For the Epistle. Rev. 14. 1.

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

The Gospel. S. Matt. 2. 13.

THE angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently 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

Sunday after Christmas-day.

and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Sunday after Christmas-Day.

The Collect.

Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit: 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 governours, 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 Gospel. S. Matt. 1. 18.

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 publick 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,

The Circumcision of Christ.

Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his Name Emmanuel, which, being interpreted, is God with us.) Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born Son, and he called his Name Jesus.

*The Circumcision of Christ.
The Collect.*

Almighty God, who made 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 uncircumcised also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also; and the father

The Epiphany.

ther of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gospel. S. Luke. 2. 15.

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 circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

¶ The same Collect, Epistle, and Gospel shall serve for every day after, unto the Epiphany.

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

The Collect.

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

The Epiphany.

through Jesus Christ our Lord. Amen.

The Epistle. Ephes. 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 less than the least of all saints, is this grace given, that I should preach among the Gentiles

the unfearchable 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.

The Gospel. S. Matt. 2. 1.

WHEN Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise-men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the

The first Sunday after the Epiphany.

the chief priests and scribes of the people together, he demanded of them, Where Christ should be born. And they said unto him, In Bethlehem of Judea: For thus it is written by the prophet, And thou, Bethlehem in the land of Juda, art not the least among the princes of Juda: For out of thee shall come a Governour that shall rule my people Israel. Then Herod, when he had privily called the wise-men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with

Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

The first Sunday after the Epiphany.

The Collect.

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

The Epistle. Rom. 12. 1.

I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

The first Sunday after the Epiphany.

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.

The Gospel. S. Luke 2. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph

and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee 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

The second Sunday after the Epiphany.

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.

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

The Epistle. Rom. 12. 6.

Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth

mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel. S. John 2. 1.

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

The third Sunday after the Epiphany.

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

sus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

The third Sunday after the Epiphany.

The Collect.

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

The Epistle. Rom. 12. 16.

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

The third Sunday after the Epiphany.

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 saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest

come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

The

The fourth Sunday after the Epiphany.

The fourth Sunday after the Epiphany.

The Collect.

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

The Epistle. Rom. 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 resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the mini-

ster 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, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us; we perish. And he saith unto them, Why are ye fearful, O ye of little faith?

Then

The fifth Sunday after the Epiphany.

Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him? And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they

that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

The fifth Sunday after the Epiphany.

The Collect.

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

The Epistle. Col. 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;

The sixth Sunday after the Epiphany.

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

The Gospel. S. Matt. 13. 24.

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 house-

holder 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; least while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The sixth Sunday after the Epiphany.

The Collect.

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purify ourselves even as he is pure; that when he shall

shall appear again with power and great glory, we may be made like unto him in his glorious kingdom; where we may ascribe blessing, and honour, and glory, and power, to him who sitteth upon the throne, and to the Lamb for ever and ever. *Amen.*

The Epistle. 1 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 what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him, sinneth not:

whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The Gospel. S. Matt. 24. 23.

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; in so much that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven; and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

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

The Collect

O Lord, we beseech thee, favourably to hear the prayers of thy people; that we who are justly punished for our offences, may be mer-

cifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour. *Amen.*

The Epistle. 1 Cor. 9. 24.

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

The Gospel. S. Matt. 20. 1.

THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day,

he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He said unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard said unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed they should have received more; and they

likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with my own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

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

The Collect.

O Lord God, who seekest 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,

sity, 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 smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, where-insoever 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 death 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.

The Gospel. S. Luke. 8. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell

by the way-side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground; and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock, are they, which; when they hear, receive the word with

joy; and these have no root; which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

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

The Collect.

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

The

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 brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be

tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know, even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel. S. Luke 18. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man, shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spit-
ted

ted on. And they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy

sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

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

The Collect.

Almighty and everlasting God, who 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 worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

This Collect is to be read every Day in Lent, after the Collect appointed for the Day.

For the Epistle. Joel 2. 12.

TURN ye even to me, saith the Lord, with

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

The Gospel. S. Matt. 6. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal. For where your treasure is, there will your heart be also.

The first Sunday in Lent.

The Collect.

O God, whose Son Jesus Christ our Lord, for our

The first Sunday in Lent.

our sake did fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest 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 saith I have heard thee in a time accepted, and in the day of salvation, have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation) Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by

long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, 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 hungred. 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

The Second Sunday in Lent.

the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands 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 saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

The second Sunday in Lent.

The Collect.

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

The Epistle. 1 Thess. 4. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus, For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles,

The third Sunday in Lent.

Gentiles, which know not God; that no man go beyond, and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

The Gospel. S. Matt. 15. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him,

saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and 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 third Sunday in Lent.

The Collect.

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

The Epistle. Eph. 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,

The third Sunday in Lent.

us, an offering and a sacrifice to God for a sweet smelling savour. But fornication and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them; for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light (for the fruit of the Spirit is in all goodness, and righteousness, and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them:

for it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd, are made manifest by the light: for whatsoever doth make manifest, is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel. S. Luke 11. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others tempting him, sought of him a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

zebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house, whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the

first. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God, and keep it.

The fourth Sunday in Lent.

The Collect.

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

The Epistle. Gal. 4. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman

was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoice, thou barren, that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh, persecuted him that was born after the Spirit; even so it is now. Nevertheless, what saith the scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Gospel. S. John 6. 1.

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 saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in

The fifth Sunday in Lent.

in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be go-

verned and preserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

The Epistle. Hebr. 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

The Sunday next before Easter.

they which are called might receive the promise of eternal inheritance.

The Gospel. S. John 8. 46.

JESUS said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead?

and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour my self, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Collect.

Almighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Saviour

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 same Jesus Christ our Lord.
Amen.

The Epistle. Phil. 2. 5.

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

earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father.

The Gospel. S. Matt. 27. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price

price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.) And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner whom they would.

And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you; Barabbas, or Jesus, which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream, because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When

Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, A place of a scull, they gave him vinegar to drink, mingled with gall; and when he had thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there; and set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.** Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if

if thou be the son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let

us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold the 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.

Monday before Easter.

For the Epistle. Isai. 63. 1.

WHO is this that cometh from Edom, with died garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore

art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his 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 saved them: in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his holy Spirit within him? That led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? That led them through the deep as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him

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 sounding 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 hast 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 possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine, thou never barest rule over them; they were not called by thy Name.

The Gospel. S. Mark 14. 1.

AFTER two days was the feast of the pass-

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 body

dy to the burying. Verily I say unto you, Wherefore this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of, for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him; and wheresoever he shall go in, say ye to the good man of the house, The master saith, Where is the guest chamber, where I shall eat the passover with my disciples?

And he will 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 passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that 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: 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.

it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus 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

saith to his disciples, Sit ye here, while I shall pray. And he taketh with him, Peter, and James, and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him. And he

he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go: lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas one of the twelve, and with him a great multitude with swords and staves from the chief priests, and the scribes, and the elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves to take me? I

was daily with you in the temple, teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest; and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests, and all the council sought for witnesses against Jesus, to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build

build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy. And the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of

the high priest; and when she saw Peter warming himself, she looked upon him and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle. Isai. 50. 5.

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

kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

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, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas,

rabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? (for he knew that the chief priests had delivered him for envy.) But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him, whom ye call the King of the Jews? and they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away in

to the hall, called Pretorium; 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 scull. 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 accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking, said among themselves with the scribes, He saved others, himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Elai, Elai, lama sa-*

bachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone, let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the 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 so cried out and gave up the ghost, he said, Truly this man was the Son of God.

Wednesday before Easter.

The Epistle. Hebr. 9. 16.

WHERE a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator

testator liveth. Whereupon, neither the first testament was dedicated without blood: for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves, and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer him-

self 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.

The Gospel. S. Luke 22. 1.

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 sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve Apōs-

tles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup, after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth, as it was determined; but 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.

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

thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison and to death. And he said, I tell the Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, when I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he

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 darkness. Then took they him, and led him, and brought 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

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, Prophecy, 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 witness ? 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 praise you not, that ye come together, not for the better, but for the worse. For first of all, when ye come together, in the Church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved, may be made manifest among you. When ye come together therefore into one place, this is not to

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eat

eat the Lord's supper : For in eating every one taketh before other his own supper : and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in ? or despise ye the Church of God, and shame them that have not ? What shall I say to you ? shall I praise you in this ? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed, took bread ; and when he had given thanks, he brake it, and said, Take, eat ; this is my body, which is broken for you : this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink

this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home ; that ye come not together unto condemnation. And the rest will I set in order when I come.

The Gospel. S. Luke. 23. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow per-

verting

verting the nation, and forbidding to give tribute to Cesar, saying, That he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews ? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him ; and he hoped to have seen some miracle done by him. Then he questioned with him in many words : but he answered him nothing. And the

chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together : for before they were at enmity between themselves. And Pilate when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him : No, nor yet Herod : for I sent you to him, and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas : who for a certain sedition

made in the city, and for murder, was cast 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 instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed. And Pilate gave sentence, that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, 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 the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other 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 thy self. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.** And one of the malefactors which were hanged, railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, 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, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

*Good Friday.**The Collects.*

A Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross: And this we
beg

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

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

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted, and live ; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word ; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true

Israelites, and be made one fold under one shepherd, Jesus Christ our Lord. *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 cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me : In burnt-offerings and sacrifices for sin thou hast had no pleasure : Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will

will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein ; which are offered by the law : Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins : But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God : from henceforth expecting till his enemies be made his foot-stool. 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, saith the Lord, I will put

my laws into their hearts, and in their minds will I write them : and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the 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 Gospel. S. John 19. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews : and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him ; for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid ; and

went again into the judgment-hall, and saith unto Jesus, Whence art thou ? but Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me ? Knowest thou not that I have power to crucify thee, and have power to release thee ? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above : therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him : but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend : Who-soever maketh himself a King, speaketh against Cesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour : and he saith unto the Jews, Behold your King.

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But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, shall I crucify your King ? The chief priests answered, We have no King but Cesar. Then delivered he him therefore unto them to be crucified : and they took Jesus and led him away. And he, bearing his cross, went forth into a place called the place of a Scull, which is called in the Hebrew, Golgotha : where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross ; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews : for the place where Jesus was crucified was nigh to the city : and it was written in Hebrew, and Greek ; and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews ; but that he said, I am the King of the Jews. Pilate answered, What I have written, I

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have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part ; and also his coat. Now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be : that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accom-

plished,

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

knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, they shall look on him whom they pierced.

*Easter-Even.**The Collect.*

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

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,

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 authorities, and powers being made subject unto him.

The Gospel. S. Matt. 27. 57.

WHEN 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 Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again : Command therefore, that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first. Pilate said unto them, Ye have a watch, go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

EASTER-DAY.

At Morning Prayer, instead of the Psalm [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. 1. Cor. 5. 7.

CHRIST being raised from the dead, dieth no more: death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. Rom. 6. 9.

CHRIST is risen from the dead, and become the first-fruits of them that slept.

For since by man came death, by man came also

the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. 1. Cor. 15. 20.

Blessing, and honour, and glory, and power, be unto him, who sitteth upon the throne, and unto the Lamb, for ever and ever. Amen.

The Collect.

Almighty God, who through thine only-begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help, we may bring the same to good effect, through Jesus Christ our Lord. 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

with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.

The Gospel. S. John 20. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord, out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre.

So they ran both together; and the other disciple did out-run Peter, and came first to the sepulchre; and he stooped down, and looking in, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Monday in Easter-Week.

The Collect.

Almighty God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech

beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help, we may bring the same to good effect, through Jesus Christ our Lord. *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) That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached? How God anointed Jesus of Nazareth with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are

witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his Name, whosoever believeth in him shall receive remission of sins.

The Gospel. S. Luke 24. 13.

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

drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these, that ye have one to another, as ye walk and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things 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 prophet mighty in deed and word, before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he 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 sepul-

chre; 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.

opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread,

Tuesday in Easter-week.

The Collect.

ALmighty God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help, we may bring the same to good effect,

through Jesus Christ our Lord. Amen.

For the Epistle. Acts 13. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him: And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to 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

Tuesday in Easter-Week.

fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore lest that come upon you which is spoken of

in the prophets, Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

The Gospel. S. Luke 24. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he 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. And he said

O

unto

The first Sunday after Easter.

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 Collect.

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway 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.

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

The second Sunday after Easter.

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 Gospel. S. John 20. 19.

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

ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

The second Sunday after Easter.

The Collect.

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

The Epistle. 1 S. Pet. 2. 19.

THIS is thank-wor- thy, 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 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.

The Gospel. S. John 10. 11.

JESUS said, I am the good shepherd : the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth ; and the wolf catcheth them, and

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

The third Sunday after Easter.

The Collect.

Almighty God, who shewest 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

The Epistle. 1 S. Pet. 2. 11.

Dearly 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 governours, 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 cloke of maliciousness ; but as the servants of God. Honour all men ; love the brotherhood ; fear God ; honour the king.

The Gospel. S. John 16. 16.

JESUS said to his disciples, A little while and ye shall not see me ; and again a little while and ye shall see me ; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me ; and again, a little while and ye shall see me ; and, Because I go to the Father ? They said therefore, What is this that he saith, A little while ? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while and ye shall not see me ; and again, a little while and ye shall see me ? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come ; but as soon as she is delivered

The fourth Sunday after Easter.

livered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

The fourth Sunday after Easter.

The Collect.

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

The Epistle. S. James 1. 17.

EVERY good gift, and every perfect gift is from above, and cometh down from the Father of

lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath ; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

The Gospel. S. John 16. 5.

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

The fifth Sunday after Easter.

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 fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come ; Grant to us thy humble

servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle. S. James 1. 22.

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein ; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows

widows in their affliction, and to keep himself unspotted from the world.

The Gospel. S. John 16 23.

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 have I 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 Collect.

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 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.

For

For the Epistle. Acts 1. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen: To whom also he 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, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to

know the times or the seasons, which the Father hath put in his own power: But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, 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 stedfastly 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 Gospel. S. Mark 16. 14.

JESUS appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which

P

Sunday after Ascension-Day.

had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature : He that believeth and is baptized, shall be saved, but he that believeth not, shall be damned. And these signs shall follow them that believe : In my Name shall they cast out devils ; they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with signs following.

Sunday after Ascension-Day.

The Collect.

O God the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy

kingdom in heaven ; We beseech thee leave us not comfortless ; but send to us thine holy 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

Whit-Sunday.

praise and dominion for ever and ever. *Amen.*

The Gospel. S. John 15. 26. and part of the 16. Chap.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues : yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me : but these things have I told you, that when the time shall come, ye may remember that I told you of them.

Whit-Sunday.

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 for ever. *Amen.*

For the Epistle. Acts 2. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place : And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them : And they were all filled with the Holy Ghost, and began to speak with

other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the 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? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of 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 seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you, and shall be in you. I will not leave you comfortless ; I will come to you. Yet a little while, and the world seeth me no more ; but ye see me : because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him (not Iscariot) Lord, how is it that thou wilt manifest thy self unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words ; and

and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings : and the word which ye hear, is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said I go unto the Father : for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass ye might believe. Hereafter I will not talk much with

you : for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father : and as the Father gave me commandment, even so I do.

*Monday in Whitfun-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.*

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

accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem: whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets

witness, that through his Name, whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Gospel. S. John 3. 16.

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

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

Tuesday in Whitfun-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.*

For the Epistle. Acts 8. 14.

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

The Gospel. S. John 10. 1.

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

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.

The first Sunday after Whit-Sunday.

The Collect.

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

For the Epistle. Rev. 4. 1.

AFTER this I looked, and behold, a door was opened in heaven : and the first voice which I heard, was as it were of a trumpet talking with me ; which said, Come up hither, and I will shew the things which must be hereafter. And immediately I was in the Spirit ; and behold, a throne was set in heaven, and one sat on the throne ; and he that sat, was to look upon like a jasper and a sardine-stone ; and there was a rainbow

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 thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass, like unto crystal. And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him ; and they were full of eyes within ; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty,

who was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever ; and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power ; for thou hast created all things, and for thy pleasure they are, and were created.

The Gospel. S. John 3. 1.

THERE was a man of the Pharisees named Nicodemus, a ruler of the Jews : the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God : for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.

God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye be-

lieve 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.

Beloved, let us love one another: for love is of God;

God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love;

and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: he that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? and this commandment have we from him, That he who loveth God, love his brother also.

The Gospel. S. Luke 16. 19.

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

crumbs which fell from the rich man's table : moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulph fixed : so that they who would pass from hence to you, cannot ; neither can they pass to us that would come from thence. Then he said, I pray thee therefore, father,

that thou wouldest send him to my father's house : for I have five brethren ; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets, let them hear them. And he said, Nay, father Abraham ; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The third Sunday after Whit-Sunday.

The Collect.

O LORD, who never failest to help, and govern them whom thou dost bring up in thy steadfast fear and love ; Keep us, we beseech thee, under the protection of thy good providence ; and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. *Amen.*

The

The Epistle. 1. S. John 3. 13.

Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer : and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us : and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him ; how dwelleth the love of God in him ? My little children, let us not love in word, neither in tongue ; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him : for if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our

heart condemn us not, then have we confidence towards God : And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him : and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel. S. Luke 14. 16.

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 to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the high ways and hedges, and compel them to come in, that my house may be filled: For I say unto you, that none of those men which were bidden shall taste of my supper.

The 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. 1 S. Pet. 5. 5.

AL L of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant: because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist stedfast 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, make you perfect, stablish, strengthen, settle you. To him

The fifth Sunday after Whit-Sunday.

him be glory and dominion for ever and ever. *Amen.*

The Gospel. S. Luke 15. 1.

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

silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

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; Increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

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 first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

The Gospel. S. Luke 6. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and

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

The

The sixth Sunday after Whit-Sunday.

The Collect.

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

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

BE ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrarywise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their

prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness sake, happy are ye: and be not afraid of their terrour, neither be troubled; but sanctify the Lord God in your hearts.

The Gospel. S. Luke 5. 1.

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 sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have

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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 seventh Sunday after Whit-Sunday.

The Collect.

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

The Epistle. Rom. 6. 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death ? Therefore we are buried with him by baptism into death ; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection ; knowing this, that our old man is crucified with him, that the body of

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sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him ; knowing that Christ being raised from the dead, dieth no more : death hath no more dominion over him. For in that he died, he died unto sin once : but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.

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, whiles thou art in the way with him : lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The eighth Sunday after Whit-Sunday.

The eighth Sunday after Whit-Sunday.

The Collect.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 19.

I Speak after the manner of men; because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become ser-

vants 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.

The Gospel. S. Mark 8. 1.

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 here in the wilderness? And he asked them, How many loaves have ye? and they said, Seven. And he commanded the people to sit down on the ground; and he took the seven loaves, and gave thanks, and brake: and gave to his disciples to set before them; and they did

The ninth Sunday after Whit-Sunday.

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.

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which 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.

The Gospel. S. Mat. 7. 15.

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 by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

The tenth Sunday after Whit-Sunday.

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.

Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the

sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink. For they drank of that spiritual Rock that followed them; and that Rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them: as it is written, the people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are

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.

The Gospel. S. Luke 16. 1.

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 sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

The eleventh Sunday after Whit-Sunday.

*The eleventh Sunday after
Whit-Sunday.*

The Collect.

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

The Epistle. 1 Cor. 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 Jesus accursed:
and that no man can
say that Jesus is the Lord,
but by the Holy Ghost.
Now there are diversities of
gifts, but the same Spirit.
And there are differences
of administrations, but the
same Lord. And there are
diversities of operations,
but it is the same God

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.

The Gospel. S. Luke 19. 41.

AND when he was come
near, he beheld the
city, and wept over it; saying,
if thou hadst known,
even thou, at least in this
thy day, the things which
belong unto thy peace! but
now they are hid from thine
eyes. For the days shall
come upon thee that thine
enemies shall cast a trench
about

The twelfth Sunday after Whit-Sunday.

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
knowest not the time of thy
visitation. And he went
into the temple, and began
to cast out them that sold
therein, and them that
bought, saying unto them,
It is written, My house is
the house of prayer; but
ye have made it a den of
thieves. And he taught
daily in the temple.

*The twelfth Sunday after
Whit-Sunday.*

The Collect.

GOD, who declarest
thy almighty power
most chiefly in shewing
mercy and pity; Mercifully
grant unto us such a measure
of thy grace, that we
running the way of thy
commandments, may obtain
thy gracious promises, and
be made partakers of thy
heavenly treasure, through

Jesus Christ our Lord.
Amen.

The Epistle. 1 Cor. 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 Cephas;
then of the twelve. After
that he was seen of above
five hundred brethren at
once; of whom the greater
part remain unto this present,
but some are fallen asleep.
After that he was seen of
James; then of all the
Apostles. And last of all
he was seen of me also,
as of one born out of due
time. For I am the least
of the Apostles, that am

The thirteenth Sunday after Whit-Sunday.

am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am : and his grace which was bestowed upon me, was not in vain ; but I laboured more abundantly than they all : yet not I, but the grace of God which was with me. Therefore whether it were I, or they, so we preach, and so ye believed.

The Gospel. S. Luke 18. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others : Two men went up into the temple to pray ; the one a Pharisee, and the other a Publican. The Pharisee stood, and prayed thus with himself ; God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican : I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up so much

as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

The thirteenth Sunday after Whit-Sunday.

The Collect.

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

The

The fourteenth Sunday after Whit-Sunday.

The Epistle. 2 Cor. 3. 4.

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

The Gospel. S. Mark 7. 31.

JESUS departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of De-

capolis. 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 spit, and touched his tongue : And looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man : but the more he charged them, so much the more a great deal they published it, and were beyond measure astonished, saying, He hath done all things well : he maketh both the deaf to hear, and the dumb to speak.

The fourteenth Sunday after Whit-Sunday.

The Collect.

Almighty and merciful God, of whose only gift it cometh, that thy faithful

The fourteenth Sunday after Whit-Sunday.

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

The Epistle. Gal. 3. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a me-

diator. Now a mediator is not a mediator of one; but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. S. Luke 10. 23.

Blessed are the eyes which see the things that ye see. For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering, said, Thou shalt love the Lord

The fifteenth Sunday after Whit-Sunday.

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. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought

him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The fifteenth Sunday after Whit-Sunday.

The Collect.

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

The Epistle. Gal. 5. 16.

ISay then, Walk in the Spirit, and ye shall not fulfil

The fifteenth Sunday after Whit-Sunday.

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

The Gospel. S. Luke 17. 11.

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 back, 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 there not ten cleansed ? but where are the nine ? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The

The sixteenth Sunday after Whit-Sunday.

The sixteenth Sunday after Whit-Sunday.

The Collect.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy : And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 6. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised ; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law ; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified

unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me : for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. *Amen.*

The Gospel. S. Matt. 6. 24.

NO man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ? Behold the fowls of the air ; for they sow not, neither do they

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 so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for

the morrow; for the morrow shall take thought for the things of itself: Sufficient unto the day is the evil thereof.

The seventeenth Sunday after Whit-Sunday.

The Collect.

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

The Epistle. Ephes. 3. 13.

I Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith:

faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church, by Christ Jesus, throughout all ages, world without end. *Amen.*

The Gospel. S. Luke 7. 11.

AND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw

her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and he that bare them stood still) And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The eighteenth Sunday after Whit-Sunday.

The Collect.

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

The eighteenth Sunday after Whit-Sunday.

The Epistle. Ephes. 4. 1.

I 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 Gospel. S. Luke 14. 1.

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 behold, there was a certain man before him, who had the dropsy. 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: lest 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 whosoever exalteth himself, shall be abased; and he that

The nineteenth Sunday after Whit-Sunday.

that humbleth himself, shall be exalted.

The nineteenth Sunday after Whit-Sunday.

The Collect.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee, the only God, through Jesus Christ our Lord. Amen.

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 with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? they say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord,

The twentieth Sunday after Whit-Sunday.

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 Whit-Sunday.

The Collect.

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

The Epistle. Ephes. 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 heart: who, being past feeling, have given themselves over unto lasciviousness, to work all

uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers.

The twenty-first Sunday after Whit-Sunday.

hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you.

The Gospel. S. Matt. 9. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk?

But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The twenty-first Sunday after Whit-Sunday.

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

The twenty-first Sunday after Whit-Sunday.

fore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

The Gospel S. Matt. 22. 1.

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 ready: come unto the marriage. But they made

light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy: Go ye therefore into the 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 saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and

The twenty-second Sunday after Whit-Sunday.

and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The twenty-second Sunday after Whit-Sunday.

The Collect.

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

The Epistle. Ephes. 6. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you

the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the Gospel of peace: above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me that I may open my mouth boldly, to make known the mystery of the Gospel; for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

The twenty-third Sunday after Whit-Sunday.

The Gospel. S. John 4. 46.

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

himself believed, and his whole house. This is again the second miracle that Jesus did when he was come out of Judea into Galilee.

The twenty-third Sunday after Whit-Sunday.

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

The twenty-third Sunday after Whit-Sunday.

this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. S. Mat. 18. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, 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 by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and

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 desiredst me : Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee ? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The twenty-fourth Sunday after Whit-Sunday.

The Collect.

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

through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 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.

The Gospel. S. Matt. 22. 15.

THEN went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples,

The twenty-fifth Sunday after Whit-Sunday.

scribes, 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 ? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription ? They say unto him, Cesar's. Then saith 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 marvelled, and left him, and went their way.

The twenty-fifth Sunday after Whit-Sunday.

The Collect.

O Lord we beseech thee, absolve thy people

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

The Epistle. Col. 1. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you ; since we heard of your faith in Christ Jesus, and of the love which you have to all the saints ; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel ; which is come unto you, as it is in all the world ; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth : As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ ; who also declared unto us your love in the spirit. For this

cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and long-suffering, with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. S. Matt. 9. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. And behold, a woman which was

diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment; for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the same hereof went abroad into all that land.

The twenty-sixth Sunday after Whit-Sunday.

The Collect.

STIR up we beseech thee, O Lord, the wills of thy faithful people, that they

they plenteously bring forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. 23. 5.

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

The Gospel. S. John 6. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him: for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here which hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would. When they

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 overplus 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 same 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 same

same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe on him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias

is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gain-saying people.

The Gospel. S. Matt. 4. 18.

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

*Saint Thomas the Apostle.
The Collect.*

ALmighty and everliving God, who for the more confirmation of the Faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reprov'd. Hear O Lord, our petition, which we humbly present unto thee in the name of Jesus Christ; through whom we ascribe unto thee all honour and glory now and forevermore. *Amen.*

The Epistle. Ephes. 2. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed toge-

ther, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God, through the Spirit.

The Gospel. S. John 20. 24.

THomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and

and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his Name.

The Conversion of Saint Paul.

The Collect.

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

For the Epistle. Acts 9. 1.

AND Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven. And he fell to the earth and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood

The Conversion of Saint Paul.

stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth: and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat 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 as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: And he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on

The Presentation of Christ in the Temple.

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 Gospel. S. Mat. 19. 27.

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

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

The Collect.

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

For the Epistle. Mat. 3. 1.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple; even the messenger of the covenant whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers soap. And he shall sit as a refiner and purifier of

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 forcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

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 sacrifice, ac-

cording 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

Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel ; and for a sign which shall be spoken against ; yea, a sword shall pierce through thy own soul also ; that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser ; she was of a great age, and had lived with an husband seven years from her virginity ; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things, according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit ; filled with

wisdom : and the grace of God was upon him.

Saint Matthias's Day.

The Collect.

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

For the Epistle. Acts 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 Matthias's Day.

part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Acceldama, 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 Barsabas, 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

The Annunciation of the blessed Virgin Mary.

find rest unto your souls. For my yoke is easy, and my burden is light.

The Annunciation of the blessed Virgin Mary.

The Collect.

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

For the Epistle. Isaiah 7. 10.

Moreover, the Lord spake again unto Ahaz, saying, Ask thee 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.

The Gospel. S. Luke 1. 26.

AN D in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt

shalt call his name Jesus. He shalt be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Mark's Day.

The Collect.

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

The Epistle. Ephes. 4. 7.

UNTO every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and

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.

The Gospel. S. John 15. 1.

I Am the true vine, and my Father is the hus-

bandman. 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.

S. Philip and S. James's Day.

The Collect.

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly 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 as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways. Blessed
is

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.

The Gospel. S. John 14. 1.

AND Jesus said unto his disciples, Let not your heart be troubled: ye believe in God, believe also in me. In my father's house are many mansions; If it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest: and how can we know the way? Jesus saith unto him, I am the way, and the truth, and the life. No man cometh unto the Father but by me. If ye had known me, ye would 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, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works sake. Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do: because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

Saint Barnabas the Apostle.

The Collect.

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

For the Epistle. Acts 11. 22.

TIdings of these things came unto the ears of the Church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart, they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus for to seek Saul: And when he had found

him he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius 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 Barnabas and Saul.

The Gospel. S. John. 15. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command

mand you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Saint John Baptist's Day.

The Collect.

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

for the truth's sake, through Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah 40. 1.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high way 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.

thereth, the flower fadeth ; because the Spirit of the Lord bloweth upon it : surely the people is grass. The grass withereth, the flower fadeth ; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain : O Jerusalem, that bringest good tidings, lift up thy voice with strength : lift it up, be not afraid ; say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him : behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd : he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. S. Luke 1. 57.

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 on all that dwelt round about them : and all these sayings were noised abroad throughout all the hill-country of Judea. And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be ? And the hand of the Lord was with him. And his father Zacharias

Saint Peter's Day.

Zacharias was filled with the Holy Ghost, and prophesied, saying ; Blessed be the Lord God of Israel ; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us, in the house of his servant David ; as he spake by the mouth of his holy prophets, which have been since the world began ; that we should be saved from our enemies, and from the hand of all that hate us ; to perform the mercy promised to our fathers, and to remember his holy covenant ; the oath which he 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 ten-

der 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 didst give to thy Apostle Saint Peter many excellent gifts, and com-mandest him earnestly to feed thy flock ; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord.
Amen.

For the Epistle. Acts 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 he saw it pleased the Jews, he proceeded further to take Peter also. Then were the days of unleavened bread. And when he had apprehended him, he put him in prison, and delivered him to four 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 of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise

up quickly. And his chains fell off from his hands. And the angel laid unto him, Gird thyself, and bind on thy sandals: And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and passed on through one street: and 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.

The Gospel. S. Matt. 16. 13.

WHEN Jesus came in to the coasts of Cesarea Phillippi, he asked his disciples,

Saint James the Apostle.

The Collect.

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

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. *Amen.*

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

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.

The Gospel. S. Matt. 20. 20.

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith 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? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and 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 dominion 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.

Saint Bartholomew the Apostle.

The Collect.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace, truly to believe

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.

For the Epistle. Acts 5. 12.

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

The Gospel. S. Luke 22. 24.

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

Saint Matthew the Apostle.

Saint Matthew the Apostle.

The Collect.

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom, to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ 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.

The Gospel. S. Matt. 9. 9.

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,

Saint Michael and all Angels.

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 alway 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 them. Wo to the inhabitants 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.

The Gospel. S. Matt. 18. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell fire. Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my father which is in heaven.

Saint Luke the Evangelist.

The Collect.

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

The Epistle 2 Tim. 4. 5.

WA T C H thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For

I

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 withstood our words.

The Gospel. S. Luke 10. 1.

THE Lord appointed other seventy also, and sent 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, that he would send forth labourers into his 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 house. And if the son of peace be there, your peace shall rest 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

*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 preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are cer-

tain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrha 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.

The

The Gospel. S. John 15. 17.

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 will keep your's also. But all these things will they do unto you for my Name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen, and hated both me and my

Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints Day.

The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the 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.*

Z.

For

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 Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthaliim 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 Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude,

which no man could number, of all nations, and

kindreds, and people, and tongues, stood before the

throne, and before the Lamb, clothed with white robes,

and palms in their hands; and cried with a loud voice,

saying, Salvation to our God, which sitteth upon the

throne, and unto the Lamb. And all the angels stood

round about the throne, and about the elders,

and the four beasts; and fell down before the throne

on their faces, and worshipped God, saying, Amen:

Blessing, and glory, and wisdom, and thanksgiving,

and honour, and power, and might be unto our God

for ever and ever. *Amen.*

The

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 their's 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 ob-

tain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for 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.

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 Collect.

Almighty God, unto whom all hearts be open

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

Minister.

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

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

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

that love me and keep my commandments.

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

Min. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

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

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

Peo. Lord, have mercy upon

upon us, and incline our hearts to keep this law.

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

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

Min. Thou shalt do no murder.

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

Min. Thou shalt not commit adultery.

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

Min. Thou shalt not steal.

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

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

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

Min. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his

servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

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

¶ *Then shall be said the Collect of the Day. And immediately after the Collect, the Minister shall read the Epistle and Gospel. And the Gospel ended, the Minister shall say as followeth.*

HEAR what our Saviour Christ saith:

The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord:

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

This is the first commandment. And the second is like, namely this:

Thou shalt love thy neighbour as thyself.

There is none other commandment greater than these. *Mark xii. 29. 30. 31.*

¶ *Then*

¶ 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. Mat. 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 yourselves 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 fourfold. *S. Luke 19. 8.*

Who goeth to war at any time at his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. 9. 7.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. 9. 11.*

Do ye not know that they who minister about holy

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 plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart; not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor. 9. 6, 7.*

Let him that is taught in the Word, minister unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth that shall he reap. *Gal. 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 proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *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 S. 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. *Tob. 4. 7.*

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

¶ *Whilst these Sentences are in reading, the Church-Wardens, or other fit 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 or oblations, then shall the words of accepting our alms and oblations be left out unsaid.]* 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 Governors, 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

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 bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

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

Dearly 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

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 so to search and examine your own consciences, and that not lightly, and after the manner of dissemblers with God; but so that ye may come holy and clean to such 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 thereto is, First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences

to be such, as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution, and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offences at God's hand; for otherwise the receiving of the holy Communion doth nothing else but 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, or 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

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 council; 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.

¶ *Or this.*

Dearly beloved brethren, on—I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all who are here present, and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a

thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called, without any cause, most unthankfully refuse to come. Which of you in such a case would not be moved? who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: Wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say, ye will not come? When ye should return to God, will ye excuse yourselves

yourselves, and say, ye are not ready? Consider earnestly with yourselves, how little such feigned excuses will avail before God. They who refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I bid you in the Name of God; I call you in Christ's behalf; I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation; so it is your duty to receive the Communion, in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with yourselves, how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table,

and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the Time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Ordinance, the Minister shall say this Exhortation.*

DEARLY beloved in the Lord, ye that mind to come to the holy Communion instituted by our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Ordinance; so is the

the danger great, if we receive the same unworthily: For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink judgment to ourselves, not considering the Lord's body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; be the steadfast and faithful servants of Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of this holy Ordinance. And above all things, ye must give most humble and hearty thanks to God for the redemption of the world by the death and passion of our Saviour Christ, who did humble himself even to the death upon the Cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of

God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted this holy Ordinance, as a pledge of his love, and for a continual remembrance of his death, to our great and endless comfort. Let us therefore submit ourselves wholly to his holy will and pleasure, and study to serve him in true holiness and righteousness all the days of our life; and let us ascribe continually blessing, and honour, and glory, and power unto him that sitteth upon the throne, and unto the Lamb forever and ever. Amen.

¶ *Then shall the Minister say to them that come to receive the holy Communion.*

YE that do truly and earnestly repent you of your sins, 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 earnestly repent, And are heartily sorry for these our misdoings ; The remembrance of them is grievous unto us ; The burden of them is intolerable. Have mercy upon us, Have mer-

cy upon us, most merciful Father. For thy Son our Lord Jesus Christ's sake, forgive us all that is past ; And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. *Amen.*

Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance, and true faith turn unto thee ; Have mercy upon us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him :

COME unto me, all ye that labour, and are heavy laden, and I will give you rest. *S. Matt. 11. 28.*

So

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 saith :

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

Hear also what S. John saith :

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

Lift up your hearts.

Ans. We lift them up unto the Lord.

Min. Let us give thanks unto our Lord God.

Ans. It is meet and right so to do.

Min.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord,

Holy Father, Almighty, Everlasting God.

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

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

¶ **PROPER PREFACES.**

¶ *Upon Christmas-Day, and seven Days after :*

BEcause thou didst 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.

¶ Upon Ascension-Day, and seven Days after:

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

¶ Upon Whit-Sunday, and six Days after:

Through Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, with a sudden great sound,

as it had been a mighty wind in the likeness of fiery tongues, lighting upon the Apostles to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness, with fervent zeal, constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ Then shall the Minister say in the Name of all them who shall receive the Communion, this Prayer following:

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to partake

take 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.

¶ 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.

¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the People. And when he delivereth the Bread to any one, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting

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 he shall say,*

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

¶ *When all have communicated, 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 followeth:*

O Lord and heavenly Father, we thy humble servants, entirely desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and 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 benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee

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:*

Glory be to God on high, and in earth peace, good-will towards men. We praise thee, we 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 bless 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 such Day one or more; 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 Discretion of the Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious

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

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

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

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.*

Almighty God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us who have made now our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may

may effectually be obtained, thy glory, through Jesus 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 rehearsed, 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 saith:

The baptism which sav-

eth 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 same, and carnal desires of the flesh, so that *he* may not follow nor be led by them?

Ans. I will.

Will ye instruct *him* in the gospel of our Lord Jesus Christ?

Ans. I will.

Will ye exhort *him* to keep God's holy will and commandments, and to walk in the same all the days of *his* life?

Ans. I will.

¶ *Then shall the Minister take the Child into his Hands, and say to the Sponsors,*

Name this child :

¶ *Then naming it, after them, and either dipping it in the Water, or sprinkling Water upon it, he shall say ;*

I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

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 child, now dedicated to thee by our office and ministry, may be endued with heavenly virtues, and everlastingly saved 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.*

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

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 crea-

ture be lost, he will require it at your hands.

Instill 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 inestimable treasure of wisdom, the holy scriptures, especially the words of Christ and his apostles ; and not from the doctrines and invention 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 *he* possesses 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

by which *he* is to govern *himself*, to restrain *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 *himself* 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* betimes these seeds of piety, charity, sincerity, and all goodness; for that otherwise the weeds 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 wise 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 Governour of all things direct and bless 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.*

¶ *Where there are other Sponsors who present the child to be baptized and not the Parents, the Minister may thus begin the Exhortation,*
Ye

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.

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 saith:

The baptism which saveth us is not the putting away the filth of the flesh, but the answer of a good conscience towards God. 1 Peter 3. 21.

¶ *Then the Minister shall say to the Person desiring to be baptized.*

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.

Ans. I renounce them all.

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

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and

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?

Ans. All this I steadfastly believe.

Wilt thou be baptized in this faith?

Ans. 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?

Ans. I will endeavour so to do, God being my helper.

¶ *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.*

¶ *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 endued with heavenly virtues, and everlastingly saved 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.*

WE give thee humble thanks, O heavenly Father

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 the new baptized Persons.*

DEarly 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 becometh the children of light: remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

C A T E C H I S M,

FOR THE INSTRUCTION OF CHILDREN.

P A R T I.

Question.

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 whe-
ther 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 king-
dom come; Thy will be
done in earth, As it is in
heaven. Give us this day
our daily bread. And for-
give 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

the power, and the glory,
For ever and ever. *Amen.*
who sees you, will punish
you?

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,

A. Yes; but he has pro-
mised 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 par-
ticularly Jesus Christ.

Q. Who was Jesus Christ?

A. The well-beloved Son
of God, whom the Father
sent to teach men their du-
ty, and to persuade and en-
courage them to practise 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 improve-
ment in knowledge and
goodness, in order to fit us
for heaven.

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

A. Yes, the Apostle's
Creed,

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 every where 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 his goodness to us, by a constant care to do his will, and by an entire and cheerful submission to all the dispensations of his providence.

Q. How must we express our love to our fellow-men ?

A. By doing to others, as we should think it right in them to do to us in the same circumstances.

Q. By what methods must we cherish our love to God,

God, and increase our confidence in him ?

A. We must frequently consider the benefits he confers upon us. We must also address ourselves to him in prayer, thanking him for the mercies he bestows upon us, confessing our sins before him, and asking of him whatever he knows to be needful and good for us.

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 be.

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-jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them that love me, and keep my commandments.

Q. Which is the third commandment?

A. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

Q. Which is the fourth commandment?

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

wherefore the Lord blessed the seventh day, and hallowed it.

Q. Which is the fifth commandment?

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

Q. Which is the sixth commandment?

A. Thou shalt do no murder.

Q. Which is the seventh commandment?

A. Thou shalt not commit adultery.

Q. Which is the eighth commandment?

A. Thou shalt not steal.

Q. Which is the ninth commandment?

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

Q. Which is the tenth commandment?

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

Q. What

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 goodwill 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 peculiarly prone.

Q. Is any man able to fulfil 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.

D d

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 say 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.

¶ *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:*

I Publish the Banns of Marriage between M. of — and N. of —. If any of you know cause or just impediment why these two persons should not be joined together in holy Matrimony, ye are to declare it; This is the first [*second, or third*] time of asking.

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

Dearly 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 unadvisedly, 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,*

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

do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their Matrimony lawful.

¶ *If no Impediment be alleged, then shall the Minister say unto the Man,*

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

¶ *The Man shall answer,*
I will.

¶ *Then shall the Minister say unto the Woman,*

N. **W**ILT 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,

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?

¶ *The Woman shall answer,*
I will.

¶ *Then shall the Minister say,*

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:*

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

¶ *Then*

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

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

¶ *Then shall they again loose their Hands, and the Man shall give unto the Woman a Ring, laying the same upon the Book. And the Minister taking the Ring, shall deliver it unto the Man, to put it upon the fourth Finger of the Woman's Left Hand. And the Man holding the Ring there, and taught by the Minister, shall say,*

W **I** **T** **H** this Ring I thee wed; 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 they shall both kneel down, and the Minister shall say,*

Let us pray.

O 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 betwixt 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*

¶ *Then shall the Minister speak unto the People.*

FOrasmuch 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.

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, save thy servant and thy handmaid;

Ans. Who put their

trust in thee.

Min. O Lord, send them help from thy holy place;

Ans. And ever more defend them.

Min. Be unto them a tower of strength,

Ans. From the face of their enemy.

Min. O Lord, hear our prayer;

Ans. And let our cry come unto thee.

Min.

O Merciful God and heavenly Father, bless, we pray thee, these thy servants, and direct them in the way of eternal life; that whatsoever in thy holy word they shall profitably learn, they may indeed fulfil 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*

¶ *Then shall he add this Blessing.*

THE 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 so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

¶ *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 so 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

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 publickly 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 unreprieved, or to remain in your house persisted in and unamended. For this

this would be to encourage it, and put a snare before others. By this domestick 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 sought 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 brightness of the firmament; and they who turn many to righteousness as the stars forever and ever.* Dan. 12. 3.

THE THANKSGIVING OF WOMEN AFTER CHILD-BIRTH, COMMONLY CALLED, 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 preserved you in the great danger of Child-birth, you shall therefore give hearty thanks unto God, and say;

¶ *Then shall the Minister say the 116 Psalm.*

IAM well pleased, that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me: therefore will

I call upon him as long as I live.

The snares 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 beseech thee, deliver my soul.

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

The Lord preserveth the simple; I was in misery, and

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 haste to rise up early, and so late take rest, and eat the bread of carefulness; for so he giveth his beloved sleep.

Lo, children and the fruit of the womb are an 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

¶ 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;

Answer. Who putteth her trust in thee.

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.

¶ *The Minister shall begin with saying,*

PEACE be to this house, and to all that dwell in it.

¶ *And he may exhort the sick Person after this Form, or other like.*

Dearly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness 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 unto your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *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 saith in the twelfth chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening,

The Visitation of the Sick.

chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers; then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good brother, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving bear our heavenly Father's correction, whensoever 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 sick-

nesses. 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.

¶ *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.*

Almighty and everlasting God, Maker of mankind, who dost correct those whom thou dost love,

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 faithfulness, hast caused *him* to be troubled. Hear our prayers, O Lord, and grant our requests, for thy mercies sake in Christ Jesus our Lord. Amen.

HEAR us, Almighty and most merciful God and Saviour, extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him*, that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance; that if it shall be thy good plea-

sure to restore *him* to his former health, *he* may lead the residue of *his* life in thy fear and to thy glory: Or else give *him* grace so to take thy visitation, that after this painful life is ended, *he* may dwell with thee 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, 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 who shall be raised by thee to endless life and happiness at the last day. Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ. Amen.

¶ *A Prayer for a sick Person, when there appeareth but small Hope of Recovery.*

O Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and steadfast faith in thy Son Jesus, that *his* sins may be done away by thy mercy, and *his* par-

don 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 beseeching 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, whilst we live here, which may in the end bring us to live everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

¶ *A Prayer for Persons troubled in Mind or in Conscience.*

O Blessed Lord, the Father of mercies, and the God of all comforts, we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast

written thy holy Word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right understanding of *himself*, and of thy threats and promises, that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* 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, bless *him*, and keep *him*.

him. O Lord, make thy thy countenance upon *him*, face to shine upon *him*, and and give *him* peace, both be gracious unto *him*. O now and evermore. *Amen.*
Lord, lift up the light of

THE ORDER FOR THE BURIAL OF THE DEAD.

¶ *The Minister meeting the Corpse at the Entrance of the Church-Yard, and going before it, either into the Church, or towards the Grave, shall say,*

I AM the resurrection gave, and the Lord hath and the life, saith the taken away; blessed be the Lord: he that believeth in the Name of the Lord. 1 Tim. 6. 7. Job, 1. 21.
yet shall he live: and who-foever liveth and believeth in me shall never die. S. John 11. 25, 26.

I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. Job 19. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord

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

Psal. 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 musing

musings, 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 certi-
fied how long I have to live.

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

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

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

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

I became dumb, and o-
pened not my mouth ; for
it was thy doing.

Take thy plague away
from me : I am even con-
sumed by means of thy hea-
vy hand.

When thou with rebukes
dost chasten man for sin,
thou makest his beauty to

consume away, like as it
were a moth fretting a gar-
ment : every man therefore
is but vanity.

Hear my prayer, O Lord,
and with thine ears consi-
der my calling ; hold not
thy peace at my tears ;

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

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

Now unto the King, e-
ternal, immortal, invisible,
the only wise God ;

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

Psal. 90.

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

Before the mountains were
brought forth, or ever the
earth and the world were
made, thou art God from
everlasting, and world with-
out end.

Thou turnest man to de-
struction : again thou say-
est,

est, Come again, ye children
of men.

For a thousand years in
thy sight are but as yester-
day, seeing that is past, as
a watch in the night.

As soon as thou scatterest
them, they are even as
sleep, and fade away sud-
denly like the grass ;

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

For we consume away in
thy displeasure, and are
afraid at thy wrathful indig-
nation.

Thou hast set our mis-
deeds before thee, and our
secret sins in the light of thy
countenance.

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

The days of our age are
threescore years and ten ;
and though men be so strong,
that they come to fourscore
years, yet is their strength
then but labour and sorrow ;
so soon passeth it away, and
we are gone.

But who regardeth the

power of thy wrath ? for
even thereafter as a man
feareth, so is thy displeasure.

So teach us to number
our days, that we may ap-
ply our hearts unto wis-
dom.

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

O satisfy us with thy mer-
cy, and that soon ; so shall
we 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 suf-
fered 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 hand-
work.

Now unto the King, e-
ternal, immortal, invisible,
the only wise God ;

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

¶ *Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.*

I Cor. 15. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power: For he must reign till he hath put all enemies under his feet. The last enemy 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 subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die. Be not deceived: Evil communications corrupt good manners. Awake to righteousness, and sin not: for some have not the knowledge of God. I speak this to your shame. But some men will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest, is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain,

it

it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quick-

ening 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 earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, 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 trump: For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible, must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal

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 stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the Grave, while the Corpse is made ready to be laid into the Earth, 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 stay.

In the midst of life we are

in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

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

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

¶ *Then while the Earth shall be cast upon the Body by some standing by, the Minister shall say,*

FOrasmuch as it hath pleased Almighty God to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope that there shall be

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.*

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

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

Ans. 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. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in him shall not die eternally; who also hath taught us by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him: We 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

The Burial of the Dead.

prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

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