



Catherine Pigby
1785

FROM THE LIBRARY OF

REV. LOUIS FITZGERALD BENSON, D. D.

BEQUEATHED BY HIM TO

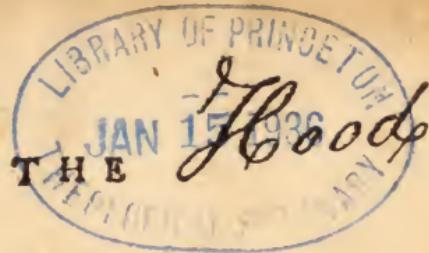
THE LIBRARY OF

PRINCETON THEOLOGICAL SEMINARY

SCB
2329

1837

John



SUNDAY SERVICE

OF THE

METHODISTS

IN

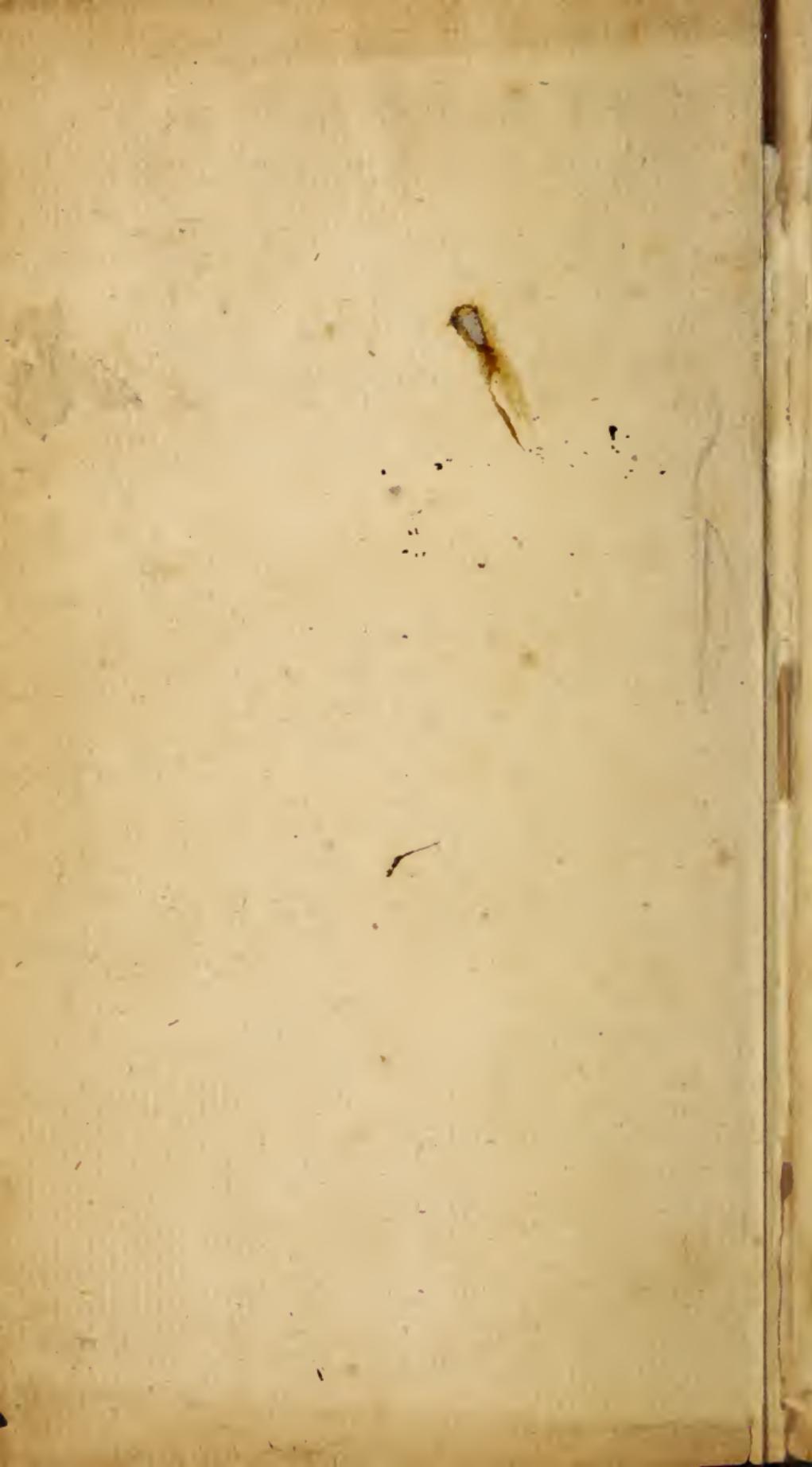
NORTH AMERICA.

With other OCCASIONAL SERVICES.



LONDON:

Printed in the Year MDCCLXXXIV.



BRISTOL, SEPT. 10, 1784.

To Dr. COKE, Mr. ASBURY, and our Brethren in *NORTH-AMERICA*.

1. **B**Y a very uncommon train of providences, many of the provinces of *North-America* are totally disjoined from their mother-country, and erected into Independent States. The English government has no authority over them either civil or ecclesiastical, any more than over the States of *Holland*. A civil authority is exercised over them, partly by the Congress, partly by the provincial Assemblies. But no one either exercises or claims any ecclesiastical authority at all. In this peculiar situation some thousands of the inhabitants of these States desire my advice; and in compliance with their desire, I have drawn up a little sketch.

2. Lord KING's account of the primitive church convinced me many years ago, that Bishops and Presbyters are the same order, and consequently have the same right to ordain. For many years I have been importuned from time to time, to exercise this right, by ordaining part of our travelling preachers. But I have still refused, not only for peace' sake: but because I was determined, as little as possible to violate the established order of the national church to which I belonged.

3. But the case is widely different between England and North-America. Here there are Bishops who have a legal jurisdiction. In America there are none, neither any parish ministers. So that for some hundred miles together there is none either to baptize or to administer the Lord's supper. Here therefore my scruples are at an end : and I conceive myself at full liberty, as I violate no order and invade no man's right, by appointing and sending labourers into the harvest.

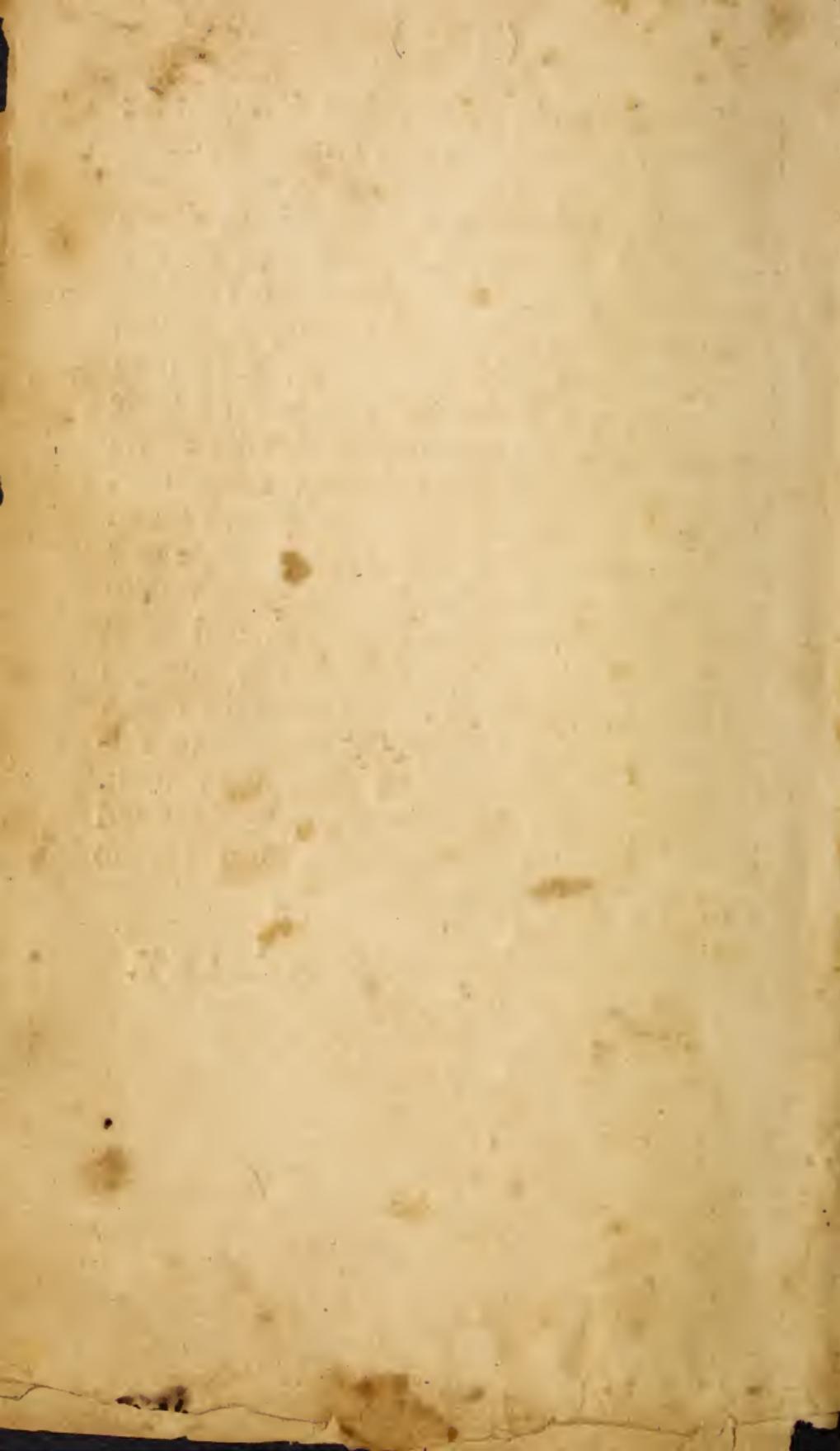
4. I have accordingly appointed Dr. COKE and Mr. FRANCIS ASBURY, to be joint *Superintendents* over our brethren in North-America : As also RICHARD WHATCOAT and THOMAS VASEY, to act as *Elders* among them, by baptizing and administering the Lord's supper. And I have prepared a liturgy little differing from that of the church of England (I think, the best constituted national church in the world) which I advise all the travelling-preachers to use, on the Lord's day, in all their congregations, reading the litany only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the elders to administer the supper of the Lord on every Lord's day.

5. If any one will point out a more rational and scriptural way, of feeding and guiding those poor sheep in the wilderness, I will gladly

gladly embrace it. At present I cannot see any better method than that I have taken.

6. It has indeed been proposed, to desire the English Bishops, to ordain part of our preachers for *America*. But to this I object,
1. I desired the Bishop of *London*, to ordain only one; but could not prevail: 2. If they consented, we know the flowness of their proceedings; but the matter admits of no delay. 3. If they would ordain them *now*, they would likewise expect to govern them. And how grievously would this intangle us?
4. As our *American* brethren are now totally disentangled both from the State, and from the English Hierarchy, we dare not intangle them again, either with the one or the other. They are now at full liberty, simply to follow the scriptures and the primitive church. And we judge it best that they should stand fast in that liberty, wherewith God has so strangely made them free.

JOHN WESLEY.



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

<i>Sundays of Advent.</i>	<i>Morning.</i>		<i>Evening.</i>
The first.	Isaiah —	1	Isaiah —
2 ——	——	5	——
3 ——	——	25	——
4 ——	——	30	——
<i>Sundays after Christmas.</i>			
The first	——	37	——
2 ——	——	41	——
3 ——	——	44	——
4 ——	——	51	——
5 ——	——	55	——
6 ——	——	57	——
7 ——	——	59	——
8 ——	——	65	——
9 ——	Genesis	1	Genesis
10 ——	——	3	——
11 ——	——	7	——
12 ——	19 to ver.	30	——
13 ——	——	24	——
14 ——	——	39	——
15 ——	——	43	—— 44 & 45
<i>Sunday before Easter.</i>			
1 Lesson.	Exodus	9	Exodus
2 Lesson.	Matth.	26	Heb. 5 to v. 11
<i>Easter-day.</i>			
1 Lesson.	Exodus	12	Exodus
2 Lesson.	Rom.	6	Acts 2 v. 22
<i>Sundays after Easter.</i>			
The first.	Numb.	16	Numb.
2 ——	— 23 & 24		22
3 ——	Deuter.	4	—
4 ——	——	6	25
5 ——	——	8	5
<i>Sunday after Af- cension-day.</i>	——	12	Deuter.
<i>Whitsunday.</i>			13
1 Lesson.	— 16 to ver. 18		Isaiah
2 Lesson.	Acts 10 ver. 34		Acts 19 to ver. 21

Proper Lessons for Sundays.

<i>Trinity-Sunday.</i>	<i>Morning.</i>	<i>Evening.</i>
1 Lesson.	Genesis 1	Genesis 18
2 Lesson.	Matth. 3	1 John 5
<i>Sundays after Trinity Sunday.</i>		
The first.	Joshua 10	Joshua 23
2—	Judges 4	Judges 5
3—	1 Sam. 2	1 Sam. 3
4—	— 12	— 13
5—	— 15	— 17
6—	2 Sam. 12	2 Sam. 19
7—	— 21	— 24
8—	1 Kings 13	1 Kings 17
9—	— 18	— 19
10—	— 21	— 22
11—	2 Kings 5	2 Kings 9
12—	— 10	— 18
13—	— 19	— 23
14—	Jerem. 5	Jerem. 22
15—	— 35	— 36
16—	Ezekiel 2	Ezekiel 13
17—	— 14	— 18
18—	— 20	— 24
19—	Daniel 3	Daniel 6
20—	Joel 2	Micah 6
21—	Habak. 2	Prov. 1
22—	Prov. 2	— 3
23—	— 11	— 12
24—	— 13	— 14
25—	— 15	— 16
26—	— 17	— 19

☞ Let the Second Lesson in the Morning be a Chapter out of the Four Gospels, and the Acts of the Apostles; and the Second Lesson in the Evening be a Chapter out of the Epistles, in regular Rotation; excepting where it is otherwise provided.

Proper LESSONS for particular Days.

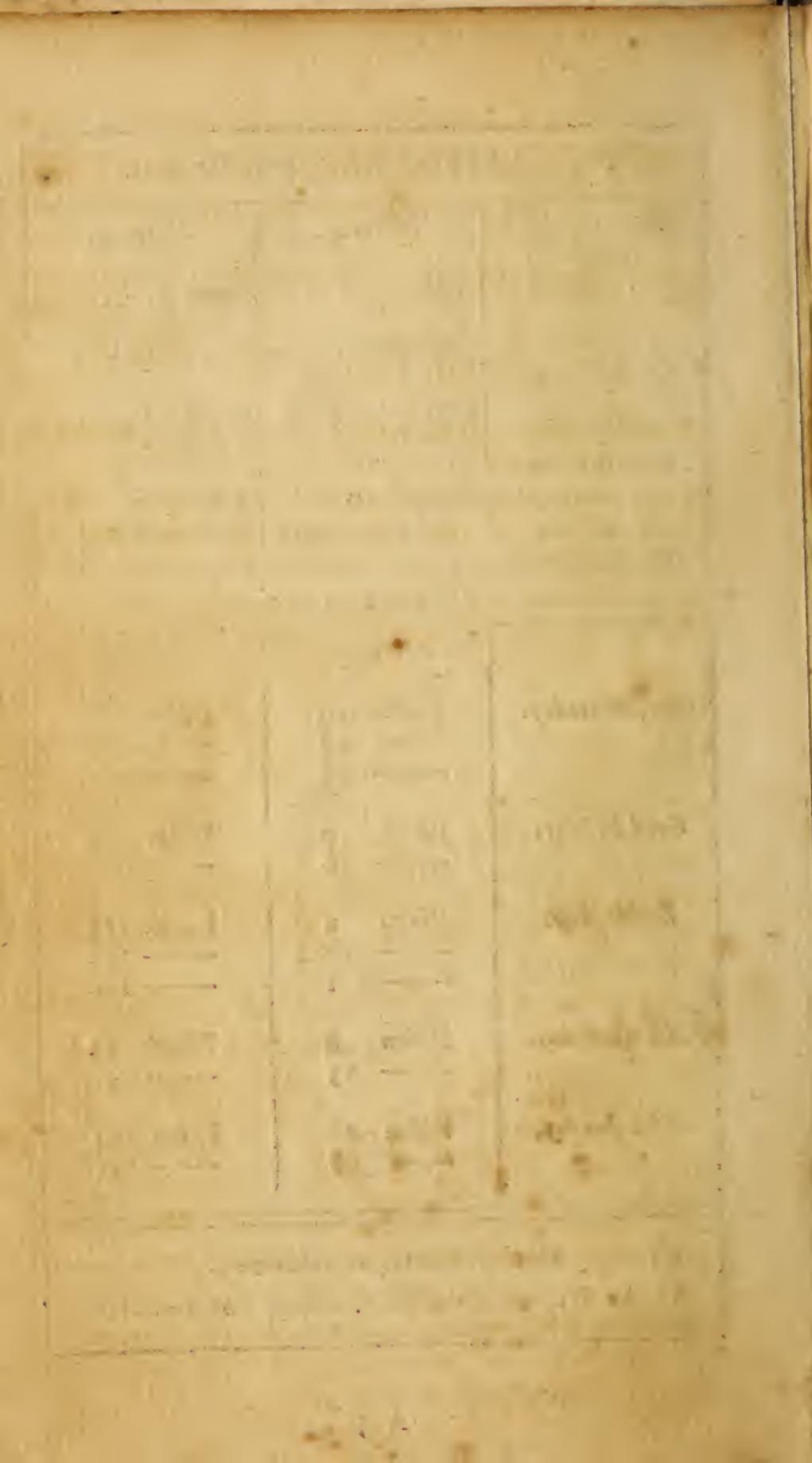
<i>Nativity of Christ.</i>	<i>Morning.</i>	<i>Evening.</i>
1 Lesson.	Isaiah 9 to v. 8	Isaiah 7 v. 10. to (v. 17)
2 Lesson.	Luke 2 to v. 15	Tit. 3 v. 4 to v. 9
<i>Good Friday.</i>		
1 Lesson.	Gen. 22 to v. 20	Isaiah 53
2 Lesson.	John 18	1 Peter 2
<i>Ascension-day.</i>		
1 Lesson.	Deuter. 10	2 Kings 2
2 Lesson.	Luke 24 v. 44.	Eph. 4 to v. 17.

Proper PSALMS on certain Days.

	<i>Morning.</i>	<i>Evening.</i>
<i>Christmas-day.</i>	Psalm 19 — 45 — 85	Psalm 89 — —
<i>Good Friday.</i>	Psalm 22 — 40	Psalm 69 —
<i>Easter-day.</i>	Psalm 2 — 57 — 111	Psalm 113 — 114 — 118
<i>Ascension-day.</i>	Psalm 8 — 15	Psalm 24 — 47
<i>Whit-sunday.</i>	Psalm 48 — 68	Psalm 104 — 145

Days of Fasting or Abstinence.

All the Fridays in the Year, except *Christmas-day*.



The ORDER for MORNING PRAYER, Every Lord's Day.

At the Beginning of Morning Prayer, the Minister shall read with a loud Voice 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. xviii. 27.*

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

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

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. *Luke, xv. 18, 19.*

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

DEARLY beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickednes, and that we should not dissemble or cloke them before the face of Almighty God, our heavenly Father; but

confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. 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 by the whole Congregation, after the Minister, all kneeling.

A Lmighty and most merciful Father, We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou 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,

O Lord, we beseech thee, absolve thy people from their offences; that, through thy bountiful goodness, we may 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.

The People shall answer here, and at the End of all other Prayers. Amen.

Then

MORNING PRAYER. 9

Then the Minister shall say the Lord's Prayer; the People also repeating it with him, both here, and wheresoever else it is used in Divine Service.

OUR Father who art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy Will be done on Earth, As it is in Heaven: Give us this day our daily bread; And forgive us our trespasses, As we forgive 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.

Answ. And our mouth shall shew forth thy praise.

Minist. O God, make speed to save us;

Answ. O Lord, make haste to help us.

Here all standing up, the Minister shall say,

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

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

Minist. Praise ye the Lord.

Answ. The Lord's Name be praised.

Then shall follow the Psalms, in order as they are appointed. And at the End of every Psalm, shall be repeated,

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

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

Then shall be read distinctly, the First Lesson taken out of the Old Testament, as is appointed in the Table

of proper Lessons: *He that readeth, so standing, and turning himself as he may be best heard of all. And after that, shall be said the following Hymn:*

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 Cherubin and Seraphin 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 Christ;

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou didst not abhor the Virgin's womb.

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

Thou sittest at the right hand of God, in the glory of the Father.

We believe that thou shalt come to be our Judge.

MORNING PRAYER. II

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

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

O Lord, save thy people, and bless thine heritage.

Govern them, and lift them up for ever.

Day by day we magnify thee;

And we worship thy name ever, world without end.

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

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

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

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

Then shall be read in like manner the Second Lesson, taken out of the New Testament: and after that, the following Psalm:

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

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

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

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

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

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

Then shall be said the Apostles' Creed by the Minister and the People, standing.

I Believe in God the Father Almighty, Maker of Heaven and Earth :

And in Jesus Christ his only Son our Lord ; Who was conceived by the Holy Ghost ; Born of the Virgin Mary ; Suffered under Pontius Pilate ; Was crucified, dead, and buried, He descended into hell : The third day he rose 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 Holy Catholick Church ; The Communion of Saints ; The Forgiveness of Sins ; The Resurrection of the Body, And the Life everlasting. Amen.

And after that, the Minister shall pronounce with a loud Voice,

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

Minister. Let us pray.

Lord, have mercy upon us.

Answ. Christ have mercy upon us.

Minist. Lord, have mercy upon 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 ; all devoutly kneeling.

The second Collect, for Peace.

O God, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom ; Defend us thy humble servants in all assaults of

our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

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.*

Then these Prayers following are to be read.

A Prayer for the Supreme Rulers.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee, with thy favour to behold the Supreme Rulers of these United States, and so replenish them with the grace of thy Holy Spirit, that they may alway incline to thy will, and walk in thy way; through Jesus Christ our Lord. *Amen.*

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

2 Cor. xiii. 14.

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

Here endeth the Order of Morning Prayer.

The ORDER for
EVENING PRAYER,
Every Lord's Day.

At the Beginning of Evening Prayer, the Minister shall read with a loud Voice 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. xviii. 27.*

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

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

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. *Luke, xv. 18, 19.*

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

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. 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; all kneeling.

A Lmighty and most merciful Father, We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou 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,

O Lord, we beseech thee, absolve thy people from their offences; that, through thy bountiful goodness, we may 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.

Then the Minister shall say the Lord's Prayer; the People also repeating it with him.

OUR Father which 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,

Answ. And our mouth shall shew forth thy praise.

Minister. O God make speed to save us.

Answ. O Lord make haste to help us.

Here all standing up the Minister shall say,

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

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

Minister. Praise ye the Lord.

Answ. 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, as is appointed: And after that the following Psalm:

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.

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

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

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

Glory be to the Father, &c.

As it was in the beginning, &c.

Then a Lesson of the New Testament, as it is appointed: And after that the following Psalm :

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.

Glory be to the Father, &c.

As it was in the beginning, &c.

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

I Believe in God the Father Almighty, Maker of Heaven and Earth :

And in Jesus Christ his only Son our Lord ; Who was conceived by the Holy Ghost ; Born of the Virgin Mary ; Suffered under Pontius Pilate ; Was crucified, dead, and buried, He descended into hell : The third day he rose 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 Holy Catholic Church ; the Communion of Saints ; The forgiveness of sins ; The resurrection of the body ; And the life everlasting. Amen.

Then shall the Minister pronounce with a loud Voice,

The Lord be with you.

Answ. And with thy spirit.

Minist. Let us pray.

Lord, have mercy upon us.

Answ. Christ, have mercy upon us.

Minist. Lord, have mercy upon 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 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 Supreme Rulers.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth ; Most heartily we beseech thee, with thy favour to behold the Supreme Rulers of these United States ; and so replenish them with the grace of thy Holy Spirit, that they may incline to thy will, and walk in thy way ; through Jesus Christ our Lord. *Amen.*

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

2 Cor. xiii. 14.

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

Here endeth the Order of Evening Prayer.

Here followeth the LITANY, or General Supplication, to be said upon Wednesdays and Fridays.

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

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

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

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

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

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

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

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

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

Spare us, good Lord.

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

Good Lord, deliver us.

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

Good Lord, deliver us.

From

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 sudden death,

Good Lord, deliver us.

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

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

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

Good Lord, deliver us.

In all time of our tribulation; in all time of our 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 keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servants the Supreme Rulers of these United States;

We beseech thee to hear us, good Lord.

That it may please thee to rule their hearts in thy faith, fear, and love, that they may evermore

have

have affiance in thee, and ever seek thy honour and glory ;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all the Ministers of thy Gospel, with true knowledge and understanding of thy Word : 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 dread thee, and diligently to live after thy commandments ;

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up 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

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

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

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

Grant us thy peace.

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

Have mercy upon us.

O Christ,

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

*Then shall the Minister and the People with him, say
the Lord's Prayer.*

OUR Father, who art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into Temptation, but deliver us from evil. Amen.

Minister. O Lord, deal not with us after our sins:

Answer. 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 wheresoever they oppress us; and graciously hear us, that those evils, which the craft and subtlety of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness 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,

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

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

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

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

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

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

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

O Lord let thy mercy be shewed upon us;
As we do put our trust in thee.

Let us pray.

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

A Lmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests; fulfil now, O Lord,

the desires and petitions of thy servants, as may be most expedient for them : granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

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

Here endeth the LITANY.

**A PRAYER and THANKSGIVING,
to be used every Lord's Day.**

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 Catholic Church ; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness, all those who are any ways afflicted or distressed in mind, body, or estate [^{* especially those for whom our prayers are desired}]; that it may please thee to comfort and relieve them according to their several necessities ; giving them patience under their sufferings, and a happy issue out of all their afflictions : and this we beg for Jesus Christ's sake. *Amen.*

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

Almighty

A Lmighty 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.] *This to be said when any that have been prayed for desire to return praise.
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, to whom with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

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

The First Sunday in Advent.

The Collect.

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

liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

The Epistle. Rom. xiii. 8.

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

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

*The Second Sunday in Advent.**The Collect.*

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

The Epistle. Rom. xv. 4.

Whatever 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 you one another, as Christ also received us, to the glory of God. Now, I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers; and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse; and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Gospel. Luke, xxi. 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; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable: Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things

come

come to pass, know ye that the kingdom of God is nigh at hand. Verily, I say unto you, This generation shall not pass away till all be fulfilled; heaven and earth shall pass away, but my words shall not pass away.

*The Third Sunday in Advent.**The Collect.*

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

The Epistle. I Cor. iv. 1.

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

The Gospel. Matth. xi. 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 you 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, who shall prepare thy way before thee.

*The Fourth Sunday in Advent.**The Collect.*

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

The Epistle. Phil. iv. 4.

Rejoice in the Lord alway; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made

made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus.

The Gospel. John, i. 19.

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 who were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water; but there standeth one among you whom ye know not. He it is, who coming after me, is preferred before me; whose 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.

A Lmighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this Time to be born of a pure Virgin, grant that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus

Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end.
Amen.

The Epistle. Heb. i. 1.

GOD, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son. And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

The Gospel. 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 enlighteneth 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 : who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father); full of grace and truth.

*The First Sunday after Christmas.**The Collect.*

A Lmighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin ; grant that we, being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ.

Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Gal. iv. 1.

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

The Gospel. Matth. i. 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 public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and

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 Second Sunday after Christmas.

The Collect.

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

The Epistle. Rom. xii. 1.

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. 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. Luke, ii. 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

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 all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

*The Third Sunday after Christmas.**The Collect.*

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

The Epistle. Rom. xii. 6.

HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith ; or ministry, let us wait on our ministring ; 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 chearfulness. 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 who 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. John, ii. 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 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

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 who drew the water knew), the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

*The Fourth Sunday after Christmas.**The Collect.*

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

The Epistle. Rom. xii. 16.

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

The Gospel. Matth. viii. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper, and worshipped him, saying,

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 palsey, 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 Fifth Sunday after Christmas.**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,

upright, grant to us such strength and protection as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xiii. 1.

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

The Gospel. Matth. viii. 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 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

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 Sixth Sunday after Christmas.**The Collect.*

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

The Epistle. Col. iii. 12.

PUT on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering ; forbearing one another, and forgiving one another, if any man have a quarrel against any ; even as Christ forgave

gave 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. Matth. xiii. 24.

THE kingdom of heaven is likened unto a man who 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 houſholder came, and said unto him, Sir, didſt not thou sow good ſeed in thy field? from whence then hath it tares? He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up? But he ſaid, Nay: leſt while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harveſt: and in the time of harveſt, I will ſay to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The Seventh Sunday after Christmas.

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,

hope, we may purify ourselves even as he is pure ; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom ; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

The Epistle. 1 John, iii. 1.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God : therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know, that when he shall appear, we shall be like him ; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin, 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 doth 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. Matth. xxiv. 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 they shall shew great signs and wonder ; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert ; go not forth : behold, he is in the secret chambers ; believe

believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For where-soever 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 Eighth Sunday after Christmas.**The Collect.*

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

The Epistle. I Cor. ix. 24.

KNOW ye not, that they who 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

The Gospel. Matth. xx. 1.

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

*The Ninth Sunday after Christmas.**The Collect.*

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

The Epistle. 2 Cor. xi. 19.

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

God and Father of our Lord Jesus Christ, who is blessed for evermore, knoweth that I lye not.

The Gospel. Luke, viii. 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, who when they hear, receive the word with joy: and these have no root; who for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, who 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, who in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

*The Tenth Sunday after Christmas.**The Collect.*

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

The Epistle. 1 Cor. xiii. 1.

Though I speak with the tongues of men and of angels, and have not love, 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 love, 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 love, it profiteth me nothing. Love suffereth long, and is kind ; love envieth not ; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth ; covereth all things, believeth all things, hopeth all things, endureth all things. Love 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 ;

part; but then shall I know even as also I am known. And now abideth faith, hope, love, these three; but the greatest of these is love.

The Gospel. Luke, xviii. 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 spitted 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 passed by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they who 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 Eleventh Sunday after Christmas.**The Collect.*

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

Annen.

The Epistle. 2 Cor. vi. 1.

WE then as workers together with him, beseech you also, that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee : behold, now is the accepted time ; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed ; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings ; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report ; as deceivers, and yet true ; as unknown, and yet well known ; as dying, and behold, we live ; as chastened, and not killed ; as sorrowful, yet alway rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all things.

The Gospel. Matth. iv. 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

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 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 Twelfth Sunday after Christmas.**The Collect.* .

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

The Epistle. 1 Thess. iv. 1.

W E 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, who 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. Matth. xv. 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 to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's 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 Thirteenth Sunday after Christmas.**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. Ephes. v. 1.

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

The Gospel. Luke, xi. 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. 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 Fourteenth Sunday after Christmas.**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. iv. 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 who 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. John, vi. 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 of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, who hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

*The Fifteenth Sunday after Christmas.**The Collect.*

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

The Epistle. Heb. ix. 11.

CHRIST, being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands: that is to say, not of this building; neither by the blood of goats, and calves; but by his own blood he entered 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 who are called might receive the promise of eternal inheritance.

The Gospel. John, viii. 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 secketh 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, who is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God; yet ye have not known him; but I know him: and if I should say, I know him not, I should 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 sa, unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

*The Sunday next before Easter.**The Collect.*

ALMIGHTY and everlasting God, who of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; 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

The Epistle. Phil. ii. 5.

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

The Gospel. Matth. xxvii. 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 of blood. And they took counsel, and bought with them the potters field to bury strangers in. Wherfore that field was called, The field of blood, unto this day. (Then was ful-

filled

filled 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 who 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 who 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 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 into 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 tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots : that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there : and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him ; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself : if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save :

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

GOOD-FRIDAY.

The Collects.

A Lmighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given

given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

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

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

The Epistle. Hebr. x. 1.

TH E 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

ble that the blood of bulls and of goats shou'd take away sins : wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure : then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. Above, when he said, Sacrifice and offering and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law : Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 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 for ever them that are sanctified : whereof the Holy Ghost also is a witness to us, after he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them : and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh ; and having an High Priest over the house of God ; let us draw near with a true heart, in full assurance of faith : having our hearts sprinkled from an evil conscience, and.

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. John, xix. 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, 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 couldest 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;

cried out, saying, If thou let this man go, thou art not Cæsar's friend: Whosoever maketh himself a king, speaketh against Cæsar. 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, Gabbartha. And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. 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 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

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 accomplished, 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 who 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.

E A S T E R - D A Y .

*At Morning Prayer, before the Psalms, 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. v. 7.*

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

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

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

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

For since by man came death, by man came also the resurrection of the dead.

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

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

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

Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Epistle. Col. iii. 1.

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

The Gospel. John, xx. 1.

TH E 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 who came first to the sepulchre;

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.

*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 John, v. 4.

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

that God hath given to us eternal life ; and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life.

The Gospel. John, xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and faith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were his 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 faith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained.

*The Second Sunday after Easter.**The Collect.*

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

The Epistle. 1 Pet. ii. 19.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently ? But if when ye do well, and suffer for it, ye take it pa-

tiently, 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. John, x. 11.

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

The Third Sunday after Easter.

The Collect.

A Lmighty God, who shewest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness, grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those

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 Epistle. I Pet. ii. 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 governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men ; as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men ; love the brotherhood ; fear God ; honour the king.

The Gospel. John, xvi. 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 enquire 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,

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 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. James, i. 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. John, xvi. 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 him unto you: And when he is come, he will convince 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 are good, and, by thy merciful guiding, may perform the same, through our Lord Jesus Christ. Amen.

The Epistle. James, i. 22.

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

The Gospel. John, xvi. 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

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 and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

For the Epistle. Acts, i. 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 there-

fore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power; but ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel, who also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The Gospel. Mark, xvi. 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 who 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

preached every where, the Lord working with them, and confirming the word with signs following.

Sunday after Ascension-day.

The Collect.

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

The Epistle. 1 Pet. iv. 7.

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

The Gospel John, xv. 26. and part of the 16th Chapter.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, he shall testify of me. And ye also shall bear witness,

ness, 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.

W H I T - S U N D A Y .

The Collect.

O 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, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle. Acts, ii. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place : And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them : And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the 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 who 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. John, xiv. 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 you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear, is not mine, but the Father's who sent me.

These things have I spoken unto you, being yet present with you. But the Comforter, who 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.

TRINITY-SUNDAY.

The Collect.

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

For the Epistle. Rev. iv. 1.

A FTER 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 thee

thee things which must be hereafter. And immediately I was in the Spirit; and behold a throne was set in heaven, and one sat on the throne; and he that sat was to look upon like a jasper and a sardine-stone; and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass, like unto crystal. And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind: and the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy Lord God Almighty, 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 for ever and ever; and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created.

The Gospel. John, iii. 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

know that thou art a teacher come from God : for no man can do these miracles that thou dost, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old ? can he enter the second time into his mother's womb, and be born ? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh ; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again : the wind bloweth where it listeth, and thou hearest the sound thereof ; but canst not tell whence it cometh, and whither it goeth ; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be ? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things ? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen ; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things ? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up : that whosoever believeth in him, should not perish, but have eternal life..

*The First Sunday after Trinity.**The Collect.*

O God, the strength of all them that put their trust in thee, mercifully accept our prayers ; and because through the weakness of our mortal nature

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 John, iv. 7.

BEloved, let us love one another : for love is of God ; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God : for God is love. In this was manifested the love of God 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 lyar : 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,

him, That he who loveth God, love his brother also.

The Gospel. Luke, xvi. 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 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 gulf 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 Second Sunday after Trinity.

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 Epistle. 1 John, iii. 13.

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

he in him : and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel. Luke, xiv. 16.

ACertain man made a great supper, and bade many ; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse : The first said unto him, I have bought a piece of ground, and I must needs go and see it ; I pray thee have me excused : and another said, I have bought five yoke of oxen, and I go to prove them ; I pray thee have me excused : and another said, I have married a wife, and therefore I cannot come. So that servant came and 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 who were bidden shall taste of my supper.

The third Sunday after Trinity.

The Collect.

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

The Epistle. 1 Pet. v. 5.

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

The Gospel. Luke, xv. 1.

THEN drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it ? and when he hath found it, he layeth it on his shoulders rejoicing : and when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons who 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,

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 Fourth Sunday after Trinity.**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. viii. 18.

I Reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, who 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. Luke, vi. 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 Fifth Sunday after Trinity.**The Collect.*

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

The Epistle. 1 Pet. iii. 8.

BE ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that

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

The Gospel. Luke, v. 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 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 inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners who 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

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 Sixth Sunday after Trinity.

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. vi. 3.

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

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

The Seventh Sunday after Trinity:

The Collect.

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. vi. 19.

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

The Gospel. Mark, viii. 1.

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

The Eighth Sunday after Trinity.

The Collect.

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

The Epistle. Rom. viii. 12.

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

The Gospel. Matth. vii. 15.

BEWARE of false prophets, who come to you in sheep's cloathing, but inwardly they are ravening wolves. Ye shall know them by their fruits; do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

The

*The Ninth Sunday after Trinity.**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. x. 1.

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

are able ; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. Luke, xvi. 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 Tenth Sunday after Trinity.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants ; and that they may obtain their petitions, make them to ask

ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. xii. 1.

CONcerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God 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. Luke, xix. 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 thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee:

and they shall not leave in thee one stone upon another : because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought ; saying unto them, It is written, My house is the house of prayer ; but ye have made it a den of thieves. And he taught daily in the temple.

*The Eleventh Sunday after Trinity.**The Collect.*

O God, who declarest thy almighty power 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. xv. 1.

BRthren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand ; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures ; and that he was buried ; and that he rose again the third day, according to the Scriptures ; and that he was seen of Cephas ; then of the twelve ; after that he was seen of above five hundred brethren at once ; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James ; then of all the Apostles : and last of all he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called

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. Luke, xviii. 9.

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

The Twelfth Sunday after Trinity.

The Collect.

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

The Epistle. 2 Cor. iii. 4.

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

The Gospel. Mark, vii. 31.

JESUS departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears; and he 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 Thirteenth Sunday after Trinity.**The Collect.*

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

The Epistle. Gal. iii. 16.

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

The Gospel. Luke, x. 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 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, who 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 Fourteenth Sunday after Trinity.**The Collect.*

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

The Epistle. Gal. v. 16.

ISAY then, walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye may not 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, drunkennes, 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. Luke, xvii. 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, who 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 Fifteenth Sunday after Trinity.**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. vi. 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. Matth. vi. 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 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 Sixteenth Sunday after Trinity.

The Collect.

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

The Epistle. Ephes. iii. 13.

I Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole Family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith: that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and 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. Luke, vii. 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

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

The Seventeenth Sunday after Trinity.

The Collect.

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

The Epistle. Ephes. iv. 1.

InTherefore, 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. Luke, xiv. 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

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 honour in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

*The Eighteenth Sunday after Trinity.**The Collect.*

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

The Epistle. 1 Cor. i. 4.

In 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

•oming 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. Matth. xxii. 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, 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 Nineteenth Sunday after Trinity:

The Collect.

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

The

The Epistle. Ephes. iv. 17.

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

The Gospel. Matth. ix. 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 are 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 are 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 Twentieth Sunday after Trinity:

The Collect.

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

The Epistle. Ephes. v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the Time, because the days are evil. Wherefore be ye not unwise, but 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;

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. Matth. xxii. 1.

JESUS said, The kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them that are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise; and the remnant took his servants, and entreated them spitefully, and 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 who 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 who had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

*The Twenty-first Sunday after Trinity.**The Collect.*

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

The Epistle. Eph. vi. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith you 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 Gospel. John, iv. 46.

THREE 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 enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

*The Twenty-second Sunday after Trinity.**The Collect.*

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

The Epistle. Phil. i. 3.

I Thank my God upon every remembrance of you, always in every prayer of mine for you all, making request with joy, for your fellowship

in the Gospel from the first day until now: being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye are all 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. Matth. xviii. 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

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

*The Twenty-third Sunday after Trinity.**The Collect.*

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

The Epistle. Phil. iii. 17.

BRethren, be followers together of me, and mark them who walk so, as ye have us for an example. 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

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. Matth. xxii. 15.

THEN went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, 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, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God, the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

The Twenty-fourth Sunday after Trinity.

The Collect.

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

The Epistle. Col. i. 3.

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

The Gospel. Matth. ix. 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 who 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

But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The Twenty fifth Sunday after Trinity.

The Collect.

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

For the Epistle. Jer. xxiii. 5.

BEhold, the days come, saith the Lord, that I will raise unto David a righteous Branch: and a King shall reign and prosper, and shall execute judgment and justice on 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. John, vi. 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 who hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

The Order for the Administration of the LORD'S SUPPER.

The Table at the Communion-time, having a fair white Linen Cloth upon it, shall stand where Morning and Evening Prayers are appointed to be said. And the Elder, standing at the Table, shall say the Lord's Prayer, with the Collect following, the People kneeling.

OUR Father, who art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive them 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, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. *Amen.*

Then shall the Elder, turning to the People, rehearse distinctly all the TEN COMMANDMENTS: and the People still kneeling shall, after every Commandment, ask God Mercy for their Transgression thereof for the Time past, and Grace to keep the same for the Time to come, as followeth:

Minister.

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

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

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

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

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

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

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

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

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

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

Minist.

Minist. Thou shalt do no murder.

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

Minist. Thou shalt not commit adultery.

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

Minist. Thou shalt not steal.

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

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

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

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

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

Then shall follow this Collect.

Let us pray.

A Lmighty and everlasting God, we are taught by thy holy word, that the hearts of the Princes of the earth are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom; we humbly beseech thee so to dispose and govern the hearts of the Supreme Rulers of these United States, our Governors, that in all their thoughts, words, and works, they may ever seek thy honour and glory, and study to preserve thy people committed to their charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. Amen.

Then shall be said the Collect of the day. And immediately after the Collect, the Elder shall read the Epistle, saying, The Epistle [or, The Portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel, (the People all standing up) saying, The holy Gospel is written in the — Chapter of — beginning at the — Verse.

Then shall follow the Sermon.

Then shall the Elder say one or more of these Sentences.

LET your light so shine before men, that they may see your good works, and glorify your Father who is in heaven. *Matth. v. 16.*

Lay not up for yourselves treasures upon earth, where moth and rust do 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. *Matth. vi. 19, 20.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. *Matth. vii. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. *Matth. vii. 21.*

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

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

If

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

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

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

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

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

Godliness with contentment is great gain: for we brought nothing into the world, and it is certain we can carry nothing out. *1 Tim. vi. 6, 7.*

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

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb. vi. 10.*

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

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?
I John, iii. 17.

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. iv. 8, 9.

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

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

While these Sentences are in reading, some fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent Basin, to be provided for that purpose; and then bring it to the Elder, who shall place it upon the Table.

After which done, the Elder shall say,
 Let us pray for the whole state of Christ's Church militant here on earth.

A Lmighty and everliving God, who, by thy holy Apostle, hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully
 [* to accept our alms and oblations, and] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee

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

thee also to save and defend all Christian Kings, Princes, and Governors; and especially thy Servants the Supreme Rulers of these United States; that under them we may be godly and quietly governed: and grant unto all that are put in authority under them, that they may truly and indifferently administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all the Ministers of thy Gospel, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this Congregation here present; that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

*Then shall the Elder say to them that come to receive
the Holy Communion.*

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

Then shall this general Confession be made by the Minister in the Name of all those that are minded to receive the Holy Communion, both he and all the people kneeling humbly upon their knees, and saying,

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

Then shall the Elder say,

O 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 all standing, the Elder shall say.

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

COME unto me, all ye that are burdened and heavy-laden, and I will refresh you. Matth. xi. 28.

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.
John iii. 16.

Hear also what St. 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. *I Tim. i. 15.*

Hear also what St. 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. *I John, ii. 1, 2.*

After which the Elder shall proceed, saying,

Lift up your hearts.

Answ. We lift them up unto the Lord.

Elder. Let us give thanks unto our Lord God.

Answ. It is meet and right so to do.

Then shall the Elder say,

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

Here shall follow the proper Preface, according to the Time, if there be any especially 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.

† These Words [Holy Father] must be omitted on Trinity Sunday.

*Proper Prefaces.**Upon Christmas-day.*

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

Upon Epiphany-day.

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

Upon Afternoon-day.

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 Whitsunday.

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

brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

Upon the Feast of Trinity.

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

After each of which Prefaces shall immediately be said,

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.

Then shall the Elder, kneeling down at the Table, say, in the Name of all them that shall receive the Communion, this Prayer following; the People also kneeling:

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and be in us. Amen.

Then the Elder shall say the Prayer of Consecration, as followeth:

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 oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death until his coming again; hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving 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, may be partakers of his most blessed Body and Blood: 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 given 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.

* Here the Elder is to take the Patten into his Hands:

† And here to break the Bread:

‡ And here to lay his Hand upon all the Bread.

§ Here be is to take the Cup into his Hand:

|| And here to lay his Hand upon every Vessel (be it Chalice or Flaggon) in which there is any Wine to be consecrated.

Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the other Ministers in like manner, (if any be present) and after that to the People also, in order, into their Hands. 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 life. Take and eat this in remembrance

brace that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

And the Minister that delivereth the Cup to any one shall say,

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

If the consecrated Bread or Wine be all spent before all have communicated, the Elder may consecrate more, by repeating the Prayer of Consecration.

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

Then shall the Elder say the Lord's Prayer, the People repeating after him every Petition.

OUR Father who art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy Will be done on Earth, As it is in Heaven: Give us this day our daily bread; And forgive us our trespasses, As we forgive 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 which shall be said as followeth :

O Lord and heavenly Father, we thy humble servants 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

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 to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then shall be said,

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

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

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

Then the Elder, if he see it expedient, may put up an Extempore Prayer; and afterwards shall let the People depart with this Blessing:

MAY the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus.

Jesus Christ our Lord ; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

The MINISTRATION of BAPTISM of INFANTS.

The Minister coming to the Font, which is to be filled with pure Water, shall say,

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

Then shall the Minister say,

Let us pray.

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water ; and also didst safely lead the children of Israel, thy people, through the Red Sea, figuring thereby thy holy Baptism ; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify water to the mystical washing away of sin, We beseech thee, for thine infinite mercies, that thou wilt look upon this Child ; wash him and sanctify him with the Holy Ghost ; that he being delivered from thy wrath,

wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally he may come to the land of everlasting life; there to reign with thee, world without end, through Jesus Christ our Lord. Amen.

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

Then shall the People stand up; and the Minister shall say,

Hear the words of the Gospel written by Saint Mark, in the Tenth Chapter, at the Thirteenth Verse.

THEY brought young children to Christ, that he should touch them. And his disciples rebuked those that brought them; but when Jesus saw it he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not

not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then shall the Minister say,

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

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

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

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

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

A Lmighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them, in the Name of the Father, and of the Son, and of the Holy Ghost: Regard, we beseech thee, the supplications of thy congregation; sanctify this water to the mystical washing away of

sin ; and grant that this Child, now to be baptized, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

Then the Minister shall take the Child into his Hands, and say to the Friends of the Child,

Name this Child.

And then, naming it after them, he shall dip it in the Water, or sprinkle it therewith, saying,

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

Then the Minister shall say,

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

* Here the Minister shall make a Cross upon the Child's Forehead.

Then shall the Minister say,

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

Then shall be said, all kneeling,

OUR Father, who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven : Give us this day our daily bread; and forgive us our trespasses,

as we forgive them that trespass against us.

pastes, as we forgive them that trespass against us ;
And lead us not into temptation ; But deliver us
from evil. Amen.

Then shall the Minister say,

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

The Ministration of BAPTISM to such as are of RIPER YEARS.

The Minister shall say,

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

Then shall the Minister say,

Let us pray.

(And here all the Congregation shall kneel.)

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

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

Then shall the People stand up, and the Minister shall say,

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

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

After which he shall say,

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

146 *Baptism of such as are of Riper Years.*

Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

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

WELL beloved, who *are* come hither, desiring to receive holy Baptism, ye have heard how the Congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his holy word, to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore, after this promise made by Christ, *you* must also faithfully for *your* part promise, in the presence of this whole Congregation, that *you* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his Commandments.

Then shall the Minister demand of each of the Persons to be baptized, severally,

Ques^t. **D**OEST 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, or be led by them?

Answ. I renounce them all.

Ques^t. **D**OEST thou believe in God the Father Almighty, Maker of heaven and earth.

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

buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at 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 Holy Catholic Church; the Communion of Saints; the Remission of Sins; the Resurrection of the Body; and everlasting Life after Death?

Answ. All this I stedfastly believe.

Quest. WILT thou be baptized in this faith?

Answ. This is my desire.

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

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

Then shall the Minister say,

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

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

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

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

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

Then shall the Minister take each Person to be baptized by the Right Hand; and placing him conveniently by the Font, according to his Discretion, shall ask the Name; and then shall dip him in the Water, or pour Water upon him, saying,

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,

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

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

O UR Father, who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us;

And

And lead us not into temptation ; But deliver us from evil. *Amen.*

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

The Form of Solemnization of MATRIMONY.

First, the Banns of all that are to be married together, must be published in the Congregation, three several Sundays, in the Time of Divine Service ; the Minister saying after the accustomed Manner,

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

At the Day and Time appointed for Solemnization of Matrimony, the Persons to be married, standing together, the Man on the Right Hand, and the Woman on the Left, the Minister shall say,

DEarly beloved, we are gathered together here in the sight of God, and in the face of this 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 betwixt 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 St. Paul to be honourable among all men ; and therefore is not by any to be enterprized, or taken in hand unadvisedly, lightly or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts, that have no understanding ; but reverently, discreetly, advisedly, soberly, and in the fear of God ; duly considering the causes for which Matrimony was ordained.

First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, It was ordained for a remedy against sin, and to avoid fornication ; that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christ's body.

Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity.

Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

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

I Require and charge you both (as you 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 you may not be lawfully

lawfully joined together in Matrimony, you 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 alledged, 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 you 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 obey him, serve him, love, honour, and keep him, in sickness and in health; and forsaking all other, keep thee only unto him, so long as you both shall live?

*The Woman shall answer,
I will.*

Then the Minister 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 be my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness, and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my Faith.

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

Then 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 ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

Then shall the Minister join their Right Hands together, and say,

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

Then shall the Minister speak unto the 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 pledged their faith either to other, and have declared the same by joining of hands; I pronounce that they are Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And

And the Minister shall add this blessing :

GO'D the Father, God the Son, God the Holy Ghost, 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.*

Then the Minister shall say,

Lord, have mercy upon us.

Answ. Christ, have mercy upon us.

Minister. Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name; thy kingdom come; Thy will be done on earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation; but deliver us from evil. *Amen.*

Minister. O Lord, save thy servant and thy handmaid.

Answer. And let them put their trust in thee.

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

Answer. And evermore defend them.

Minister. Be unto them a tower of strength,

Answer. From the face of their enemy.

Minister. O Lord, hear our prayer;

Answer. And let our cry come unto thee:

Minister.

O God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts, that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them.

And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort ; so vouchsafe to send thy blessing upon these thy servants ; that they obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. Amen.

This Prayer next following shall be omitted, where the Woman is past child-bearing.

O Merciful Lord and heavenly Father, by whose gracious gift mankind is increased ; We beseech thee, assist with thy blessing these two persons, that they may both be fruitful in the procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour, through Jesus Christ our Lord. Amen.

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning : and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one ; O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church ; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it, even as his own flesh), and also that this woman may be loving and amiable, faithful and obedient to her husband : and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them

to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

Then shall the Minister say,

A Lmighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. *Amen.*

The COMMUNION of the SICK.

The Collect.

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

The Epistle., Heb. xii. 5, 6.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

The Gospel. John, v. 24.

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

After which the Elder shall proceed according to the form before prescribed for the Holy Communion, beginning at these words [Ye that do truly, &c.]

At the time of the distribution of the Holy Sacrament, the Elder shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.

The Order for the BURIAL of the DEAD.

The Minister meeting the Corpse, and going before it, shall say,

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

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

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

Then shall be read, Psal. xc.

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

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

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

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

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

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

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

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

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

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

But who regardeth the power of thy wrath : for even according to thy fear, so is thy displeasure.

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

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

O satisfy us with thy mercy, 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 suffered adversity.

Show 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 handy-work.

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

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

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

I Cor. xv. 20.

NO W 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 who 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 who 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 tomorrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not: for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up?

up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthly; the second man is the Lord from heaven. As is the earthly, such are they that are earthly: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth 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,

incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, immoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.

*At the Grave, when the Corpse is laid in 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 shall be said,

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

Then shall the Minister say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who art in heaven; Hallowed be thy Name ; Thy kingdom come ; Thy will be done on earth, as it is in heaven : Give us this day our daily bread ; And forgive us our trespasses, as we forgive 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 : 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 ; and at the general resurrection on the last day, 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 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.*

SELECT PSALMS.

THE FIRST DAY.

MORNING PRAYER.

PSALM I.

BLESSED is the man that hath not walked in the counsel of the ungodly, or stood in the way of sinners; and hath not sat in the seat of the scornful.

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

3 He shall be like a tree planted by the water-side, that will bring forth his fruit in due season.

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

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

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

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

PSALM II.

WHY do the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together, against the Lord, and against his Anointed.

3 Let us break their bonds asunder, and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set my king upon my holy hill of Sion.

7 I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron, and break them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear, and rejoice unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way; when his wrath is kindled but a little. Blessed are all they that put their trust in him.

E V E N I N G P R A Y E R.

P S A L M III.

L ORD, how are they increased that trouble me: many are they that rise against me.

2 Many there are that say of my soul, There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my glory, and the lifter up of my head.

4 I did call upon the Lord with my voice, and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again; for the Lord sustained me.

6 I will not be afraid for ten thousands of the people, that have set themselves against me round about.

7 Up, Lord, and help me, O my God: for thou smitest all mine enemies upon the cheekbone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord, and thy blessing is upon thy people.

P S A L M IV.

HEAR me when I call, O God of my righteousness; thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after lying.

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness, and put your trust in the Lord.

6 There are many that say, Who will shew us any good?

7 Lord, lift thou up the light of thy countenance upon us.

8 Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

9 I will lay me down in peace, and take my rest; for it is thou, Lord, only that makest me dwell in safety.

P S A L M

P S A L M V.

Ponder my words, O Lord: consider my meditation.

2 O hearken thou unto the voice of my calling; my King, and my God; for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight; for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak lies: the Lord will abhor both the blood-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy; and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

9 And let all them that put their trust in thee rejoice: they shall ever be giving of thanks, because thou defendest them; they that love thy Name, shall be joyful in thee.

10 For thou, Lord, wilt give thy blessing unto the righteous; and with thy favourable kindness wilt thou defend him, as with a shield.

MORNING PRAYER.

P S A L M VI.

O Lord, rebuke me not in thine indignation; neither chasten me in thy displeasure.

2 Have

2 Have mercy upon me, O Lord, for I am weak : O Lord, heal me ; for my bones are vexed.

3 My soul also is sore troubled ; but, Lord, how long wilt thou punish me ?

4 Turn thee, O Lord, and deliver my soul : O save me for thy mercies sake.

5 For in death no man remembereth thee : and who will give thee thanks in the pit ?

6 I am weary of my groaning ; every night wash I my bed, and water my couch with my tears.

7 My beauty is gone for very trouble, and worn away because of all mine enemies.

8 Away from me, all ye that work vanity ; for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition : the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed : they shall be turned back, and put to shame suddenly.

P S A L M VII.

O Lord my God, in thee have I put my trust : save me from all them that persecute me, and deliver me ;

2 Lest he devour my soul like a lion, and tear it in pieces while there is none to help.

3 O Lord my God, if I have done any such thing, or if there be any wickedness in my hands ;

4 If I have rewarded evil unto him that dealt friendly with me : (yea, I have delivered him that without any cause is mine enemy ;)

5 Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, and lift up thyself, because of the indignation of mine enemies : arise up for

for me in the judgment that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift up thyself again.

8 The Lord shall judge the people; give sentence with me, O Lord, according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end; but guide thou the just.

10 For the righteous God trieth the very hearts and reins.

11 My help cometh of God; who preserveth them that are true of heart.

12 God is a righteous judge, strong, and patient; and God is provoked every day.

13 If a man will not turn, he will whet his sword: he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief; he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit, and is fallen himself into the destruction that he made for others.

17 I will give thanks unto the Lord, according to his righteousness; and I will praise the Name of the Lord most High.

EVENING PRAYER.

PSALM VIII.

O Lord our Governor, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies ; that thou mightest still the enemy and the avenger.

3 I will consider thy heavens, even the works of thy fingers ; the moon and the stars which thou hast ordained.

4 What is man, that thou art mindful of him ; and the son of man, that thou visitest him ?

5 Thou madest him lower than the angels, to crown him with glory and honour.

6 Thou makest him to have dominion over the works of thy hands ; and thou hast put all things in subjection under his feet :

7 All sheep and oxen ; yea, and the beasts of the field ;

8 The fowls of the air, and the fishes of the sea ; and whatsoever passeth through the paths of the seas.

9 O Lord our Governor, how excellent is thy name in all the world ?

P S A L M IX.

I Will give thanks unto thee, O Lord, with my whole heart ; I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee ; yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back, they shall fall and perish at thy presence.

4 For thou hast maintained my right, and my cause ; thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly ; thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual

perpetual end ; even as the cities which thou hast destroyed ; their memorial is perished with them.

7 But the Lord shall endure for ever ; he hath also prepared his seat for judgment.

8 For he shall judge the world in righteousness, and minister true judgment unto the people.

9 The Lord will also be a defence for the oppressed, even a refuge in due time of trouble.

10 And they that know thy Name will put their trust in thee ; for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord, who dwelleth in Sion ; shew the people of his doings.

12 For when he maketh inquisition for blood, he remembereth them, and forgetteth not the complaint of the humble.

13 Have mercy upon me, O Lord ; consider the trouble which I suffer of them that hate me ; thou that liftest me up from the gates of death ;

14 That I may shew all thy praises within the ports of the daughter of Sion : I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made : in the same net which they hid privily is their foot taken.

16 The Lord is known to execute judgment : the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell, and all the people that forget God.

18 For the poor shall not always be forgotten ; the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand ; let the heathen be judged in thy sight.

20 Put them in fear, O Lord, that the heathen may know themselves to be but men.

M O R N I N G P R A Y E R.

P S A L M X.

WHY standest thou so far off, O Lord, and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor; they shall be taken in the crafty wileness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire, and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is so proud, that he careth not for God; neither is God in all his thoughts.

5 His ways are alway grievous: thy judgments are far above out of his sight, and therefore despiseth he all his enemies.

6 Arise, O Lord God, and lift up thine hand; forget not the poor.

7 Wherefore should the wicked blaspheme God, while he doth say in his heart, Tush, thou, God, carest not for it?

8 Surely thou hast seen it; for thou beholdest ungodliness and wrong.

9 That thou mayest take the matter into thy hand, the poor committeth himself unto thee; for thou art the helper of the friendless.

10 Break thou the power of the ungodly and malicious; take away his ungodliness, and thou shalt find none.

11 The Lord is King for ever and ever; and the heathen are perished out of the land.

12 Lord, thou hast heard the desire of the poor; thou preparest their heart, and thine ear hearken-
eth thereto;

13 To help the fatherless and poor unto their right; that the man of the earth be no more exalted against them.

P S A L M XI.

IN the Lord put I my trust ; how say ye then to my soul, that she should flee as a bird unto the hill ?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver, that they may privily shoot at them who are true of heart.

3 If the foundations be destroyed, what can the righteous do ?

4 The Lord is in his holy temple ; the Lord's seat is in heaven.

5 His eyes consider the poor, and his eye-lids try the children of men.

6 The Lord trieth the righteous ; but the ungodly, and him that delighteth in wickedness, doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest : this shall be their portion to drink.

8 For the righteous Lord loveth righteousness ; his countenance will behold the thing that is just.

P S A L M XII.

HELP me, Lord, for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour ; they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips, and the tongue that speaketh proud things ;

4 Which have said, With our tongue will we prevail ; we are they that ought to speak ; who is lord over us ?

5 Now for the comfortless troubles sake of the needy, and because of the deep-sighing of the poor ;

6 I will up, saith the Lord, and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words, even as the silver which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord ; thou shalt preserve them from this generation for ever.

9 The ungodly walk on every side ; when they are exalted, the children of men are put to rebuke.

EVENING PRAYER.

P S A L M XIII.

HOW long wilt thou forget me, O Lord, for ever ? how long wilt thou hide thy face from me ?

2 How long shall I seek counsel in my soul, and be so vexed in my heart ? how long shall mine enemies triumph over me ?

3 Consider, and hear me, O Lord my God ; lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him ; for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy ; and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me ; yea, I will praise the Name of the Lord most Highest.

P S A L M XV.

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

2 Even he that leadeth an uncorrupt life, and doeth

doeth the thing which is right, and speaketh the truth from his heart;

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

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

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

6 He that hath not given his money upon usury, nor taken reward against the innocent.

7 Whoso doeth these things shall never fall.

P S A L M XVI.

P Reserve me, O God, for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord, Thou art my God; my goodness extendeth not to thee.

3 All my delight is upon the saints that are in the earth; and upon such as excel in virtue.

4 But they that run after another god shall have great trouble.

5 Their drink-offerings of blood will I not offer; neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground; yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night-season.

9 I have set God always before me; for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced; my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell; neither shalt thou suffer thy Holy One to see corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulness of joy; and at thy right hand there is pleasure for evermore.

MORNING PRAYER.

PSALM XVII.

HEAR the right, O Lord, consider my complaint, and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence, and let thine eyes look upon the thing that is equal.

3 Thou hast proved, and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me; for I am utterly purposed that my mouth shall not offend.

4 Because of men's works that are done against the words of thy lips, I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths, that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindness, O thou that savest by thy right hand them who put their trust in thee, from those that rise up against them.

8 Keep me as the apple of an eye; hide me under the shadow of thy wings.

9 Arise, O Lord, and deliver my soul from the wicked, who is thy sword:

10 From men who are thy hand, O Lord; from men of the world, who have their portion in this life,

life, and whose belly thou fillest with thy hid treasure.

11 They have children at their desire, and leave the rest of their substance for their babes.

12 But as for me, I will behold thy presence in righteousness; and when I awake up after thy likeness, I shall be satisfied with it.

P S A L M XVIII. Part I.

I Will love thee, O Lord, my strength; the Lord is my stony rock and my defence, my Saviour, my God, and my might, in whom I will trust; my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, who is worthy to be praised; so shall I be safe from mine enemies.

3 The sorrows of death compassed me, and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me; the snares of death overtook me.

5 In my trouble I will call upon the Lord, and complain unto my God.

6 So shall he hear my voice out of his holy temple; and my complaint shall come before him: it shall enter even into his ears.

7 The earth trembled and quaked; the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence, and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down; and it was dark under his feet.

10 He rode upon the cherubims, and did fly; he came flying upon the wings of the wind.

11 He made darkness his secret place; his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed; hailstones and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder; hailstones, and coals of fire.

14 He sent out his arrows, and scattered them; he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord; at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me, and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them who hate me; for they are too mighty for me.

18 They prevented me in the day of my trouble; but the Lord was my upholder.

19 He brought me forth also into a place of liberty; he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing; according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord, and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws, and will not cast out his commandments from me.

23 I was also uncorrupt before him, and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing, and according unto the cleanness of my hands in his eye-sight.

EVENING PRAYER.

PSALM XVIII. Part 2.

THOU shalt light my candle ; the Lord my God shall make my darkness to be light.

2 The way of God is an undefiled way ; the word of the Lord also is tried in the fire ; he is the defender of all them that put their trust in him.

3 For who is God but the Lord ; or who hath any strength except our God ?

4 It is God that girdeth me with strength of war, and maketh my way perfect.

5 He maketh my feet like harts feet, and setteth me up on high.

6 He teacheth mine hands to fight, and mine arms shall break even a bow of steel.

7 Thou hast given me the defence of thy salvation ; thy right hand also shall hold me up, and thy loving correction shall make me great.

8 Thou shalt make room enough under me for to go, that my footsteps shall not slide.

9 The Lord liveth ; and blessed be my strong Helper ; and praised be the God of my salvation.

10 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries : thou shalt deliver me from the wicked man.

11 For this cause will I give thanks unto thee, O Lord, among the Gentiles, and sing praises unto thy Name.

PSALM XIX.

THE heavens declare the glory of God, and the firmament sheweth his handy-work.

2 One day telleth another, and one night certifieth another.

3 There is neither speech nor language, but their voices are heard among them.

4 Their sound is gone out into all lands, and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun, which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honey-comb.

11 Moreover by them is thy servant taught, and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight,

15 O Lord, my Strength, and my Redeemer.

MORNING PRAYER.

P S A L M XX.

TH E Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee:

2 Send thee help from the sanctuary, and strengthen thee out of Sion,

3 We will rejoice in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

4 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven; even with the wholesome strength of his right hand.

5 Some put their trust in chariots, and some in horses; but we will remember the name of the Lord our God.

6 They are brought down, and fallen; but we are risen, and stand upright.

7 Save, Lord, and hear us, O King of heaven, when we call upon thee.

P S A L M XXII. Part I.

M Y God, my God, look upon me; why hast thou forsaken me; and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not: and in the night-season also I take no rest.

3 And thou continuest holy, O thou Worship of Israel.

4 Our fathers hoped in thee, they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man ;
a very scorn of men, and the outcast of the people.

7 All they that see me, laugh me to scorn :
they shoot out their lips, and shake their heads,
saying,

8 He trusted in God, that he would deliver him ;
let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb : thou wast my hope when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born : thou art my God, even from my mother's womb.

11 O go not from me, for trouble is hard at hand, and there is none to help me.

12 I am poured out like water, and all my bones are out of joint : my heart also in the midst of my body is even like melting wax.

13 My strength is dried up like a potsherd, and my tongue cleaveth to my gums ; and thou shalt bring me into the dust of death.

14 They pierced my hands and my feet ; I may tell all my bones ; they stand staring and looking upon me.

15 They part my garments among them, and cast lots upon my vesture.

16 But be not thou far from me, O Lord : thou art my succour ; haste thee to help me.

17 Deliver my soul from the sword : my darling from the power of the dog.

18 Save me from the lion's mouth : thou hast heard me also from among the horns of the unicorns.

EVENING PRAYER.

P S A L M XXII. Part II.

I Will declare thy Name unto my brethren : in the midst of the congregation will I praise thee.

2 O praise the Lord, ye that fear him : magnify him, all ye of the seed of Jacob ; and fear him, all ye seed of Israel.

3 For he hath not despised, or abhorred the low estate of the poor : he hath not hid his face from him ; but when he called unto him, he heard him.

4 My praise is of thee in the great congregation : my vows will I perform in the sight of them that fear him.

5 The poor shall eat, and be satisfied : they that seek after the Lord, shall praise him ; your heart shall live for ever.

6 All the ends of the world shall remember themselves, and be turned unto the Lord ; and all the kindreds of the nations shall worship before him.

7 For the kingdom is the Lord's, and he is the Governor among the people.

8 All they that go down into the dust, shall kneel before him : and no man hath quickened his own soul.

9 A seed shall serve him : they shall be counted unto the Lord for a generation.

10 They shall come, and the heavens shall declare his righteousness, unto a people that shall be born, whom the Lord hath made.

P S A L M XXIII.

TH E Lord is my shepherd ; therefore can I lack nothing.

2 He shall feed me in a green pasture, and lead me forth beside the waters of comfort.

3 He shall convert my soul, and bring me forth in the paths of righteousness for his Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oil, and my cup shall be full.

6 Surely thy loving-kindness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

P S A L M XXIV.

TH E earth is the Lord's, and all that therein is: the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas, and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord; or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart; and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord; and righteousness from the God of his salvation.

6 This is the generation of them that seek him; even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who is the King of glory? it is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in.

10 Who is the King of glory? even the Lord of hosts, he is the King of glory.

MORNING PRAYER.

PSALM XXV.

UNTO thee, O Lord, will I lift up my soul; my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed; but such as transgress without a cause shall be put to confusion.

3 Shew me thy ways, O Lord; and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my salvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies, and thy loving-kindnesses, which have been ever of old.

6 O remember not the sins and offences of my youth; but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that are meek shall he guide in judgment; and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth, unto such as keep his covenant, and his testimonies.

10 For thy Name's sake, O Lord, be merciful unto my sin, for it is great.

11 What man is he that seareth the Lord? Him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease; and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him; and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord,
for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon
me; for I am desolate, and in misery.

16 The sorrows of my heart are enlarged: O
bring thou me out of my troubles.

17 Look upon my adversity and misery; and
forgive me all my sin.

18 O keep my soul, and deliver me: let me
not be confounded, for I have put my trust in
thee.

19 Let perfectness and righteous dealing wait
upon me; for my hope hath been in thee.

20 Deliver Israel, O God, out of all his
troubles.

P S A L M XXVI.

B E thou my Judge, O Lord, for I have walked
innocently: my trust hath been also in the
Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me: try out
my reins, and my heart.

3 For thy loving-kindness is ever before mine
eyes, and I will walk in thy truth.

4 I have not dealt with vain persons; neither
will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked,
and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord,
and so will I go to thine altar;

7 That I may shew the voice of thanksgiving,
and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house,
and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners, nor
my life with the blood-thirsty.

10 As for me, I will walk innocently: O deliver
me, and be merciful unto me.

11 My foot standeth right: I will praise the Lord in the congregations.

EVENING PRAYER.

PSALM XXVII.

THE Lord is my light and my salvation, whom then shall I fear: the Lord is the strength of my life, of whom then shall I be afraid?

2 When the wicked even mine enemies, and my foes came upon me to eat up my flesh, they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: thy face, Lord, will I seek.

10 O hide not thou thy face from me, nor cast thy servant away in displeasure.

11 Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

12 When

12 When my father and my mother forsake me,
the Lord taketh me up.

13 Teach me thy way, O Lord; and lead me
in the right way, because of mine enemies.

14 Deliver me not over into the will of mine
adversaries; for there are false witnesses risen up
against me, and such as speak wrong.

15 I should utterly have fainted, but that I be-
lieve verily to see the goodness of the Lord in the
land of the living.

16 O tarry thou the Lord's leisure: be strong,
and he shall comfort thine heart; and put thou
thy trust in the Lord.

P S A L M XXVIII.

U N T O thee, will I cry, O Lord, my strength:
I think no scorn of me; lest if thou make as-
though thou hearest not, I become like them that
go down into the pit.

2 Hear the voice of my humble petitions, when
I cry unto thee: when I hold up my hands to-
wards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me
with the ungodly and wicked doers, who speak
friendly to their neighbours, but imagine mischief
in their hearts.

4 Praised be the Lord, for he hath heard the
voice of my humble petitions.

5 The Lord is my strength, and my shield; my
heart hath-trusted in him, and I am helped: there-
fore my heart danceth for joy, and in my song will
I praise him.

6 The Lord is my strength, and he is the
wholesome defence of his Anointed.

7 O save thy people, and give thy blessing unto
thine inheritance: feed them, and set them up
for ever.

MORNING PRAYER.

PSALM XXIX.

BRING unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord glory and strength.

2 Give the Lord the honour due unto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters; it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf: Libanus also, and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the wilderness: yea, the Lord shakeith the wilderness of Kadesh.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood: and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

PSALM XXX.

I Will magnify thee, O Lord, for thou hast set me up, and not made my foes to triumph over me.

2 O Lord, my God, I cried unto thee, and thou hast healed me.

3 Thou,

3 Thou, Lord, hast brought my soul out of hell: thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye Saints of his, and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye; and in his pleasure is life: heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed: thou, Lord, of thy goodness hadst made my hill so strong.

7 Thou didst turn thy face from me, and I was troubled.

8 Then cried I unto thee, O Lord, and gat me to my Lord right humbly.

9 What profit is there in my blood, when I go down to the pit?

10 Shall the dust give thanks unto thee: or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12 Thou hast turned my heaviness into joy: thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

EVENING PRAYER.

PSALM XXXI.

IN thee, O Lord, have I put my trust: let me never be put to confusion; deliver me in thy righteousness.

2 Bow down thine ear to me ; make haste to deliver me.

3 And be thou my strong rock and house of defence, that thou mayest save me.

4 For thou art my strong rock and my castle : be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net that they have laid privily for me, for thou art my strength.

6 Into thy hands I commend my spirit ; for thou hast redeemed me, O Lord, thou God of truth.

7 I will be glad, and rejoice in thy mercy ; for thou hast considered my trouble, and hast known my soul in adversities.

8 Thou hast not shut me up into the hand of the enemy , but hast set my feet in a large room.

9 My hope hath been in thee, O Lord : I have said, Thou art my God.

10 My time is in thy hand ; deliver me from the hand of mine enemies, and from them that persecute me.

11 Shew thy servant the light of thy countenance, and save me for thy mercies sake.

12 O how plentiful is thy goodness which thou hast laid up for them that fear thee ; and that thou hast prepared for them that put their trust in thee, even before the sons of men !

13 Thou shalt hide them privily by thine own presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

14 O love the Lord, all ye his Saints ; for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

15 Be strong, and he shall establish your heart, all ye that put your trust in the Lord.

P S A L M XXXII.

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

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

3 For while I held my tongue, my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night, and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee, and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord; and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found: but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in; thou shalt preserve me from trouble: thou sha't compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go; and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding: whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly; but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord: and be joyful, all ye that are true of heart.

MORNING PRAYER.

P S A L M XXXIII.

REJOICE in the Lord, O ye righteous; for it be-
cometh well the just to be thankful.

2 Sing unto the Lord a new song: sing praises
lustily unto him with a good courage.

3 For the word of the Lord is true; and all his
works are faithful.

4 He loveth righteousness and judgment: the
earth is full of the goodness of the Lord.

5 By the word of the Lord were the heavens
made; and all the hosts of them by the breath of
his mouth.

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

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

8 For he spake, and it was done: he com-
manded, and it stood fast.

9 The Lord bringeth the counsel of the heathen
to nought, and maketh the devices of the people
to be of none effect, and casteth out the counsels
of princes.

10 The counsel of the Lord shall endure for
ever, and the thoughts of his heart from genera-
tion to generation.

11 Blessed are the people whose God is the Lord
Jehovah: and blessed are the folk that he hath chosen
to him, to be his inheritance.

12 The Lord looked down from heaven, and
beheld all the children of men: from the habita-
tion of his dwelling he considereth all them that
dwell on the earth.

13 He fashioneth all the hearts of them, and
understandeth all their works.

14 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

15 A horse is counted but a vain thing to save a man ; neither shall he deliver any man by his great strength.

16 Behold, the eye of the Lord is upon them that fear him, and upon them that put their trust in his mercy ;

17 To deliver their soul from death, and to feed them in the time of dearth.

18 Our soul hath patiently tarried for the Lord ; for he is our help and our shield.

19 For our heart shall rejoice in him ; because we have hoped in his holy Name.

20 Let thy merciful kindness, O Lord, be upon us ; like as we do put our trust in thee.

E V E N I N G P R A Y E R.

P S A L M XXXIV.

1 Will alway give thanks unto the Lord : his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3 O praise the Lord with me, and let us magnify his Name together.

4 I sought the Lord, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened ; and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that fear him, and delivereth them.

8 O taste, and see, how gracious the Lord is : blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints; for they that fear him lack nothing.

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

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

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

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

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

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

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

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

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

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

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

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

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

P S A L M XXXV.

PLEAD thou my cause, O Lord, with them that strive with me; and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler, and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

4 My soul, be joyful in the Lord : it shall rejoice in his salvation.

5 All my bones shall say, Lord, who is like unto thee ; who deliverest the poor from him that is too strong for him ; yea, the poor, and him that is in misery, from him that spoileth him.

6 I will give thee thanks in the great congregation : I will praise thee among much people.

7 Let them be glad and rejoice that favour my righteous dealing : yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

8 And as for my tongue, it shall be talking of thy righteousness, and of thy praise, all the day long.

MORNING PRAYER.

PSALM XXXVI.

THY mercy, O Lord, reacheth unto the heavens ; and thy faithfulness unto the clouds.

2 Thy righteousness standeth like the strong mountains : thy judgments are like the great deep.

3 Thou, Lord, shalt save both man and beast. How excellent is thy mercy, O God ! and the children of men shall put their trust under the shadow of thy wings !

4 They shall be satisfied with the plenteousness of thy house ; and thou shalt give them drink of thy pleasures, as out of the river.

5 For with thee is the well of life ; and in thy light shall we see light.

6 O continue forth thy loving kindness unto them that know thee, and thy righteousness unto them that are true of heart.

7 O let not the foot of pride come against me; and let not the hand of the ungodly cast me down.

8 There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

P S A L M XXXVII. Part I.

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

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

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord; and he shall give thee thy heart's desire.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EVENING PRAYER.

PSALM XXXVII. Part II.

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

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

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

4 The righteous is ever merciful, and lendeth;
and his seed is blessed.

5 Flee from evil, and do the thing that is good,
and dwell for evermore.

6 For the Lord loveth the thing that is right : he forsaketh not his saints ; but they are preserved for ever.

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

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

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

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

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

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

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

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

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

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

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

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

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

P S A L M XXXVIII.

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

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

3 There is no health in my flesh, because of thy displeasure; neither is there any rest in my bones, by reason of my sin.

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

5 My wounds stink, and are corrupt, through my foolishness.

6 I am brought into so great trouble and misery, that I go mourning all the day long.

7 I am feeble and sore smitten: I have roared for the very disquietness of my heart.

8 Lord, thou knowest all my desire; and my groaning is not hid from thee.

9 My heart panteth, my strength hath failed me, and the sight of mine eyes is gone from me.

10 My lovers and my neighbours did stand looking upon my trouble; and my kinsmen stood afar off.

11 In thee, O Lord, have I put my trust: thou shalt answer for me, O Lord my God.

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

13 Forsake me not, O Lord my God: be not thou far from me.

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

MORNING PRAYER.

PSALM XXXIX.

1 Said, I will take heed to my ways, that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle, while the ungodly is in my sight.

3 I held my tongue and spake nothing : I kept silence, yea, even from good words ; but it was pain and grief to me.

4 My heart was hot within me ; and while I was thus musing, the fire kindled ; and at the last I spake with my tongue ;

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

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

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

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

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

10 I became dumb, and opened not my mouth ; for it was thy doing.

11 Take thy plague away from me : I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears

ears consider my calling : hold not thy peace at my tears ;

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

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

P S A L M XL.

1 Waited patiently for the Lord, and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay ; and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth, even a thanksgiving unto our God.

4 Many shall see it, and fear, and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord, and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wonderous works which thou hast done, like as are also thy thoughts, which are to us-ward ; and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them, they would be more than I am able to express.

8 Sacrifice and meat-offering thou wouldest not ; but mine ears hast thou opened.

9 Burnt-offerings and sacrifice for sin hast thou not required : then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content to do it ; yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation : lo, I will not restrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart :

heart: my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me, my sins have taken such hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste, O Lord, to help me.

17 Let all those that seek thee, be joyful and glad in thee; and let such as love thy salvation, say alway, The Lord be praised.

18 As for me, I am poor and needy; but the Lord careth for me.

19 Thou art my Helper and Redeemer: make no long tarrying, O my God.

EVENING PRAYER.

PSALM XLI.

Blessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth; and deliver not thou him unto the will of his enemies.

3 The Lord comfort him; when he lieth sick upon his bed: make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me: heal my soul, for I have sinned against thee.

5 By this I know thou favourest me; that mine enemy doth not triumph against me.

6 And when I am in my health, thou upholdest me, and shalt set me before thy face for ever.

7 Blessed be the Lord God of Israel; world without end. Amen.

P S A L M XLII.

AS the hart panteth after the water-brooks, so panteth my soul after thee, O God.

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

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

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

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

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

7 Put thy trust in God: for I shall yet give him thanks for the help of his countenance.

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

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

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

11 O put thy trust in God: for I shall yet thank him,

him, who is the help of my countenance, and my God.

P S A L M XLIII.

GIVE sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee? and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 Then will I go unto the altar of God, even unto God my exceeding joy.

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

6 O put thy trust in God: for I shall yet give him thanks, who is the help of my countenance, and my God.

MORNING PRAYER.

P S A L M XLIV.

WE have heard with our ears, O God, our fathers have told us what thou hast done in their time of old;

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword; neither was it their own arm that helped them;

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my King, O God, send help unto Jacob.

6 Through thee will we overthrow our enemies; and in thy Name will we tread them under, that rise up against us.

7 For I will not trust in my bow: it is not my sword that shall help me.

8 But it is thou that savest us from our enemies, and puttest them to confusion that hate us.

9 We make our boast of God all day long, and will praise thy Name for ever.

P S A L M X L V.

MY heart is inditing of a good matter: I speak of the things which I have made touching the King.

2 My tongue is the pen of a ready writer.

3 Thou art fairer than the children of men: full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most mighty, according to thy glory and renown.

5 Good luck have thou with thine honour: ride on, because of the word of truth, of meekness, and righteousness; and thy right-hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee, even in the midst among the King's enemies.

7 Thy seat, O God, endureth for ever: the sceptre of thy kingdom is a right sceptre.

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

9 I will remember thy Name from one generation

tion to another : therefore shall the people give thanks unto thee, world without end.

P S A L M X L V I .

GOD is our hope and strength ; a very present help in trouble.

2 Therefore will we not fear, though the earth be moved, and though the hills be carried into the midst of the sea ;

3 Though the waters thereof rage and swell ; and though the mountains shake at the tempest of the same.

4 There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High.

5 God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved ; but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us : the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord, what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world : he breaketh the bow, and knappeth the spear in sun-dar, and burneth the chariots in the fire.

10 Be still then, and know that I am God : I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us : the God of Jacob is our refuge.

EVENING PRAYER.

Ps ALM XLVII.

O Clap your hands together, all ye people: O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose out an heritage for us, even the excellency of Jacob, whom he loved.

5 God is gone up with a merry noise, and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon his holy seat.

9 God who is very high exalted, doth defend the earth as it were with a shield.

Ps ALM XLVIII.

GREAT is the Lord, and greatly to be praised, in the city of our God, even upon his holy hill.

2 Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God upholdeth the same for ever.

3 We wait for thy loving kindness, O God, in the midst of thy temple.

4 O God, according to thy name, so is thy praise unto the world's end: thy right hand is full of righteousness.

5 Let the mount Sion rejoice, and the daughter of Judah be glad, because of thy judgments.

6 Walk about Sion, and go round about her: and tell the towers thereof.

7 Mark well her bulwarks, set up her houses :
that ye may tell them that come after.

8 For this God is our God for ever and ever :
he shall be our guide unto death.

P S A L M X L I X .

O Hear ye this, all ye people : ponder it with
your ears, all ye that dwell in the world ;

2 High and low, rich and poor, one with
another.

3 My mouth shall speak of wisdom, and my
heart shall muse of understanding.

4 There are some that put their trust in their
goods, and boast themselves in the multitude of
their riches.

5 But no man may deliver his brother, or make
agreement unto God for him ;

6 (For it cost more to redeem their souls : so
that he must let that alone for ever ;)

7 That he should still live for ever, and not see
corruption.

8 For he seeth that wise men also die and perish
together, as well as the ignorant and foolish, and
leave their riches for other.

9 And yet they think that their houses shall
continue for ever ; and that their dwelling-places
shall endure from one generation to another ; and
call the lands after their own names.

10 Nevertheless man being in honour abideth
not : he is like the beasts that perish.

11 This their way is their folly : yet their
posterity approve their sayings.

12 Like sheep they are laid in the grave ; death
shall feed on them ; and the upright shall have do-
minion over them in the morning ; and their beauty
shall consume in the grave from their dwelling.

13 But God will redeem my soul from the power
of the grave : for he shall receive me.

14 Be not thou afraid when one is made rich,
when the glory of his house is increased ;

15 For when he dieth he shall carry nothing
away : his glory shall not descend after him.

16 Though while he lived he blessed his soul :
and men will praise thee, when thou doest well to
thyself.

17 He shall go to the generation of his fathers ;
they shall never see light.

18 Man that is in honour, and understandeth
not, is like the beasts that perish.

M O R N I N G P R A Y E R.

P S A L M L.

TH E Lord, even the most mighty God hath
spoken, and called the world, from the rising
up of the sun unto the going down thereof.

2 Out of Sion hath God appeared in perfect
beauty.

3 Our God shall come, and shall not keep
silence : there shall go before him a consuming
fire, and a mighty tempest shall be stirred up
round about him.

4 He shall call the heaven from above, and the
earth, that he may judge his people.

5 Gather my saints together unto me, those that
have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteous-
ness ; for God is Judge himself.

7 Hear, O my people, and I will speak : I my-
self will testify against thee, O Israel ; for I am
God, even thy God.

8 I will not reprove thee, because of thy sacri-
fices, or for thy burnt-offerings, because they were
not always before me.

9 I will take no bullock out of thine house; nor he-goat out of thy folds.

10 For all the beasts of the forest are mine; and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains; and the wild beasts of the field are in my sight.

12 If I were hungry I would not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls flesh, and drink the blood of goats?

14 Offer unto God thanksgiving, and pay thy vows unto the Most High;

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God, Why dost thou preach my laws, and takest my covenant in thy mouth?

17 Whereas thou hatest to be reformed, and hast cast my words behind thee.

18 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

19 Whoso offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation right, will I shew the salvation of God.

P S A L M L I.

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

2 Wash me thoroughly from my wickedness, and cleanse me from my sin.

3 For I acknowledge my faults, and my sin is ever before me.

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

5 Behold, I was shapen in wickedness, and in sin hath my mother conceived me.

6 But

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

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

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

9 Turn thy face from my sins, and put out all my misdeeds.

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

11 Cast me not away from thy presence, and take not thy holy Spirit from me.

12 O give me the comfort of thy help again, and stablish me with thy free Spirit.

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

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

15 Thou shalt open my lips, O Lord, and my mouth shall shew thy praise.

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

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

EVENING PRAYER.

PSALM LV.

HEAR my prayer, O God, and hide not thyself from my petition.

2 Take heed unto me, and hear me, how I mourn in my prayer, and am vexed.

3 My

3 My heart is disquieted within me, and the fear of death is fallen upon me.

4 Fearfulness and trembling are come upon me, and an horrible dread hath overwhelmed me.

5 And I said, O that I had wings like a dove; for then would I flee away, and be at rest.

6 Lo, then would I get me away far off, and remain in the wilderness.

7 I would make haste to escape, because of the stormy wind and tempest.

8 For it is not an open enemy that hath done me this dishonour; for then I could have borne it;

9 Neither was it mine adversary that did magnify himself against me; for then, peradventure, I would have hid myself from him.

10 But it was even thou, my companion, my guide, and mine own familiar friend.

11 We took sweet counsel together, and walked in the house of God as friends.

12 As for me, I will call upon God; and the Lord shall save me.

13 In the evening and morning, and at noon-day, will I pray, and that instantly; and he shall hear my voice.

14 It is he that hath delivered my soul in peace, from the battle that was against me: for there were many with me.

15 Yea, even God that endureth for ever, shall hear me, and bring them down: for they will not turn, nor fear God.

16 O cast thy burden upon the Lord, and he shall nourish thee, and shall not suffer the righteous to fall for ever.

17 And as for them: thou, O God, shalt bring them into the pit of destruction.

18 The blood-thirsty and deceitful men shall not live out half their days; but my trust shall be in thee, O Lord.

P S A L M LVI.

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting and troubling me.

2 Nevertheless, though I am sometimes afraid, yet put I my trust in thee.

3 I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

4 Whosoever I call upon thee, then shall mine enemies be put to flight: this I know; for God is on my side.

5 In God's word will I rejoice: in the Lord's word will I comfort me.

6 Yea, in God have I put my trust: I will not be afraid what man can do unto me.

7 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

8 For thou hast delivered my soul from death, and my feet from falling; that I may walk before God in the light of the living.

MORNING PRAYER.

P S A L M LVII.

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee; and under the shadow of thy wings shall be my refuge, until this tyranny be over-past.

2 I will call unto the most high God; even unto the God that shall perform the cause which I have in hand.

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

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

5. I will

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

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

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

P S A L M LIX.

D Eliver me from mine enemies, O God : defend me from them that rise up against me.

2 O deliver me from the wicked doers, and save me from the blood-thirsty men.

3 My strength will I ascribe unto thee ; for thou art the God of my refuge.

4 God sheweth me his goodness plenteously ; and God shall let me see my desire upon mine enemies.

5 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning ; for thou hast been my defence and refuge in the day of my trouble.

6 Unto thee, O my strength, will I sing ; for thou, O God, art my refuge, and my merciful God.

P S A L M LXI.

H EAR my crying, O God : give ear unto my prayer.

2 From the ends of the earth will I call upon thee, when my heart is in heaviness.

3 O set me up upon the rock that is higher than I ; for thou hast bee~~n~~ my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever, and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires, and hast given an heritage unto those that fear thy Name.

6 I will

6 I will always sing praise unto thy Name, that I may daily perform my vows.

P S A L M LXII.

MY soul truly waiteth still upon God; for of him cometh my salvation.

2 He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.

3 My soul, wait thou still upon God; for my hope is in him.

4 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

5 In God is my health and my glory, the rock of my might, and in God is my trust.

6 O put your trust in him alway, ye people: pour out your hearts before him; for God is our hope.

7 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

8 Give not yourselves unto vanity: if riches increase, set not your heart upon them.

9 God spake once, and twice I have also heard the same, That power belongeth unto God;

10 And that thou, Lord, art merciful; for thou rewardest every man according to his work.

EVENING PRAYER.

P S A L M LXIII.

O God, thou art my God: early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee, in a barren and dry land, where no water is.

3 Thus have I looked for thee in holiness, that I might behold thy power and glory.

4 For thy loving-kindness is better than the life itself: my lips shall praise thee.

5 As long as I live will I magnify thee on this manner, and lift up my hands in thy Name.

6 My soul shall be satisfied even as it were with marrow and fatness, when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed, and thought upon thee when I was waking?

8 Because thou hast been my helper, therefore under the shadow of thy wings will I rejoice.

9 My soul hangeth upon thee: thy right hand hath upholden me.

P S A L M LXV.

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

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

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

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

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

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

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

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens; thou that makest the out-goings of the morning and evening to praise thee.

9 Thou

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

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

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

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

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

14 The folds shall be full of sheep: the vallies also shall stand so thick with corn, that they shall laugh and sing.

MORNING PRAYER.

PSALM LXVI.

O Be joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

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

4 O come hither, and behold the works of God, how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land, so that they went through the water on foot; there did we rejoice thereof.

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

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

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

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

10 Thou broughtest us into the snare, and laidst trouble upon our loins.

11 We went through fire and water, and thou broughtest us out into a wealthy place.

12 I will pay thee my vows, which I promised with my lips, and spake with my mouth when I was in trouble.

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

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

15 If I incline unto wickedness with mine heart, the Lord will not hear me.

16 But God hath heard me, and considered the voice of my prayer.

17 Praised be God, who hath not cast out my prayer, nor turned his mercy from me.

P S A L M L X V I I .

GOD be merciful unto us, and bless us; and shew us the light of his countenance, and be merciful unto us.

2 That thy way may be known upon earth; thy saving health among all nations.

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

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

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

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

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

EVENING PRAYER.

PSALM LXVIII.

LET God arise, and let his enemies be scattered :
let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou
drive them away : and like as wax melteth at the
fire, so let the ungodly perish at the presence of
God.

3 But let the righteous be glad, and rejoice be-
fore God : let them also be merry and joyful.

4 O sing unto God, and sing praises unto his
Name : magnify him that rideth upon the heavens,
as it were upon an horse ; praise him in his Name
JAH, and rejoice before him.

5 He is a father of the fatherless, and defendeth
the cause of the widows ; even God in his holy
habitation.

6 He is the God that maketh men to be of one
mind in an house, and bringeth the prisoners out
of captivity ; but letteth the runagates continue in
scarcenes.

7 O God, when thou wentest forth before the
people, when thou wentest through the wilder-
ness ;

8 The earth shook, and the heavens dropped at
the presence of God ; even as Sinai also was moved
at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon
thine inheritance, and refreshedst it when it was
weary.

10 Thy

10 Thy congregation shall dwell therein ; for thou, O God, hast of thy goodness prepared for the poor.

11 Thou art gone up on high, thou hast led captivity captive, and received gifts for men ; yea, even for thine enemies, that the Lord God might dwell among them.

12 Praised be the Lord daily, even the God who helpeth us, and poureth his benefits upon us.

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

14 Thy God hath sent forth strength for thee : establish the thing, O God, that thou hast wrought in us.

15 Sing unto God, O ye kingdoms of the earth : O sing praises unto the Lord,

16 Who sitteth in the heavens over all, from the beginning : lo, he doth send out his voice, yea, and that a mighty voice.

17 Ascribe ye the power to God over Israel : his excellency and strength is in the clouds.

18 O God, wonderful art thou in thy holy places, even the God of Israel ; he will give strength and power unto his people ; blessed be God.

P S A L M LXIX.

SAVE me, O God ; for the waters are come in even unto my soul.

2 I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

3 I am weary of crying, my throat is dry : my sight faileth me for waiting so long upon my God.

4 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause : let not those

that seek thee be confounded through me, O Lord God of Israel.

5 And why? for thy sake have I suffered reproof: shame hath covered my face.

6 I am become a stranger unto my brethren; even an alien unto my mother's children.

7 For the zeal of thine house hath even eaten me; and the rebukes of them that rebuked thee, are fallen upon me.

8 I wept and chastened myself with fasting; and that was turned to my reproof.

9 But, Lord, I make my prayer unto thee in an acceptable time.

10 Hear me, O God, in the multitude of thy mercy; even in the truth of thy salvation.

11 Take me out of the mire, that I sink not: O let me be delivered from them that hate me, and out of the deep waters.

12 Let not the water flood drown me, neither let the deep swallow me up; and let not the pit shut her mouth upon me.

13 Hear me, O Lord, for thy loving kindness is comfortable: turn thine unto me, according to the multitude of thy mercies;

14 And hide not thy face from thy servant, for I am in trouble: O haste thee, and hear me.

15 Draw nigh unto my soul, and save it: O deliver me because of mine enemies.

16 Thou hast known my reproof, my shame, and my dishonour: mine adversaries are all in thy sight.

17 Reproach hath broken my heart, I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

18 They gave me gall to eat; and when I was thirsty, they gave me vinegar to drink.

19 But

19 But as for me, when I am poor and in heaviness, thy help, O God, shall lift me up.

20 I will praise the Name of God with a song, and magnify it with thanksgiving.

21 The humble shall consider this, and be glad: seek ye after God, and your soul shall live.

22 For the Lord heareth the poor; and despiseth not his prisoners.

23 Let heaven and earth praise him; the sea, and all that moveth therein.

MORNING PRAYER.

P S A L M LXX.

HASTE thee, O God, to deliver me; make haste to help me, O Lord.

2 Let all those that seek thee be joyful and glad in thee; and let all such as delight in thy salvation say alway, The Lord be praised.

3 As for me, I am poor and in misery: haste thou unto me, O God.

4 Thou art my Helper and my Redeemer: O Lord, make no long tarrying.

P S A L M LXXI.

IN thee, O Lord, have I put my trust; let me never be put to confusion; but rid me and deliver me in thy righteousness: incline thine ear unto me, and save me.

2 Be thou my strong-hold, whereunto I may alway resort: thou hast promised to help me; for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly, out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for; thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall be always of thee.

6 I am become, as it were, a monster unto many; but my sure trust is in thee.

7 O let my mouth be filled with thy praise, that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age; forsake me not when my strength faileth me.

9 Go not far from me, O God; my God, haste thee to help me.

10 As for me, I will patiently abide alway; and will praise thee more and more.

11 My mouth shall daily speak of thy righteousness and salvation; for I know no end thereof.

12 I will go forth in the strength of the Lord God, and will make mention of thy righteousness only.

13 Thou, O God, hast taught me from my youth up until now; therefore will I tell of thy wondrous works.

14 Forsake me not, O God, in mine old age, when I am grey-headed, until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

15 Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee!

16 O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me; yea, and broughtest me from the deep of the earth again.

17 Thou hast brought me to great honour, and comforted me on every side.

18 My lips will be glad when I sing unto thee; and so will my soul whom thou hast delivered.

19 My tongue also shall talk of thy righteousness all the day long.

EVENING PRAYER.

PSALM LXXIII.

TRULY God is loving unto Israel, even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone ; my treadings had well nigh slipped.

3 And why ? I was grieved at the wicked ; I do also see the ungodly in such prosperity.

4 Then thought I to understand this, but it was too hard for me,

5 Until I went into the sanctuary of God ; then understood I the end of these men ;

6 Namely, how thou dost set them in slippery places, and castest them down, and destroyest them.

7 O how suddenly do they consume, perish, and come to a fearful end !

8 Yea, even like as a dream when one awaketh, so shalt thou make their image to vanish out of the city.

9 Thus my heart was grieved, and it went even through my reins.

10 So foolish was I and ignorant, even as it were a beast before thee.

11 Nevertheless, I am alway by thee ; for thou hast holden me by my right hand.

12 Thou shalt guide me with thy counsel, and after that receive me with glory.

13 Whom have I in heaven but thee ; and there is none upon earth that I desire in comparison of thee.

14 My flesh and my heart faileth ; but God is the strength of my heart, and my portion for ever.

P s A L M LXXV.

UNTO thee, O God, do we give thanks ; yea, unto thee do we give thanks.

2 Thy name also is so near ; and that do thy wondrous works declare.

3 When I receive the congregation, I shall judge according unto right.

4 I said unto the fools, Deal not so madly ; and to the ungodly, Set not up your horn.

5 Set not up your horn on high, and speak not with a stiff neck.

6 For promotion cometh neither from the east, nor from the west, nor yet from the south.

7 And why ? God is the Judge ; he putteth down one, and setteth up another.

8 For in the hand of the Lord there is a cup, and the wine is red ; it is full mixed, and he pour-
eth out of the same.

9 As for the dregs thereof, all the ungodly of the earth shall drink them, and suck them out.

10 But I will talk of the God of Jacob, and praise him for ever.

11 All the horns of the ungodly also will I break ; and the horns of the righteous shall be ex-
alted.

M O R N I N G P R A Y E R.

P s A L M LXXVI.

THOU, even thou, O God, art to be feared ; and who may stand in thy sight when thou art angry ?

2 Thou didst cause thy judgment to be heard from heaven : the earth trembled, and was still,

3 When God arose to judgment, and to help all the meek upon earth.

4 The fierceness of man shall turn to thy praise,
and the remainder of wrath shalt thou restrain.

5 Promise unto the Lord your God, and keep
it, all ye that are round about him : bring presents
unto him that ought to be feared.

6 He shall cut off the spirit of princes, and is
wonderful among the kings of the earth.

P S A L M LXXXVII.

I Will cry unto God with my voice ; even unto
God will I cry with my voice, and he shall
hearken unto me.

2 In the time of my trouble I sought the Lord ;
my sore ran, and ceased not in the night-season :
my soul refused comfort.

3 When I am in heaviness I will think upon
God ; when my heart is vexed I will complain.

4 Thou holdest mine eyes waking : I am so
feeble that I cannot speak.

5 I have considered the days of old, and the
years that are past.

6 I call to remembrance my song ; and in the
night I commune with mine own heart, and search
out my spirits.

7 Will the Lord absent himself for ever ? And
will he be no more intreated ?

8 Is his mercy clean gone for ever ? And is his
promise come utterly to an end for evermore ?

9 Hath God forgotten to be gracious ? And will
he shut up his loving-kindness in displeasure ?

10 And I said, It is mine own infirmity ; but I
will remember the years of the right hand of the
most Highest.

11 I will remember the works of the Lord, and
call to mind thy wonders of old time.

12 I will think also of all thy works, and my
talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great a God as our God ?

14 Thou art the God that doest wonders, and hast declared thy power among the people.

15 Thou hast mightily delivered thy people, even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid ; the depths also were troubled.

17 The clouds poured out water, the air thundered, and thine arrows went abroad.

18 The voice of thy thunder was heard round about ; the lightnings shone upon the ground ; the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters ; and thy footsteps are not known.

20 Thou leddest thy people like sheep, by the hand of Moses and Aaron.

EVENING PRAYER.

PSALM LXXXIV.

O How amiable are thy dwellings, thou Lord of hosts !

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

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

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

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

6 Who,

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

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

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

9 Behold, O God our defender, and look upon the face of thine anointed.

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

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

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

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

P S A L M LXXXV.

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

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

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

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

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

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

7 Shew us thy mercy, O Lord, and grant us thy salvation.

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

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

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

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

12 Yea, the Lord shall shew loving kindness, and our land shall give her increase.

13 Righteousness shall go before him, and shall direct us in the way of his steps.

MORNING PRAYER.

PSALM LXXXVI.

BOW down thine ear, O Lord, and hear me; for I am poor and in misery.

2 Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord; for I will call daily upon thee.

4 Comfort the soul of thy servant; for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious; and of great mercy unto them that call upon thee.

6 Give ear, Lord; unto my prayer, and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee, for thou hearest me.

8 Among the gods there is none like unto thee, O Lord: there is none that can do as thou doest.

9 All nations whom thou hast made, shall come and

and worship thee, O Lord ; and shall glorify thy Name.

10 For thou art great, and doest wondrous things : thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart ; and will praise thy Name for evermore.

13 For great is thy mercy toward me ; and thou hast delivered my soul from the nethermost hell.

14 Thou, O Lord God, art full of compassion and mercy, long-suffering, plenteous in goodness and truth.

15 O turn thee unto me, and have mercy upon me : give thy strength unto thy servant, and help the son of thine handmaid.

16 Shew some token upon me for good, that they who hate me may see it, and be ashamed ; because thou, Lord, hast holpen me, and comforted me.

P S A L M LXXXIX.

MY song shall be alway of the loving kindness of the Lord : with my mouth will I ever be shewing thy truth from one generation to another.

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

3 I have made a covenant with my chosen : I have sworn unto David my servant.

4 Thy seed will I stablish for ever, and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works, and thy truth, in the congregation of thy saints.

6 For who is he among the clouds that shall be compared unto the Lord?

7 And what is he among the gods that shall be like unto the Lord?

8 God is very greatly to be feared in the council of the saints, and to be had in reverence of all them that are round about him.

9 O Lord God of hosts who is like unto thee? Thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11 The heavens are thine, the earth is thine: thou hast laid the foundation of the round world, and all that therein is.

12 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

13 Righteousness and equity are the habitation of thy seat: mercy shall go before thy face.

14 Blessed is the people, O Lord, that can rejoice in thee: they shall walk in the light of thy countenance.

15 Their delight shall be daily in thy Name; and in thy righteousness shall they make their boast.

16 For thou art the glory of their strength; and in thy loving kindness thou shalt lift up our horns.

17 For the Lord is our defence: the Holy One of Israel is our King.

EVENING PRAYER.

PSALM XC.

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

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

3 Thou

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

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

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

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

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

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

9 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.

10 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.

11 But who regardeth the power of thy wrath : for even according to thy fear, so is thy displeasure.

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

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

14 O satisfy us with thy mercy, and that soon ; so shall we rejoice and be glad all the days of our life.

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

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

17 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 handy-work.

P S A L M X C I.

WHOSO dwelleth under the defence of the most High, shall abide under the shadow of the Almighty.

2 I wil say unto the Lord, Thou art my hope, and my strong-hold, my God, in him will I trust.

3 Surely he shall deliver thee from the snare of the hunter, and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night, nor for the arrow that flieth by day.

6 For the pestilence that walketh in darkness, or for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand, but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold, and see the reward of the ungodly.

9 Because thou hast made the Lord, who is my refuge, even the most High, thy habitation.

10 There shall no evil happen unto thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee in their hands, that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

.

16 With

16 With long life will I satisfy him, and shew him my salvation.

MORNING PRAYER.

PSALM XCII.

IT is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O most Highest.

2 To tell of thy loving-kindness early in the morning, and of thy truth in the night-season.

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

4 O Lord, how glorious are thy works ! thy thoughts are very deep.

5 An unwise man doth not well consider this, and a fool doth not understand it.

6 When the ungodly are green as the grass, and when all the workers of wickedness do flourish, then they shall be destroyed for ever ; but thou, Lord, art the most Highest for evermore.

7 For lo, thine enemies, O Lord, lo, thine enemies shall perish, and all the workers of wickedness shall be destroyed.

8 The righteous shall flourish like a palm-tree, and shall spread abroad like a cedar in Libanus.

9 Such as are planted in the house of the Lord, shall flourish in the courts of the house of our God.

10 They also shall bring forth more fruit in their old age ; and shall be fat and flourishing.

11 That they may shew how true the Lord my strength is ; and that there is no unrighteousness in him.

P S A L M XCIII.

THE Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

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

3 Thy throne hath been established of old : thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly ; but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure : holiness becometh thine house for ever.

E V E N I N G P R A Y E R.

P S A L M X C V .

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

2 Let us come before his presence with thanksgiving, and shew ourselves glad in him with psalms.

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

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

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

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

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

8 To-

8 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 ;

9 When your fathers tempted me, proved me, and saw my works.

10 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.

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

P S A L M X C V I .

O Sing unto the Lord a new song : sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.

3 Declare his honour unto the heathen, and his wonders unto all people ;

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

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and majesty are before him : strength and beauty are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people, ascribe unto the Lord glory and power.

8 Ascribe unto the Lord the honour due unto his Name : bring presents, and come into his courts.

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

10 Tell it out among the heathen, that the Lord is King ; and that it is he who hath made the round world so fast that it cannot be moved ; and that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad ; let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoice before the Lord;

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

MORNING PRAYER.

PSALM XCVII.

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

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

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

4 His lightnings enlightened the world: the earth saw it, and was afraid.

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

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

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

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

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

10 Rejoice in the Lord, ye righteous, and give thanks for a remembrance of his holiness.

P S A L M XCVIII.

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

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

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

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

5 Shew yourselves joyful unto the Lord, all ye lands : sing rejoice, and give thanks.

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

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

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

P S A L M XCIX.

THE Lord is King, be the people never so impatient : he sitteth between the cherubims, be the earth never so quiet.

2 The Lord is great in Sion, and high above all people.

3 They shall give thanks unto thy Name, which is great, wonderful, and holy.

4 O magnify the Lord our God, and fall down before his footstool, for he is holy.

5 O magnify the Lord our God, and worship him upon his holy hill ; for the Lord our God is holy.

EVENING PRAYER.

P S A L M C.

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

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

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

4 For the Lord is gracious, his mercy is everlasting ; and his truth endureth from generation to generation.

P S A L M CII.

HEAR my prayer, O Lord, and let my cry come unto thee.

2 Hide not thy face from me in the time of my trouble : incline thine ear unto me when I call ; O hear me, and that speedily.

3 For my days are consumed away like smoke, and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass, so that I forget to eat my bread.

5 For the voice of my groaning my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness, and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long ; and they that are mad upon me are sworn together against me.

9 For I have eaten ashes as it were bread, and mingled my drink with weeping ;

10 And that because of thine indignation and wrath : for thou hast taken me up, and cast me down.

11 My days are gone like a shadow, and I am withered like grass.

12 But thou, O Lord, shalt endure for ever, and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion ; for it is time that thou have mercy upon her, yea, the time is come.

14 And why ? thy servants think upon her stones ; and it pitied them to see her in the dust.

15 The heathen shall fear thy Name, O Lord, and all the kings of the earth thy majesty ;

16 When the Lord shall build up Sion, and when his glory shall appear ;

17 When he turneth him unto the prayer of the poor destitute, and despiseth not their desire.

18 This shall be written for those that come after ; and the people that shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth ;

20 That he might hear the mournings of such as are in captivity, and deliver those that are appointed unto death :

21 That they may declare the Name of the Lord in Sion, and his praise in Jerusalem ;

22 When the people are gathered together, and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey, and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age : as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation

foundation of the earth, and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment ;

27 And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue, and their seed shall stand fast in thy sight.

MORNING PRAYER.

PSALM CIII.

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

2 Praise the Lord, O my soul, and forget not all his benefits ;

3 Who forgiveth all thy sins ; and healeth all thine infirmities ;

4 Who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness ;

5 Who satisfieth thy mouth with good things, making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment for all them that are oppressed.

7 He shewed his ways unto Moses, his works unto the children of Israel.

8 The Lord is full of compassion and mercy, long-suffering, and of great goodness.

9 He will not alway be chiding : neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins, nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth, so great is his mercy also toward them that fear him !

12 Look how wide also the east is from the west,
so far hath he set our sins from us.

13 Yea, like as a father piteth his own children,
even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made : he remembereth that we are but dust.

15 The days of man are but as grass ; for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him ; and his righteousness upon children's children ;

18 Even upon such as keep his covenant, and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven ; and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength, ye that fulfil his commandment, and hearken unto the voice of his words.

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

22 O speak good of the Lord, all ye works of his, in all places of his dominions : praise thou the Lord, O my soul.

EVENING PRAYER.

PSALM CIV.

PRAISE the Lord, O my soul : O Lord my God, thou art become exceeding glorious ; thou art clothed with majesty and honour.

2 Thou deckest thyself with light as it were with

a garment, and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters, and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits, and his ministers a flaming fire.

5 He laid the foundations of the earth, that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment: the waters stood above the mountains.

7 At thy rebuke they fled: at the voice of thy thunder they hastened away.

8 They go up as high as the hills, and down to the vallies beneath, even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass, neither turn again to cover the earth.

10 He sendeth the springs into the valleys which run among the hills.

11 All beasts of the field drink thereof, and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation, and sing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works:

14 He bringeth forth grass for the cattle, and green herb for the service of men,

15 That he may bring food out of the earth, and wine that maketh glad the heart of man, and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the Lord also are full of sap, even the cedars of Libanus which he hath planted;

17 Wherein the birds make their nests; and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats, and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons; and the sun knoweth his going down.

20 Thou makest darkness, and it is night, wherein all the beasts of the forest do move.

21 The lions roaring after their prey, do seek their meat from God.

22 The sun ariseth, and they get them away together, and lay them down in their dens.

23 Man goeth forth to his work, and to his labour, until the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all; the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan, whom thou hast made to take his pastime therein.

27 These wait all upon thee, that thou mayest give them meat in due season.

28 When thou givest it them, they gather it; and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face they are troubled: when thou takest away their breath, they die, and are turned again to their dust.

30 Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live: I will praise my God while I have my being.

34 And so shall my words please him : my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end : praise thou the Lord, O my soul, praise the Lord.

MORNING PRAYER.

PSALM CVII. Part I.

O Give thanks unto the Lord, for he is gracious, and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed, and delivered from the hand of the enemy ;

3 And gathered them out of the lands from the east, and from the west ; from the north, and from the south.

4 They went astray in the wilderness out of the way, and found no city to dwell in ;

5 Hungry and thirsty, their soul fainted in them.

6 So they cried unto the Lord in their trouble, and he delivered them from their distress.

7 He led them forth by the right way, that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men !

9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death, being fast bound in misery and iron,

11 Because they rebelled against the words of the Lord, and lightly regarded the counsel of the Most Highest ;

12 He also brought down their heart through heaviness: they fell down, and there was none to help them.

13 Then they cried unto the Lord in their trouble, and he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death, and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men!

16 For he hath broken the gates of brass, and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence, and because of their wickedness.

18 Their soul abhorreth all manner of meat, and they draw near unto the gates of death.

19 Then they cry unto the Lord in their trouble, and he delivereth them out of their distress.

20 He sent his word, and healed them; and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men!

22 That they would offer unto him the sacrifice of thanksgiving, and tell out his works with gladness.

EVENING PRAYER.

PSALM CVII. Part II.

THEY that go down to the sea in ships, and occupy their business in great waters,

2 These men see the works of the Lord, and his wonders in the deep.

3 For at his word the stormy wind ariseth,
which lifteth up the waves thereof.

4 They are carried up to the heaven, and down
again to the deep ; their soul melteth away, be-
cause of the trouble.

5 They reel to and fro, and stagger like a
drunken man, and are at their wit's end.

6 Then they cry unto the Lord in their trouble,
and he delivereth them out of their distress.

7 For he maketh the storm a calm, so that the
waves thereof are still.

8 Then they are glad, because they are at rest ;
so he bringeth them unto the haven where they
would be.

9 O that men would therefore praise the Lord
for his goodness, and declare the wonders that
he doeth for the children of men !

10 That they would exalt him also in the con-
gregation of the people, and praise him in the seat
of the elders !

11 Who turneth the floods into a wilderness,
and the water-springs into dry ground.

12 A fruitful land maketh he barren, for the
wickedness of them that dwell therein.

13 Again, he maketh the wilderness a standing
water, and water-springs of a dry ground.

14 And there he setteth the hungry, that they
may build them a city to dwell in ;

15 That they may sow their land and plant
vineyards, to yield them fruits of increase.

16 He blesseth them, so that they multiply ex-
ceedingly ; and suffereth not their cattle to de-
crease.

17 Again, when they are minished and brought
low through oppression, through any plague or
trouble ;

18 Though he suffer them to be evil-intreated
through

through tyrants, and let them wander out of the way in the wilderness;

19 Yet helpeth he the poor out of misery, and maketh him households like a flock of sheep.

20 The righteous will consider this and rejoice; and the mouth of all wickedness shall be stopped.

21 Whoso is wise will ponder these things, and they shall understand the loving-kindness of the Lord.

M O R N I N G P R A Y E R.

P S A L M C X I .

I Will give thanks unto the Lord with my whole heart; secretly among the faithful, and in the congregation.

2 The works of the Lord are great; sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour; and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works, that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

6 The works of his hands are verity and judgment; all his commandments are true:

7 They stand fast for ever and ever, and are done in truth and equity.

8 He sent redemption unto his people; he hath commanded his covenant for ever: holy and reverend is his Name.

9 The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter; the praise of it endureth for ever.

P s A L M C X I I .

BLESSED is the man that feareth the Lord ; he hath great delight in his commandments.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house, and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness ; he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth ; and will guide his words with discretion.

6 Surely he shall not be moved ; and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings ; for his heart standeth fast, and believeth in the Lord.

8 He hath dispersed abroad, and given to the poor ; and his righteousness remaineth for ever : his horn shall be exalted with honour.

9 The ungodly shall see it, and it shall grieve him ; he shall gnash with his teeth, and consume away : the desire of the ungodly shall perish.

P s A L M C X I I I .

PRAISE the Lord, ye servants of his : O praise the name of the Lord.

2 Blessed be the name of the Lord from this time forth for evermore.

3 The Lord's Name is praised, from the rising up of the sun unto the going down of the same.

4 The Lord is high above all heathen, and his glory above the heavens.

5 Who is like unto the Lord our God, who hath his dwelling so high, and yet humbleth himself to behold the things that are in heaven and earth ?

6 He taketh up the simple out of the dust, and liftest the poor out of the mire,

7 That he may set him with the princes, even with the princes of his people.

8 He maketh the barren woman to keep house, and to be a joyful mother of children.

EVENING PRAYER.

PSALM CXIV.

WHEN Israel came out of Egypt, and the house of Jacob from among the strange people;

2 Judah was his sanctuary, and Israel his dominion.

3 The sea saw that and fled ; Jordan was driven back.

4 The mountains skipped like rams, and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest ? And thou Jordan, that thou wast driven back ?

6 Ye mountains that ye skipped like rams ? And ye little hills like young sheep ?

7 Tremble thou earth at the presence of the Lord, at the presence of the God of Jacob,

8 Who turned the hard rock into a standing water, and the flint-stone into a springing well.

PSALM CXV.

NOT unto us, O Lord, not unto us, but unto thy Name give the praise, for thy loving-mercy, and for thy truth's sake.

2 Wherefore shall the heathen say, Where is now their God ?

3 As for our God, he is in heaven ; he hath done whatsoever pleased him.

4 O Israel, trust thou in the Lord ; he is their succour and defence.

5 Ye house of Aaron, put your trust in the Lord ; he is their Helper and Defender.

6 Ye that fear the Lord, put your trust in the Lord ; he is their Helper and Defender.

7 The Lord hath been mindful of us, and he shall bless us ; even he shall bless the house of Israel ; he shall bless the house of Aaron.

8 He shall bless them that fear the Lord, both small and great.

9 The Lord shall increase you more and more, you and your children.

10 Ye are the blessed of the Lord, who made heaven and earth.

11 All the whole heavens are the Lord's ; the earth hath he given to the children of men.

12 The dead praise not thee, O Lord, neither any that go down into silence.

13 But we will praise the Lord from this time forth for evermore. Praise the Lord.

MORNING PRAYER.

PSALM CXVI.

1 Am well pleased that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me ; therefore will I call upon him as long as I live.

3 The snares of death compassed me round about, and the pains of hell gat hold upon me.

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

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

6 The Lord preserveth the simple : I was in misery, and he helped me.

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

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

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

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

11 What reward shall I give unto the Lord for
all the benefits which he hath done unto me ?

12 I will receive the cup of salvation, and call
upon the Name of the Lord.

13 I will pay my vows now in the presence of
all his people : right dear in the sight of the Lord
is the death of his saints.

14 Behold, O Lord, how that I am thy ser-
vant : I am thy servant, and the son of thine hand-
maid : thou hast broken my bonds in funder.

15 I will offer to thee the sacrifice of thanksgiving,
and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the
sight of all his people, in the courts of the Lord's
house, even in the midst of thee, O Jerusalem.
Praise the Lord.

PSALM CXVII.

O Praise the Lord, all ye heathen : praise him,
all ye nations.

2 For his merciful kindness is ever more and
more towards us ; and the truth of the Lord en-
dureth for ever. Praise the Lord.

EVENING PRAYER.

PSALM CXVIII.

O Give thanks unto the Lord, for he is gracious,
because his mercy endureth for ever.

2 Let Israel now confess that he is gracious, and
that his mercy endureth for ever.

3 Let the house of Aaron now confess, that his
mercy endureth for ever.

4 Yea, let them now that fear the Lord confess,
that his mercy endureth for ever.

5 I called upon the Lord in trouble, and the
Lord heard me at large.

6 The Lord is on my side ; I will not fear what
man doeth unto me.

7 The Lord taketh my part with them that help
me, therefore shall I see my desire upon mine
enemies.

8 It is better to trust in the Lord, than to put
any confidence in man.

9 It is better to trust in the Lord, than to put
any confidence in princes.

10 All nations compassed me round about ; but
in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept
me in, I say, on every side ; but in the Name of
the Lord will I destroy them.

12 They came about me like bees, and are
extinct even as the fire among the thorns : for in
the name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall ;
but the Lord was my help.

14 The Lord is my strength and my song, and
is become my salvation.

15 The voice of joy and health is in the dwell-
ings of the righteous : the right hand of the Lord
bringeth mighty things to pass.

16 The

16 The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live, and declare the works of the Lord.

18 The Lord hath chastened and corrected me; but he hath not given me over unto death.

19 Open me the gates of righteousness, that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou hast heard me, and art become my salvation.

22 The same stone which the builders refused, is become the head-stone in the corner.

23 This is the Lord's doing, and it is marvellous in our eyes.

24 This is the day which the Lord hath made; we will rejoice and be glad in it.

25 Help me now, O Lord: O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord: we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord, who hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious, and his mercy endureth for ever.

MORNING PRAYER.

PSALM CXIX.

Blessed are those that are undefiled in the way, and walk in the law of the Lord.

2 Blessed are they that keep his testimonies, and seek him with their whole heart.

3 For they who do no wickedness walk in his ways.

4 Thou hast charged that we shall diligently keep thy commandments.

5 O that my ways were made so direct that I might keep thy statutes!

6 So shall I not be confounded while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart, when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies: O forsake me not utterly.

WHerewithal shall a young man cleanse his way? Even by ruling himself after thy word.

2 With my whole heart have I sought thee: O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart, that I should not sin against thee.

4 Blessed art thou, O Lord; O teach me thy statutes.

5 With my lips have I been telling of the judgments of thy mouth.

6 I have had as great delight in the way of thy testimonies as in all manner of riches.

7 I will talk of thy commandments, and have respect unto thy ways.

8 My delight shall be in thy statutes, and I will not forget thy word.

O Do well unto thy servant that I may live and keep thy word.

2 Open thou mine eyes that I may see the wondrous things of thy law.

3 I am a stranger upon earth : O hide not thy commandments from me.

4 My soul breaketh out for the very fervent desire that it hath alway unto thy judgments.

5 Thou hast rebuked the proud ; and cursed are they that do err from thy commandments.

6 O turn from me shame and rebuke, for I have kept thy testimonies.

7 Princes also did sit and speak against me ; but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight and my counsellors.

MY soul cleaveth to the dust : O quicken thou me according to thy word.

2 I have acknowledged my ways, and thou hearest me : O teach me thy statutes.

3 Make me to understand the way of thy commandments, and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness ; comfort thou me according unto thy word.

5 Take from me the way of lying, and cause thou me to make much of thy law.

6 I have chosen the way of truth ; and thy judgments have I laid before me.

7 I have stuck unto thy testimonies : O Lord, confound me not.

8 I will run the way of thy commandments, when thou hast set my heart at liberty.

EVENING PRAYER.

TEACH me, O Lord, the way of thy statutes, and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law : yea, I shall keep it with my whole heart.

3 Make me to go in the path of thy commandments, for therein is my desire.

4 Incline my heart unto thy testimonies, and not to covetousness.

5 O turn away mine eyes, lest they behold vanity ; and quicken thou me in thy way.

6 O establish thy word in thy servant that I may fear thee.

7 Take away the rebuke that I am afraid of ; for thy judgments are good.

8 Behold, my delight is in thy commandments : O quicken me in thy righteousness.

LET thy loving mercy come also unto me, O Lord ; even thy salvation, according unto thy word.

2 So shall I make answer unto my blasphemers ; for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth ; for my hope is in thy judgments.

4 So shall I always keep thy law ; yea, for ever and ever.

5 And I will walk at liberty ; for I seek thy commandments.

6 I will speak of thy testimonies also, even before kings, and will not be ashamed.

7 And my delight shall be in thy commandments which I have loved.

8 My hands also will I lift up unto thy commandments, which I have loved ; and my study shall be in thy statutes.

O Think upon thy servant, as concerning thy word, wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble; for thy word hath quickened me.

3 The proud have had me exceedingly in derision; yet have I not shirked from thy law.

4 For I remembered thine everlasting judgments, O Lord; and received comfort.

5 I am horribly afraid for the ungodly that forsake thy law.

6 Thy statutes have been my songs in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-season; and have kept thy law.

8 This I had, because I kept thy commandments.

THOU art my portion, O Lord: I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance, and turned my feet unto thy testimonies.

4 I made haste, and prolonged not the time to keep thy commandments.

5 The congregations of the ungodly have robbed me; but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee; because of thy righteous judgments.

7 I am a companion of all them that fear thee and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

MORNING PRAYER.

O Lord, thou hast dealt graciously with thy servant according unto thy word.

2 O learn me true understanding and knowledge ;
for I have believed thy commandments.

3 Before I was troubled, I went wrong ; but
now have I kept thy word.

4 Thou art good and gracious ; O teach me thy
statutes.

5 The proud have imagined a lie against me ;
but I will keep thy commandments with my whole
heart.

6 Their heart is as fat as brawn ; but my de-
light hath been in thy law.

7 It is good for me that I have been in trouble,
that I may learn thy statutes.

8 The law of thy mouth is dearer unto me than
thousands of gold and silver.

THY hands have made me and fashioned me : O
give me understanding, that I may learn thy
commandments.

2 They that fear thee will be glad when they
see me ; because I have put my trust in thy word.

3 I know, O Lord, that thy judgments are
right ; and that thou, of very faithfulness, hast
caused me to be troubled.

4 O let thy merciful kindness be my comfort
according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that
I may live ; for thy law is my delight.

6 Let the proud be ashamed, for they go wicked-
ly about to destroy me ; but I will be occupied in
thy commandments.

7 Let such as fear thee, and have known thy
testimonies, be turned unto me.

8 O let my heart be found in thy statutes, that
I be not ashamed.

MY soul hath longed for thy salvation ; and I
have a good hope because of thy word.

2 Mine eyes long for thy word, saying, O when wilt thou comfort me !

3 For I am become like a bottle in the smoke ; yet do I not forget thy statutes.

4 How many are the days of thy servant : when wilt thou be avenged of them that persecute me.

5 The proud have digged pits for me, which are not after thy law.

6 All thy commandments are true : they persecute me falsely ; O be thou my help.

7 They had almost made an end of me upon earth ; but I forsook not thy commandments.

8 O quicken me after thy loving kindness ; and so shall I keep the testimonies of thy mouth.

O Lord, thy word endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance ; for all things serve thee.

4 If my delight had not been in thy law, I should have perished in my trouble.

5 I will never forget thy commandments ; for with them thou hast quickened me.

6 I am thine ; O save me, for I have sought thy commandments.

7 The ungodly laid wait for me, to destroy me ; but I will consider thy testimonies.

8 I see that all things come to an end ; but thy commandment is exceeding broad.

EVENING PRAYER.

LORD, what love have I unto thy law : all the day long is my study in it.

2 Thou through thy commandments hast made me wiser than mine enemies ; for they are ever with me.

3 I have more understanding than my teachers ; for thy testimonies are my study.

4 I am wiser than the aged ; because I keep thy commandments.

5 I have restrained my feet from every evil way, that I may keep thy word.

6 I have not shruok from thy judgments ; for thou teachest me.

7 O how sweet are thy words unto my taste ; yea, sweeter than honey unto my mouth !

8 Through thy commandments I get understanding ; therefore I hate all evil ways.

THY word is a lantern unto my feet, and a light unto my paths.

2 I have sworn, and am stedfastly purposed, to keep thy righteous judgments.

3 I am troubled above measure ; quicken me, O Lord, according to thy word.

4 Let the free-will offerings of my mouth please thee, O Lord ; and teach me thy judgments.

5 My soul is alway in my hand ; yet do I not forget thy law.

6 The ungodly have laid a snare for me ; but yet I swerved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever : and why ? they are the very joy of my heart.

8 I have applied my heart to fulfil thy statutes alway ; even unto the end.

I hate

I Hate them that imagine evil things ; but thy law do I love.

2 Thou art my defence and shield ; and my trust is in thy word.

3 Away from me, ye wicked : I will keep the commandments of my God

4 O establish me according to thy word, that I may live ; and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe : yea, my delight shall be ever in thy statutes.

6 Thou hast trodden down all them that depart from thy statutes ; for they imagine but deceit.

7 Thou pourest away all the ungodly of the earth like dross ; therefore I love thy testimonies.

8 My flesh trembleth for fear of thee ; and I am afraid of thy judgments.

I Deal with the thing that is lawful and right : O give me not over unto mine oppressors.

2 Make thou thy servant to delight in that which is good, that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health, and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy ; and teach me thy statutes.

5 I am thy servant ; O grant me understanding, that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand ; for they have destroyed thy law.

7 For I love thy commandments above gold and precious stones.

8 Therefore I esteem all thy precepts concerning all things to be right ; and all false ways I utterly abhor.

MORNING PRAYER.

THY testimonies are wonderful, therefore doth my soul keep them.

2 When thy word goeth forth, it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath, for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy Name.

5 Order my steps in thy word, and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men, and so shall I keep thy commandments.

7 Shew the light of thy countenance upon thy servant, and teach me thy statutes.

8 Mine eyes gush out with water, because men keep not thy law.

Righteous art thou, O Lord, and true is thy judgment.

2 The testimonies that thou hast commanded, are exceeding righteous and true.

3 My zeal hath even consumed me, because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost, and thy servant loveth it.

5 I am small and of no reputation, yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness, and thy law is the truth.

7 Trouble and heaviness have taken hold upon me, yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting: O grant me understanding, and I shall live.

I Call with my whole heart: hear me, O Lord,
I will keep thy statutes.

2 Yea, even unto thee do I call: help me, and
I shall keep thy testimonies.

3 Early in the morning do I cry unto thee, for
in thy word is my trust.

4 Mine eyes prevent the night-watches, that I
may be occupied in thy words.

5 Hear my voice, O Lord, according unto thy
loving-kindness: quicken me according as thou
art wont.

6 They draw nigh that of malice persecute me,
and are far from thy law.

7 Be thou nigh at hand, O Lord; for all thy
commandments are true.

8 As concerning thy testimonies, I have known
long since, that thou hast founded them for ever.

O Consider mine adversity and deliver me, for I
do not forget thy law.

2 Avenge thou my cause, and deliver me:
quicken me according to thy word.

3 Health is far from the ungodly, for they re-
gard not thy statutes.

4 Great is thy mercy, O Lord: quicken me as
thou art wont.

5 Many there are that trouble me, and per-
secute me; yet do I not swerve from thy testi-
monies.

6 It grieveth me when I see the transgressors,
because they keep not thy law.

7 Consider, O Lord, how I love thy command-
ments: O quicken me according to thy loving-
kindness.

8 Thy word is true from everlasting: all the
judgments of thy righteousness endure for ever-
more.

EVENING PRAYER.

P Rinces have persecuted me without a cause, but
my heart standeth in awe of thy word

2 I am as glad of thy word, as one that findeth
great spoils.

3 As for lies, I hate and abhor them, but thy
law do I love.

4 Seven times a day do I praise thee, because of
thy righteous judgments.

5 Great is the peace that they have who love
thy law, and they are not offended at it.

6 Lord I have looked for thy saving health,
and done after thy commandments.

7 My soul hath kept thy testimonies, and loved
them exceedingly.

8 I have kept thy commandments and testi-
monies, for all my ways are before thee.

L ET my complaint come before thee, O Lord:
give me understanding according to thy word.

2 Let my supplication come before thee; de-
liver me according to thy word.

3 My lips shall speak of thy praise, when thou
hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word, for
all thy commandments are righteous.

5 Let thine hand help me, for I have chosen
thy commandments.

6 I have longed for thy saving health, O Lord;
and in thy law is my delight.

7 O let my soul live, and it shall praise thee;
and thy judgments shall help me.

8 I have gone astray like a sheep that is lost: O
seek thy servant, for I do not forget thy command-
ments.

P S A L M CXXI.

1 Will lift up mine eyes unto the hills, from whence cometh my help.

2 My help cometh even from the Lord, who hath made heaven and earth.

3 He will not suffer thy foot to be moved; and he that keepeth thee will not sleep.

4 Behold he that keepeth Israel, shall neither slumber nor sleep.

5 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;

6 So that the sun shall not smite thee by day, neither the moon by night.

7 The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out and thy coming in from this time forth for evermore.

M O R N I N G P R A Y E R.

P S A L M CXXIII.

U N T O thee lift I up mine eyes, O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us, for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy, and with the despitefulness of the proud.

P S A L M CXXIV.

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

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

3 Yea, the waters had drowned us, and the
stream had gone over our soul.

4 The deep waters of the proud had gone even
over our soul.

5 But praised be the Lord, who hath not given
us over for a prey unto their teeth.

6 Our soul is escaped, even as a bird out of the
snare of the fowler : the snare is broken, and we
are delivered.

7 Our help standeth in the Name of the Lord
who hath made heaven and earth.

P S A L M CXXV.

THEY that put their trust in the Lord, shall be
even as the mount Sion which cannot be re-
moved, but standeth fast for ever.

2 The hills stand about Jerusalem ; even so
standeth the Lord round about his people, from this
time forth for evermore.

3 For the rod of the ungodly shall not rest upon
the lot of the righteous, lest the righteous put their
hand unto wickedness.

4 Do well, O Lord, unto those that are good
and true of heart.

5 As for such as turn back unto their own wick-
edness, the Lord shall lead them forth with the
evil-doers ; but peace shall be upon Israel.

P S A L M CXXVI.

WHEN the Lord turned again the captivity of Sion, then were we like unto them that dream.

2 Then was our mouth filled with laughter, and our tongue with joy.

3 Then said they among the heathen, The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us, whereof we rejoice.

5 Turn our captivity, O Lord, as the rivers in the south.

6 They that sow in tears, shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him.

E V E N I N G P R A Y E R.

P S A L M CXXVII.

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

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

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

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

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

6 Happy is the man that hath his quiver full of them; they shall not be ashamed when they speak with their enemies in the gate.

P S A L M CXXVIII.

BLESSED are all they that fear the Lord, and walk in his ways.

2 For thou shalt eat the labours of thine hands : O well shall it be with thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine upon the walls of thine house ;

4 Thy children like olive-branches round about thy table.

5 Lo, thus shall the man be blessed that feareth the Lord.

6 The Lord from out of Sion shall so bless thee, that thou shalt see Jerusalem in prosperity all thy life long ;

7 Yea, that thou shalt see thy children's children, and peace upon Israel.

P S A L M CXXX.

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

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

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

4 But there is mercy with thee, therefore shalt thou be feared.

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

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

7 O Israel, trust in the Lord, for with the Lord there is mercy, and with him is plenteous redemption.

8 And he shall redeem Israel from all his sins.

P S A L M CXXXI.

LORD, I am not high-minded : I have no proud looks.

2 I do not exercise myself in great matters which are too high for me ;

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord from this time forth for evermore.

P S A L M CXXXIII.

BEhold, how good and joyful a thing it is, brethren, to dwell together in unity !

2 It is like the precious ointment upon the head, that ran down unto the beard, even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon which fell upon the hill of Sion.

4 For there the Lord promised his blessing, and life for evermore.

M O R N I N G P R A Y E R.

P S A L M CXXXV.

OPraise the Lord : laud ye the Name of the Lord; O ye servants of the Lord :

2 Ye that stand in the house of the Lord, in the courts of the house of our God ;

3 O praise the Lord, for the Lord is gracious : O sing praises unto his Name, for it is lovely.

4 For why ? the Lord hath chosen Jacob unto himself, and Israel for his own possession.

5 For I know that the Lord is great, and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth, in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world, and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 Thy Name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.

9 For the Lord will avenge his people, and be gracious unto his servants.

10 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

11 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.

12 Praised be the Lord out of Sion, who dwelleth at Jerusalem.

P S A L M CXXXVIII.

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving kindness and truth; for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardest me, and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord; for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord, that great is the glory of the Lord.

6 For though the Lord be high, yet hath ye respect unto the lowly: as for the proud, he be holdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand

hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness toward me: yea, thy mercy, O Lord, endureth for ever: forsake not then the works of thine own hands.

EVENING PRAYER.

PSALM CXXXIX.

O LORD, thou hast searched me out, and known me; thou knowest my down-sitting and mine up-rising; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed, and spiest out all my ways.

3 For lo, there is not a word in my tongue but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before, and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me; I cannot attain unto it.

6 Whither shall I go then from thy Spirit; Or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there; if I go down to hell, thou art there also.

8 If I take the wings of the morning, and remain in the uttermost parts of the sea,

9 Even there also shall thy hand lead me, and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me; then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day; the darkness and light to thee are both alike.

12 For my reins are thine; thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

14 My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth.

15 Thine eyes did see my substance yet being imperfect; and in thy book were all my members written;

16 Which day by day were fashioned, when as yet there was none of them.

17 How dear are thy counsels unto me, O God! O how great is the sum of them!

18 If I tell them, they are more in number than the sand: when I wake up, I am present with thee.

19 Try me, O God, and seek the ground of my heart; prove me, and examine my thoughts.

20 Look well if there be any way of wickedness in me, and lead me in the way everlasting.

MORNING PRAYER.

• PSALM CXLI.

L ORD, I call upon thee; haste thee unto me, and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense, and the lifting up of my hands as the evening sacrifice.

3 Set a watch, O Lord, before my mouth, and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing; let me not be occupied in ungodly works with the men that work wickedness; and let me not eat of their dainties.

5 Let the righteous rather smite me friendly, and reprove me.

6 Mine

6 Mine eyes look unto thee, O Lord God: in thee is my trust; O cast not out my soul.

7 Keep me from the snare that they have laid for me, and from the traps of the wicked doers.

P S A L M CXLII.

I Cried unto the Lord with my voice; yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him, and shewed him of my trouble.

3 When my spirit was in heaviness thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand; and saw there was no man that would know me.

5 I had no place to flee unto, and no man cared for my soul.

6 I cried unto thee, O Lord, and said, Thou art my hope and my portion in the land of the living.

7 Consider my complaint, for I am brought very low.

8 O deliver me from my persecutors, for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name; which thing if thou wilt grant me, then shall the righteous resort unto my company.

E V E N I N G P R A Y E R..

P S A L M CXLIII.

H EAR my prayer, O Lord, and consider my desire; hearken unto me for thy truth and righteousness sake.

2 And enter not into judgment with thy servant; for in thy sight shall no man living be justified.

3 My spirit is vexed within me, and my heart within me is desolate.

4 Yet do I remember the time past ; I muse upon all thy works ; yea, I exercise myself in the works of thy hands.

5 I stretch forth my hands unto thee ; my soul gaspeth unto thee as a thirsty land.

6 Hear me, O Lord, and that soon, for my spirit waxeth faint ; hide not thy face from me, lest I be like unto them that go down into the pit.

7 O let me hear thy loving kindness betimes in the morning ; for in thee is my trust : shew thou me the way that I should walk in ; for I lift up my soul unto thee.

8 Deliver me, O Lord, from mine enemies ; for I flee unto thee to hide me.

9 Teach me to do the thing that pleaseth thee ; for thou art my God : let thy loving Spirit lead me forth into the land of righteousness.

10 Quicken me, O Lord, for thy Name's sake ; and, for thy righteousness sake, bring my soul out of trouble.

P S A L M CXLIV.

BLESSED be the Lord my strength, who teacheth my hands to war, and my fingers to fight ;

2 My hope and my fortress ; my castle and deliverer ; my defender in whom I trust, who subdueth my people that is under me.

3 Lord, what is man that thou hast such respect unto him ; or the son of man, that thou so regardest him !

4 Man is like a thing of nought ; his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down ; touch the mountains, and they shall smoke.

6 Cast forth thy lightning and tear them ; shoot out thine arrows and consume them.

7 Send down thine hand from above ; deliver me, and take me out of the great waters, from the hand of strange children,

8 Whose mouth talketh of vanity, and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God : thou dost give victory unto kings, and hast delivered David thy servant from the peril of the sword.

10 Save me and deliver me from the hand of strange children, whose mouth talketh of vanity, and their right hand is a right hand of iniquity ;

11 That our sons may grow up as the young plants, and that our daughters may be as the polished corners of the temple ;

12 That our garners may be full and plenteous with all manner of store ; that our sheep may bring forth thousands and ten thousands in our streets ;

13 That our oxen may be strong to labour, that there be no decay, no leading into captivity, and no complaining in our streets.

14 Happy are the people that are in such a case ; yea, blessed are the people who have the Lord for their God.

MORNING PRAYER.

PSALM CXLV.

I Will magnify thee, O God, my King, and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee, and praise thy Name for ever and ever.

3 Great is the Lord and marvellous, worthy to be praised ; there is no end of his greatness.

4 One generation shall praise thy works unto another, and declare thy power.

5 As for me, I will be talking of thy worship, thy glory, thy praise, and thy wondrous works ;

6 So that men shall speak of the might of thy marvellous acts; and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed, and men shall sing of thy righteousness.

8 The Lord is gracious and merciful, long-suffering, and of great goodness.

9 The Lord is loving unto every man, and his mercy is over all his works.

10 All thy works praise thee, O Lord, and thy saints give thanks unto thee.

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

12 That thy power, thy glory, and mightiness of thy kingdom, might be known unto men.

13 Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall, and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord; and thou givest them their meat in due season.

16 Thou openest thine hand, and fillest all things living with plenteousness.

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

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

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

20 The Lord preserveth all them that love him, but scattereth abroad all the ungodly.

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

P S A L M CXLVI.

PRaise the Lord, O my soul ; while I live will I praise the Lord ; yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man, for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth, and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help, and whose hope is in the Lord his God ;

5 Who made heaven and earth, the sea, and all that therein is ; who keepeth his promise for ever.

6 Who helpeth them to right that suffer wrong ; who feedeth the hungry.

7 The Lord looseth men out of prison ; the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen ; the Lord careth for the righteous.

9 The Lord careth for the strangers ; he defendeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore, and throughout all generations.

E V E N I N G P R A Y E R.

P S A L M CXLVII.

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

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

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

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

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

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

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

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

9 Who giveth fodder unto the cattle, and feed-
eth the young ravens that call upon him.

10 He hath no pleasure in the strength of an
horse, neither delighteth he in any man's legs.

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

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

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

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

15 He sendeth forth his commandment upon
earth, and his word runneth very swiftly.

16 He giveth snow like wool, and scattereth the
hoar-frost like ashes.

17 He casteth forth his ice like morsels : who is
able to abide his frost ?

18 He sendeth out his word and melteth them ;
he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob, his statutes
and ordinances unto Israel.

20 He bath not dealt so with any nation ; nei-
ther have the heathen knowledge of his laws.

P S A L M CXLVIII.

O Praise the Lord of heaven ; praise him in the
height.

2 Praise him all ye angels of his ; praise him all his host.

3 Praise him sun and moon ; praise him all ye stars and light.

4 Praise him all ye heavens, and ye waters that are above the heavens.

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

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

7 Praise the Lord upon earth ye dragons, and all deeps ;

8 Fire and hail, snow and vapours, wind and storm, fulfilling his word ;

9 Mountains and all hills, fruitful trees and all cedars ;

10 Beasts and all cattle ; worms and feathered fowls ;

11 Kings of the earth and all people ; princes and all judges of the world ;

12 Young men and maidens, old men and children, praise the Name of the Lord : for his Name only is excellent, and his praise above heaven and earth.

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

P S A L M CL.

O Praise God in his holiness : praise him in the firmament of his power.

2 Praise him in his noble acts : praise him according to his excellent greatness.

3 Let every thing that hath breath praise the Lord.

THE END OF THE PSALMS.

The Form and Manner of Making and Ordaining of SUPERINTENDANTS, ELDERS, and DEACONS.

The Form and Manner of making of DEACONS.

When the Day appointed by the Superintendant is come, after Morning Prayer is ended, there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons.

After which one of the Elders shall present unto the Superintendant the Persons to be ordained Deacons: and their Names being read aloud, the Superintendant shall say unto the People:

BRethren, if there be any of you, who knoweth any impediment or crime in any of these persons presented to be ordained deacons, for the which he ought not to be admitted to that office, let him come forth in the Name of God, and shew what the crime or impediment is.

And if any Crime or Impediment be objected, the Superintendant shall surcease from ordaining that Person, until such Time as the Party accused shall be found clear of that Crime.

Then the Superintendant (commending such as shall be found meet to be ordained, to the Prayers of the Congregation) shall, with the Ministers and People present, say the Litany.

Then

*Then shall be said the Service for the Communion,
with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

ALMIGHTY God, who by thy Divine Providence hast appointed divers orders of ministers in thy church, and didst inspire thine apostles to choose into the order of deacons the first martyr Saint Stephen, with others; Mercifully behold these thy servants now called to the like office and administration; replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy Name, and the edification of thy church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. Amen.

The Epistle. 1 Tim. iii. 8.

LIKEWISE must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not flanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Then shall the Superintendant examine every one of them that are to be ordained, in the Presence of the People, after this manner following :

DO you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promoting of his glory, and the edifying of his people ?

Answer. I trust so.

The Superintendant.

DO you think that you are truly called, according to the will of our Lord Jesus Christ, to the ministry of the church ?

Answer. I think so.

The Superintendant.

DO you unfeignedly believe all the canonical Scriptures of the Old and New Testament ?

Answer. I do believe them.

The Superintendant.

WILL you diligently read the same unto the people whom you shall be appointed to serve ?

Answer. I will.

The Superintendant.

IT appertaineth to the office of a Deacon, to assist the elder in Divine Service, and especially when he ministereth the holy Communion, to help him in the distribution thereof, and to read and expound the holy Scriptures ; to instruct the youth, and in the absence of the elder to baptize. And furthermore, it is his office, to search for the sick, poor, and

and impotent, that they may be visited and relieved.
Will you do this gladly and willingly?

Answer. I will do so, by the help of God.

The Superintendant.

WILL you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer. I will so do, the Lord being my helper.

The Superintendant.

WILL you reverently obey them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Answer. I will endeavour so to do, the Lord being my helper.

Then the Superintendant laying his Hands severally upon the Head of every one of them shall say,

TAKE thou authority to execute the office of a deacon in the church of God; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the Superintendant deliver to every one of them the Holy Bible, saying,

TAKE thou authority to read the holy Scriptures in the church of God, and to preach the same.

Then

Then one of them appointed by the Superintendant shall read,

The Gospel. Luke, xii. 35.

LET your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Then shall the Superintendant proceed in the Communion, and all that are ordained shall receive the holy Communion.

The Communion ended, immediately before the Benediction, shall be said these Collects following:

Almighty God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants into the office of deacons in thy church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher ministries in thy church, through the same thy Son our Saviour Jesus Christ;

to whom be glory and honour world without end.
Amen.

Prevent 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.*

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

The Form and Manner of ordaining of ELDERS.

When the Day appointed by the Superintendant is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Elders; how necessary that Order is in the Church of Christ, and also how the People ought to esteem them in their Office.

First, one of the Elders shall present unto the Superintendant all them that are to be ordained, and say,

I Present unto you these persons present, to be ordained Elders.

Then

Then their Names being read aloud, the Superintendant shall say unto the People;

GOOD People, these are they whom we purpose, God willing, this day to ordain Elders. For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you, who knoweth any impediment or crime in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God, and shew what the crime or impediment is.

And if any Crime or Impediment be objected, the Superintendant shall surcease from ordaining that Person, until such Time as the Party accused shall be found clear of that Crime.

Then the Superintendant (commending such as shall be found meet to be ordained, to the Prayers of the Congregation) shall, with the Ministers and People present, say the Litany, as is before appointed in the Form of Ordaining Deacons, omitting the last Prayer, and the Blessing.

Then shall be said the Service for the Communion; with the Collect, Epistle, and Gospel, as followeth.

The Collect.

ALMIGHTY God, giver of all good things, who by thy holy Spirit hast appointed divers orders of ministers in thy church; mercifully behold these thy servants now called to the office of Elders; and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy church, through

the

the merits of our Saviour Jesus Christ, who liveth and reigneth, with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Ephes. iv. 7.

UNTO every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all things.) And he gave some Apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

After this shall be read for the Gospel, part of the Tenth Chapter of Saint John.

S. John, x. 1.

VERILY verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but flee from him; for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they

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. 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.

*And that done, the Superintendant shall say unto them
as hereafter followeth,*

YOU have heard, brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this office is, whereunto ye are called. And now again we exhort you in the name of our Lord Jesus Christ, that you have in remembrance, into how high a dignity, and to how weighty an office and charge ye are called: That is to say, to be Messengers, watchmen, and stewards of the Lord; to teach

teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The church and congregation whom you must serve, is his Spouse, and his body. And if it shall happen, the same church, or any member thereof do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry towards the children of God, towards the spouse and body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may shew yourselves dutiful and thankful unto that Lord, who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: wherefore ye ought, and have need to pray earnestly for his holy spirit. And seeing that you cannot by any other means

compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same: consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures: and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavour yourselves from time to time to sanctify the lives of you and your's, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now that this present congregation of Christ, here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties; ye shall answer plainly to these things, which we, in the Name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart, that you are truly called, according to the will of our Lord Jesus Christ, to the order of Elders.

Answer. I think so.

The Superintendant.

ARE you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded, may be concluded and proved by the Scripture?

Answer. I am so persuaded, and have so determined, by God's grace.

The Superintendant.

WILL you then give your faithful diligence, always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded.

Answer. I will so do, by the help of the Lord.

The Superintendant.

WILL you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your district, as need shall require, and occasion shall be given?

Answer. I will, the Lord being my helper.

The Superintendant.

WIPLL you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh.

Answer. I will endeavour so to do, the Lord being my helper.

The Superintendant.

WIPLL you be diligent to frame and fashion your own selves, and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer. I shall apply myself thereto, the Lord being my helper.

The Superintendant.

WIPLL you maintain and set forwards, as much as lie h in you, quietness, peace and love among all Christian people, and especially among them that are or shall be committed to your charge?

Answer. I will do so, the Lord being my helper.

The Superintendant.

WIPLL you reverently obey your chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?

Answer. I will so do, the Lord being my helper.

Then shall the Superintendant standing up, say,

Almighty God, who hath given you this will to do all these things; grant also unto you strength and power to perform the same; that he may

may accomplish his work which he hath begun in you, through Jesus Christ our Lord. Amen.

After this the Congregation shall be desired, secretly in their Prayers, to make their humble Supplications to God for all these Things: for the which Prayers there shall be Silence kept for a Space.

After which shall be said by the Superintendant (the Persons to be ordained Elders, all kneeling) Veni, Creator, Spiritus; the Superintendant beginning, and the Elders and others that are present answering by Verses, as followeth.

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy sev'nfold gifts impart:
Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light,
The dul'ness of our blinded sight:
Anoint and cheer our soiled face
With the abundance of thy grace:
Keep far our foes, give peace at home;
Where thou art Guide no ill can come.
Teach us to know the Father, Son,
And thee of both, to be but one:
That through the ages all along,
This may be our endless Sing;
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That done, the Superintendant shall pray in this wise,
and say,

Let us pray.

ALMIGHTY God, and heavenly Father, who of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved

Son Jesus Christ to be our Redeemer, and the Author of everlasting life; who after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee by the same thy blessed Son, to grant unto all, who either here or elsewhere call upon thy holy Name, that we may continue to shew ourselves thankful unto thee for these and all other thy benefits; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged, through the same thy Son Jesus Christ our Lord; who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

When this Prayer is done, the Superintendant, with the Elders present, shall lay their hands severally upon the Head of every one that receiveth the order of Elders: the Receivers humbly kneeling upon their knees, and the Superintendant saying,

Receive the Holy Ghost for the Office and Work of an Elder in the Church of God, now committed unto thee by the imposition of our hands. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; in the Name of

of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the Superintendant shall deliver to every one of them, kneeling, the Bible into his hand, saying,

TAKE thou authority to preach the Word of God, and to administer the holy Sacraments in the Congregation.

When this is done, the Superintendant shall go on in the Service of the Communion, which all they that receive Orders shall take together.

The Communion being done, after the last Collect, and immediately before the Benediction, shall be said these Collects.

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and thy Word spoken by their mouths, may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. Amen.

Prevent 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.

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty

the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

And if on the same day the Order of Deacons be given to some, and that of Elders to others; the Deacons shall be first presented, and then the Elders; and it shall suffice, that the Litany be once said for both. The Collects shall both be used; first, that for Deacons, then that for Elders. The Epistle shall be Ephes. iv. 7. to 13. as before in this Office. Immediately after which, they that are to be ordained Deacons shall be examined, and ordained, as is above prescribed. Then one of them having read the Gospel, which shall be St. John, x. 1. as before in this Office; they that are to be ordained Elders, shall likewise be examined and ordained, as is in this Office before appointed.

The Form of Ordaining of a SUPERINTENDANT.

After Morning Prayer is ended, the Superintendent shall begin the Communion Service; in which this shall be

The Collect.

A Lmighty God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; give grace, we beseech thee, to all the Ministers and Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

Then

Then shall be read by one of the Elders, the Epistle.
Acts, xx. 17.

FROM Miletus Paul sent to Ephesus, and called the Elders of the Church. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, which beset me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall beset me there; save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus; to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the Kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them who are sanctified. I have coveted no man's silver, or gold, or apparel: yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Then another Elder shall read,

The Gospel, St. John, xxi. 15.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he saith unto him, Lord, thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or this: St. Matth. xxviii. 18.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them, In the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all

all things whatsoever I have commanded you ; and lo, I am with you alway, even unto the end of the world.

After the Gospel and the Sermon are ended, the elected Person shall be presented by two Elders unto the Superintendant, saying,

WE present unto you this godly Man to be ordained a Superintendant.

Then the Superintendant shall move the Congregation present to pray, saying thus to them :

BRethren, it is written in the Gospel of Saint Luke, That our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, That the Disciples who were at Antioch, did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our Saviour Christ, and his Apostles, first fall to Prayer before we admit, and send forth this person presented unto us, to the work, whereunto we trust the Holy Ghost hath called him.

- And then shall be said the Litany, as before, in the Form of Ordaining Deacons.

Then shall be said this Prayer following.

ALmighty God, giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy church ; mercifully behold this thy servant now called to the work and ministry of a Superintendant, and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve thee in this office, to the glory of thy Name and the edifying and well-governing of thy church,

through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. Amen.

Then the Superintendant shall say to him that is to be ordained,

BRother, forasmuch as the holy Scripture commands that we should not be hasty in laying on hands, and admitting any person to government in the church of Christ, which he hath purchased with no less price than the effusion of his own blood; before I admit you to this administration I will examine you on certain articles, to the end that the congregation present may have a trial, and bear witness how you are minded to behave yourself in the church of God.

ARE you persuaded that you are truly called to this ministratian, according to the will of our Lord Jesus Christ?

Answer. I am so persuaded.

The Superintendant.

ARE you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer. I am persuaded, and determined by God's grace.

The Superintendant.

WILL you then faithfully exercise yourself in the same holy Scriptures, and call upon God by prayer for the true understanding of the same,

so as you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

Answer. I will so do, by the help of God.

The Superintendant.

ARE you ready, and with faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word, and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

The Superintendant.

WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world, that you may shew yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the Lord being my helper.

The Superintendant.

WILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as shall be unquiet, disobedient, and criminal within your district, correct and punish, according to such authority as you have by God's Word, and as shall be committed unto you.

Answer. I will so do, by the help of God.

The Superintendant.

WILL you be faithful in ordaining, sending, or laying hands upon others?

Answer. I will so be, by the help of God.

The Superintendant.

WIPLL you shew yourself gentle, and be merciful, for Christ's sake, to poor and needy people, and to all strangers destitute of help?

Answer. I will so shew myself, by God's help.

Then the Superintendant shall say,

ALMIGHTY God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same; that, he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the last day, through Jesus Christ our Lord. Amen.

Then shall Veni Creator Spiritus be said.

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art
Who dost thy sevenfold gifts impart:
Thy blessed unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.

Keep far our foes, give peace at home:
Where thou art Guide no ill can come.

Teach us to know the Father, Son,
And thee of both, to be but one;

That through the ages all along,
This may be our endless song,

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That

*That ended, the Superintendant shall say,
Lord, hear our prayer.*

Ans. And let our cry come unto thee.

Superintendant.

Let us pray.

A Lmighty God and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ to be our Redeemer, and the Author of everlasting life, who, after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his church; grant, we beseech thee, to this thy servant such grace, that he may evermore be ready to spread abroad thy gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but to salvation; not to hurt, but to help; so that, as a wise and faithful servant, giving to thy Family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, One God, world without end.

Amen.

*Then the Superintendant and Elders present shall lay
their Hands upon the Head of the elected Person
kneeling before them upon his Knees, the Superin-
tendant saying,*

R eceive the Holy Ghost for the office and work
of a Superintendant in the church of God,
now committed unto thee by the imposition of our
hands, in the Name of the Father, and of the Son,
and

and of the Holy Ghost. *Amen.* And remember that thou stir up the grace of God which is given thee by this imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness.

Then the Superintendant shall deliver him the Bible, saying,

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to thy doctrine; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline that you forget not mercy; that when the Chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. *Amen.*

Then the Superintendant shall proceed in the Communion Service; with whom the newly-ordained Superintendant, and other Persons present, shall communicate.

And for the last Collect, immediately before the Benediction, shall be said these Prayers.

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and so endue him with thy Holy Spirit, that he, preaching thy word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine, but also may be to such as believe a wholesome example in word, in conversation,

tion, in love, in faith, in chastity, and in purity; that faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

Prevent 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 these, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

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

ARTICLES

ARTICLES of RELIGION.

I. *Of Faith in the Holy Trinity.*

THREE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there are three Persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. *Of the Word, or Son of God, who was made very Man.*

THE Son, who is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin: so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. *Of the Resurrection of Christ.*

CHRIST did truly rise again from the dead, and took again his body, with all things appertaining to the Perfection of Man's Nature, wherewith he ascended into Heaven, and there sitteth until he return to judge all men at the last day.

IV. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty, and Glory, with the Father and the Son, very and eternal God.

V. *Of the Sufficiency of the Holy Scriptures for Salvation.*

HOLY Scripture containeth all things necessary to Salvation: so that whatsoever is not read therein, or may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names of the Canonical Books.

GEnesis,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
The First Book of Samuel,
The Second Book of Samuel,

The First Book of Kings,
 The Second Book of Kings,
 The First Book of Chronicles,
 The Second Book of Chronicles,
 The Book of Ezra,
 The Book of Nehemiah,
 The Book of Esther,
 The Book of Job,
 The Psalms,
 The Proverbs,
 Ecclesiastes, or Preacher,
 Cantica, or Songs of Solomon,
 Four Prophets the greater,
 Twelve Prophets the less.

All the Books of the New Testament, as they
 are commonly received, we do receive and account
 Canonical.

Of the Old Testament.

THE Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, who feign that the old Fathers did look only for transitory promises. Although the law given from God by Moses, as touching Ceremonies and Rites, doth not bind Christians, nor ought the Civil Precepts thereof of necessity to be received in any Commonwealth: yet notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called Moral.

VII. *Of Original or Birth-sin.*

ORIGINAL Sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. *Of Free-will.*

THE condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and works to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good-will, and working with us, when we have that good-will.

IX. *Of the Justification of Man.*

WE are accounted-righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings: wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

X. *Of good Works.*

ALTHOUGH good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively Faith, insomuch that by them a lively Faith may be as evidently known, as a tree discerned by its fruit.

XI. *Of Works of Supererogation.*

VOLUNTARY WORKS, besides, over and above God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

XII. *Of Sin after Justification.*

NOT every sin willingly committed after Justification, is the sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin, after justification: after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God rise again, and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XIII. *Of the Church.*

THE visible Church of Christ is a Congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments duly administered according to Christ's Ordinance, in all those things that of necessity are requisite to the same.

XIV. *Of Purgatory.*

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images, as of Reliques, and also Invocation

tion of Saints, is a fond thing vainly invented, and grounded upon no warrant of Scripture, but repugnant to the Word of God.

XV. *Of speaking in the Congregation in such a Tongue as the People understand.*

IT is a thing plainly repugnant to the Word of God, and the Custom of the Primitive Church, to have Publick Prayer in the Church, or to minister the Sacraments in a Tongue not understood by the People.

XVI. *Of the Sacraments.*

SACRAMENTS ordained of Christ, are not only badges or tokens of Christian Men's Profession; but rather they are certain Signs of Grace, and God's good Will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments; that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Go'pel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible Sign or Ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily

thily, purchase to themselves condemnation, as Saint *Paul* saith.

XVII. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church.

XVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death: Insomuch, that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

'Transubstantiation, or the change of the substance of bread and wine in the supper of the Lord, cannot be proved by holy writ; but is repugnant to the plain words of scripture, overthreweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the supper, is faith.

The sacrament of the Lord's supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XIX. *Of both Kinds.*

THE cup of the Lord is not to be denied to the lay-people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be ministered to all Christians alike.

XX. *Of the One Oblation of Christ, finished upon the Cross.*

THE offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

XXI. *Of the Marriage of Ministers.*

THE ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. *Of the Rites and Ceremonies of Churches.*

IT is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies

of the church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren.

Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XXIII. *Of Christian Men's Goods.*

THE riches and goods of Christians are not common as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he posseffeth, liberally to give alms to the poor according to his ability.

XXIV. *Of a Christian Man's Oath.*

AS we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

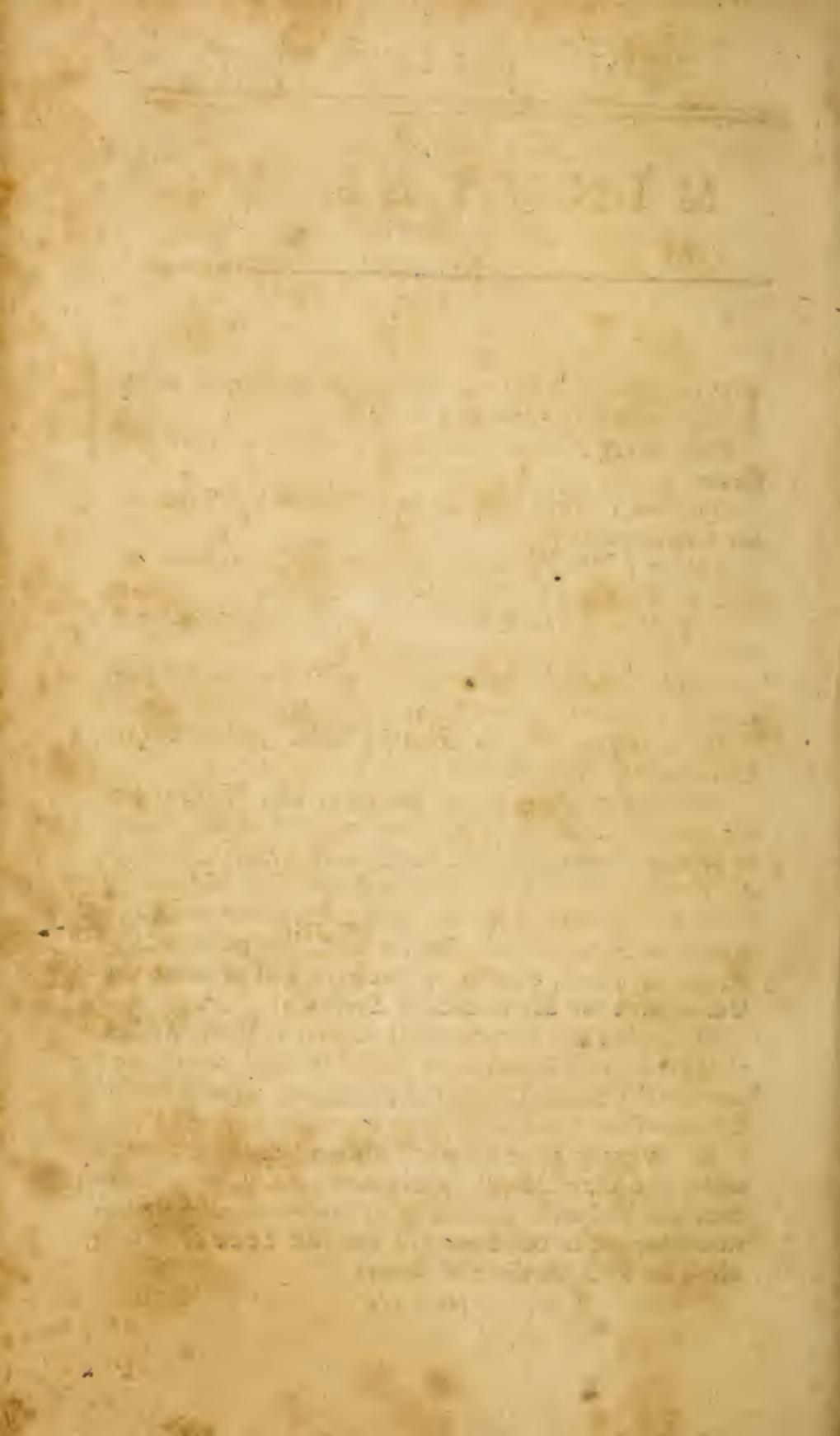
F I N I S.

MINUTES
OF SEVERAL CONVERSATIONS
BETWEEN
THE REV. THOMAS COKE, LL. D.
THE REV. FRANCIS ASBURY
AND OTHERS,
AT A CONFERENCE, BEGUN
IN BALTIMORE, IN THE STATE OF MARYLAND,
ON MONDAY, THE 27th. OF DECEMBER,
IN THE YEAR 1784.

COMPOSING A FORM OF DISCIPLINE
FOR THE MINISTERS, PREACHERS AND
OTHER MEMBERS OF THE METHODIST
EPISCOPAL CHURCH IN
AMERICA.

PHILADELPHIA:
PRINTED by CHARLES CIST, in ARCH-
STREET, the Corner of FOURTH-STREET.

M,DCC,LXXXV.



MINUTES, &c.

IT is desired, That all Things be considered as in the immediate Presence of God :

That every Person speak freely whatever is in his Heart.

Question 1. How may we best improve the Time of our Conferences ?

Answer 1. While we are conversing, let us have an especial Care, to set God always before us.

2. In the intermediate Hours, let us redeem all the Time we can for private Exercises :

3. Therein let us give ourselves to Prayer for one another, and for a Blessing on our Labour.

Q. 2. What can be done in order to the future Union of the Methodists ?

A. During the Life of the Rev. Mr. Wesley, we acknowledge ourselves his Sons in the Gospel, ready in Matters belonging to Church-Government, to obey his Commands. And we do engage after his Death, to do every Thing that we judge consistent with the Cause of Religion in *America* and the political Interests of these States, to preserve and promote our Union with the Methodists in *Europe*.

Q. 3. As the Ecclesiastical as well as Civil Affairs of these United States have passed through a very considerable Change by the Revolution, what Plan of Church-Government shall we hereafter pursue ?

A. We will form ourselves into an Episcopal Church under the Direction of Superintendents, Elders, Deacons and Helpers, according to the Forms of Ordination annexed to our Liturgy, and the Form of Discipline set forth in these Minutes.

A

Q. 4.

Q. 4. What may we reasonably believe to be God's Design in raising up the Preachers called *Methodists*?

A. To reform the Continent, and to spread scriptural Holiness over these Lands.

Q. 5. What was the Rise of *Methodism*, so called?

A. In 1729, two young Men, reading the Bible, saw they could not be saved without Holiness; followed after it, and incited others so to do. In 1737, they saw Holiness comes by Faith. They saw likewise, that Men are justified, before they are sanctified: but still Holiness was their Point. God then thrust them out, utterly against their Will, to raise an holy People. When Satan could no otherwise hinder this, he threw *Calvinism* in the way; and then *Antinomianism*, which strikes directly at the Root of all Holiness.

Q. 6. Is it advisable for us to preach in as many Places as we can, without forming any Societies?

A. By no Means; we have made the Trial in various Places: and that for a considerable Time. But all the Seed has fallen as by the Way-side. There is scarce any Fruit remaining.

Q. 7. Where should we endeavour to preach most?

A. 1. Where there is the greatest Number of quiet and willing Hearers: 2. Where there is most Fruit.

Q. 8. Is Field-preaching unlawful?

A. We conceive not. We do not know that it is contrary to any Law either of God or Man.

Q. 9. Have we not used it too sparingly?

A. It seems we have: 1. Because our Call is to save that which is lost. Now we cannot expect them to seek us. Therefore we should go and seek them. 2. Because we are particularly called, by *going into the Highways and Hedges, to compel them to come in.* 3. Because that Reason against it is not good, "The House will hold all that come." The House may hold all that come to the House; but not all that would come to the Field.

The greatest Hindrance to this you are to expect from rich, or cowardly, or lazy *Methodists*. But regard them not, neither Stewards, Leaders, nor People.

ple. Whenever the Weather will permit, go out in God's Name into the most public Places, and call all to repent and believe the Gospel: Every Sunday, in particular: especially where there are old Societies, lest they settle upon their Lees.

Q. 10. Ought we not diligently to observe, in what Places God is pleased at any Time to pour out his Spirit more abundantly?

A. We ought, and at that Time to send more Labourers than usual into that Part of the Harvest.

Q. 11. How often shall we permit Strangers to be present at the Meeting of the Society?

A. At every other Meeting of the Society in every Place, let no Stranger be admitted. At other Times they may; but the same Person not above twice or thrice. In order to this, see that all in every Place shew their Tickets before they come in. If the Stewards and Leaders are not exact herein, employ others that have more Resolution.

Q. 12. How often shall we permit Strangers to be present at our Love-Feasts?

A. Let them be admitted with the utmost Caution; and the same Person on no account above twice, unless he becomes a Member.

Q. 13. How may the Leaders of Classes be made more useful?

A. 1. Let each of them be diligently examined concerning his Method of meeting a Class.

Let this be done with all possible Exactness at the Quarterly Visitation. And in order to this, allow sufficient Time for the Visiting of each Society.

2. Let each Leader carefully inquire how every Soul in his Class prospers. Not only how each Person observes the outward Rules, but how he grows in the Knowledge and Love of God.

3. Let the Leaders converse with the Assistant frequently and freely.

Q. 14. Can any Thing farther be done in order to make the Meetings of the Classes lively and profitable?

A. 1.

- A. 1. Change improper Leaders.
 2. Let the Leaders frequently meet each other's Classes.
 3. Let us observe which Leaders are the most useful. And let these meet the other Classes as often as possible.
 4. See that all the Leaders be not only Men of sound Judgment, but Men truly devoted to God.

Q. 15. How can we farther assist those under our Care?

A. 1. By meeting the married Men and Women together, the first Sunday after the Quarterly Meeting; the single Men and Women apart, on the two following; in all the large Societies.

2. By instructing them at their own Houses. What unspeakable Need is there of this? The World say "The Methodists are no better than other People." This is not true. But it is nearer the Truth than we are willing to believe.

For 1. Personal Religion either toward God or Man, is amazingly superficial among us.

We can but just touch on a few Generals. How little Faith is there among us? How little Communion with God? How little living in Heaven, walking in Eternity, Deadness to every Creature? How much Love of the World? Desire of Pleasure, of Ease, of Praise, of getting Money?

How little brotherly Love? What continual Judging one another? What Gossiping, Evil-speaking, Tale-bearing? What Want of moral Honesty? To instance only one or two Particulars:

Who does as he would be done by, in buying and selling? Particularly in selling Horses? Write him Knave that does not. And the Methodist-Knave is the worst of all Knaves.

2. Family-Religion is shamefully wanting, and almost in every Branch.

And the Methodists in general will be little the better, till we take quite another Course with them. For what avails *Public Preaching alone*, though we could preach like Angels?

We

We must, yea, every Travelling-Preacher must instruct them from House to House. Till this is done, and that in good earnest, the Methodists will be little better than other People.

Our Religion is not deep, universal, uniform; but superficial, partial, uneven. It will be so, till we spend half as much Time in *this Visiting*, as we now do in Talking uselessly.

Can we find a better Method of doing this than Mr. Baxter's? If not, let us adopt it without delay. His whole Tract, intitled *Gildas Salvianus*, is well worth a careful Perusal. Speaking of this Visiting from House to House, he says, (p. 351.)

" We shall find many Hindrances, both in ourselves and in the People.

1. In ourselves, there is much Dulness and Laziness, so that there will be much ado to get us to be faithful in the Work.

2. We have a base, man-pleasing Temper, so that we let Men perish, rather than lose their Love; we let them go quietly to Hell, lest we should anger them.

3. Some of us have also a foolish Bashfulness. We know not how to begin, and blush to contradict the Devil.

4. But the greatest Hindrance is Weakness of Faith. Our whole Motion is weak, because the Spring of it is weak.

5. Lastly, We are unskilful in the Work. How few know how to deal with Men, so as to get within them, and suit all our Discourse to their several Conditions and Tempers: To chuse the fittest Subjects, and follow them with a holy Mixture of Seriousness, and Terror, and Love, and Meekness?

But undoubtedly this private Application is implied in those solemn Words of the Apostle, *I charge thee before God and the Lord Jesus Christ, who shall judge the Quick and Dead at his Appearing, preach the Word, be instant in Season, out of Season: reprove, rebuke, exhort, with all Long-suffering.*

O Brethren, if we could but set this Work on foot

in all our Societies, and prosecute it zealously, what Glory would redound to God? If the common Luke-warmness were banished, and every Shop and every House busied in speaking of the Word and Works of God, surely God would dwell in our Habitations, and make us his Delight.

And this is absolutely necessary to the Welfare of our People, many of whom neither believe nor repent to this Day. Look round and see how many of them are still in apparent Danger of Damnation. And how can you walk, and talk, and be merry with such People, when you know their Case? Methinks when you look them in the Face, you should break forth into Tears, as the Prophet did when he looked upon *Hazaell*; and then set on them with the most vehement and importunate Exhortations. O, for God's sake, and for the sake of poor Souls, bestir yourselves, and spare no Pains that may conduce to their Salvation!

What Cause have we to bleed before the Lord this Day, that we have so long neglected this good Work! If we had but set upon it sooner, how many more might have been brought to Christ? And how much holier and happier might we have made our Societies before now? And why might we not have done it sooner? There were many Hindrances: And so there always will be. But the greatest Hindrance was in ourselves, in our Littleness of Faith and Love.

But it is objected, I. This will take up so much Time, that we shall not have Leisure to follow our Studies.

We answer, 1. Gaining Knowledge is a good Thing, but saving Souls is a better. 2. By this very Thing you will gain the most excellent Knowledge, that of God and Eternity. 3. You will have Time for gaining other Knowledge too. Only sleep not more than you need; and never be idle or triflingly employed. But 4. If you can do but one, let your Studies alone. I would throw by all the Libraries in the World rather than be guilty of the Loss of one Soul.

It is objected, II. "The People will not submit to it." If some will not, others will. And the Success with

with them, will repay all your Labour. O let us herein follow the Example of St. Paul.

1. For our general Business, *Serving the Lord, with all Humility of Mind*: 2. Our special Work, *Take heed to yourselves and to all the Flock*: 3. Our Doctrine, *Repentance toward God, and Faith in our Lord Jesus Christ*: 4. The Place, *I have taught You publicly and from House to House*: 5. The Object and Manner of Teaching, *I ceased not to warn every one, Night and Day, with Tears*: 6. His Innocence and Self-Denial herein, *I have coveted no Man's Silver or Gold*: 7. His Patience, *Neither count I my Life dear unto myself*. And among all our Motives, Let these be ever before our Eyes: 1. *The Church of God, which he hath purchased with his own Blood*. 2. *Grievous Wolves shall enter in; yea, of yourselves shall Men arise, speaking perverse Things*. Write this upon your Hearts, and it will do you more good than Twenty Years' Study.

Let every Preacher, having a Catalogue of those in each Society, go to each House: And deal gently with them, that the Report of it may move others to desire your Coming. Do this in earnest, and you will soon find what a Work you take in Hand, in undertaking to be a Travelling-Preacher.

Q. 16. How shall we prevent improper Persons from insinuating into the Society?

A. 1. Give Tickets to none till they are recommended by a Leader, with whom they have met at least two Months on Trial.

2. Give Notes to none but those who are recommended by one you know, or till they have met three or four Times in a Class.

3. Give them the Rules the first Time they meet.

Q. 17. When shall we admit new Members?

A. In large Towns, admit them into the Bands at the quarterly Love-Feast following the Quarterly-Meeting: Into the Society, on the Sunday following the Quarterly-Meeting. Then also read the Names of them that are excluded.

Q. 18. Should we insist on the Rules concerning Dres? B A. By

A. By all means. This is no Time to give any Encouragement to Superfluity of Apparel. Therefore give no Tickets to any, till they have left off superfluous Ornaments. In order to this, 1. Let every Assistant read the Thoughts upon Dress at least once a Year in every large Society. 2. In visiting the Classes, be very mild, but very strict. 3. Allow no exempt Case, not even of a married Woman. Better one suffer than many. 4. Give no Ticket to any that wear High-Heads, enormous Bonnets, Ruffles or Rings.

Q. 19. What can be done to encourage meeting in Band?

A. 1. In every large Society, have a Love-Feast quarterly for the Bands only. 2. Never fail to meet them once a Week. 3. Exhort every Believer to embrace the Advantage. 4. Give a Band-Ticket to none till they have met a Quarter on Trial.

Q. 20. Do we observe any Evil which has lately prevailed among our Societies?

A. Many of our Members have married with unawakened Persons. This has had fatal Effects. They had either a Cross for Life, or turned back to Perdition.

Q. 21. What can be done to put a Stop to this?

A. 1. Let every Preacher publickly inforce the Apostle's Caution, *Be not unequally yoked with Unbelievers.* 2. Let him openly declare, whoever does this will be expelled the Society. 3. When any such is expelled, let a suitable Exhortation be subjoined. And 4. Let all be exhorted to take no Step in so weighty a Matter without advising with the most serious of their Brethren.

Q. 22. Ought any Woman to marry without the Consent of her Parents?

A. In general, she ought not. Yet there may be an Exception. For if, 1. A Woman be under the Necessity of marrying: If, 2. Her Parents absolutely refuse to let her marry any Christian: then she may, nay, ought to marry without their Consent. Yet even then a Methodist-Preacher ought not to marry her.

Q. 23. May our Ministers or Travelling-Preachers drink spirituous Liquors?

A. By no means, unless it be *medicinally.*

Q. 24.

Q. 24. Do not Sabbath-breaking, Evil-speaking, unprofitable Conversation, Lightness, Expensiveness or Gaiety of Apparel, and Contracting Debts without due Care to discharge them, still prevail in several Places? How may these evils be remedied?

A. 1. Let us preach expressly on each of these Heads. 2. Read in every Society the Sermon on Evil-speaking. 3. Let the Leaders closely examine and exhort every Person to put away the accursed Thing. 4. Let the Preacher warn every Society, that none who is guilty herein can remain with us. 5. Extirpate smuggling, buying or selling uncustomed Goods, out of every Society. Let none remain with us who will not totally abstain from every Kind and Degree of it. 6. Extirpate Bribery, receiving any Thing, directly or indirectly, for voting in any Election. Shew no Respect of Persons herein, but expel all that touch the accursed Thing.

Q. 25. What shall we do to prevent Scandal, when any of our Members becomes a Bankrupt?

A. Let the Assistant talk with him at large. And if he has not kept fair Accounts, let him be expelled immediately.

Q. 26. What is the Office of a Superintendent?

A. To ordain *Superintendents, Elders and Deacons*; to preside as a Moderator in our Conferences; to fix the Appointments of the Preachers for the several Circuits: and in the Intervals of the Conference, to change, receive or suspend Preachers, as Necessity may require; and to receive Appeals from the Preachers and People, and decide them.

N. B. No Person shall be ordained a *Superintendent Elder or Deacon*, without the Consent of a Majority of the Conference and the Consent and Imposition of Hands of a Superintendent; except in the Instance provided for in the 29th. Minute.

Q. 27. To whom is the *Superintendent* amenable for his Conduct?

A. To the Conference: who have Power to expel him for improper Conduct, if they see it necessary.

Q. 28. If the *Superintendent* ceases from Travelling
at

at large among the People, shall he still exercise his Office in any Degree ?

A. If he ceases from Travelling without the Consent of the Conference, he shall not thereafter exercise any ministerial Function whatsoever in our Church.

Q. 29. If by Death, Expulsion or otherwise there be no Superintendent remaining in our Church, what shall we do ?

A. The Conference shall elect a Superintendent, and the Elders or any three of them shall ordain him according to our Liturgy.

Q. 30. What is the Office of an *Elder* ?

A. To administer the Sacraments of Baptism and the Lord's Supper, and to perform all the other Rites prescribed by our Liturgy.

Q. 31. What is the Office of a *Deacon* ?

A. To baptize in the Absence of an Elder, to assist the Elder in the Administration of the Lord's Supper, to marry, bury the Dead, and read the Liturgy to the People as prescribed, except what relates to the Administration of the Lord's Supper.

Q. 32. What is the Office of a *Helper* ?

A. 1. To preach.

2. To meet the Society and the Bands weekly.

3. To visit the Sick.

4. To meet the Leaders weekly.

Let every Preacher be particularly exact in this, and in Morning-Preaching. If he has twenty Hearers, let him preach.

N. B. We are fully determined never to drop Morning-Preaching, and to preach at five wherever it is practicable.

Q. 33. What are the Rules of a Helper ?

A. 1. Be diligent. Never be unemployed. Never be triflingly employed. Never *while away* Time : Neither spend any more Time at any Place than is strictly necessary.

2. Be serious. Let your Motto be, Holiness to the Lord. Avoid all Lightness, Jeesting and foolish Talking.

3. Converse sparingly and cautiously with Women : Particularly with young Women.

4. Take

4. Take no Step toward Marriage without first consulting with your Brethren.

5. Believe Evil of no one : unless you see it done, take heed how you credit it. Put the best Construction on every thing. You know the Judge is always supposed to be on the Prisoner's side.

6. Speak Evil of no one: Else *your* Word especially would eat as doth a Canker: Keep your Thoughts within your own Breast, till you come to the Person concerned.

7. Tell every one who is under your Care, what you think wrong in his Conduct and Tempers, and that plainly as soon as may be: Else it will fester in your Heart. Make all haste to cast the Fire out of your Bosom.

8. Do not affect the Gentleman. You have no more to do with this Character than with that of a Dancing-Master. A Preacher of the Gospel is the Servant of all.

9. Be ashamed of nothing but Sin : Not of fetching Wood (if Time permit) or drawing Water: Not of cleaning your own Shoes, or your Neighbour's.

10. Be punctual. Do every Thing exactly at the Time. And do not *mend* our Rules, but *keep* them: Not for Wrath, but for Conscience' sake.

11. You have nothing to do but to save Souls. Therefore spend and be spent in this Work. And go always, not only to those that want, but to those that want you most.

Observe. It is not your Busines to preach so many Times, and to take care of this or that Society: But to save as many Souls as you can; to bring as many Sinners as you possibly can to Repentance, and with all your Power to build them up in that Holiness without which they cannot see the Lord. And remember! A Methodist-Preacher is to mind *every* Point, great and small, in the Methodist-Discipline! Therefor you will need all the Sense you have: And to have all your Wits about you!

12. Act in all Things, not according to your own Will, but as a Son in the Gospel. As such it is your Part

Part to employ your Time in the Manner which we direct: Partly in preaching and visiting from House to House: Partly in Reading, Meditation, and Prayer. Above all, if you labour with us in our Lord's Vineyard, it is needful you should do *that Part* of the Work which we advise, at *those Times and Places* which we judge most for his Glory.

N. B. No *Helper*, or even *Deacon*, shall on any Pretence at any Time whatsoever administer the Lord's Supper.

Q. 34. Will it be expedient to appoint some of our *Helpers* to read the Morning and Evening Service out of our Liturgy on the Lord's Day?

A. It will. And every Helper who receives a written Direction under the Hand of a *Superintendent*, may regularly read the Morning and Evening Service on the Lord's Day.

Q. 35. How are we to proceed with those *Elders* or *Deacons* who cease from Travelling?

A. Unless they have the Permission of the Conference declared under the Hand of a Superintendent, they are on no account to exercise any of the peculiar Functions of those Offices among us. And if they do, they are to be expelled immediately.

Q. 36. What Method shall we take to prevent improper Persons from Preaching among us as Travelling-Preachers?

A. Let no Person be employed as a Travelling-Preacher, unless his Name be printed in the Minutes of the Conference preceding, or a Certificate be given him under the Hand of one or other of the Superintendents, or, in their Absence, of three Assistants as is hereafter provided. And, for this Purpose, let the Minutes of the Conference be always printed.

Q. 37. What shall be the regular annual Salary of the *Elders*, *Deacons* and *Helpers*?

A. Twenty-four Pounds (Pennsylvania-Currency) and no more.

Q. 38. What shall be annually allowed the Wives of the married Preachers?

A. Twenty-

A. Twenty-four Pounds (Pennsylvania-Currency) if they need it, and no more.

Q. 39. How is this to be provided?

A. By the Circuits proportionably.

Q. 40. What shall be allowed the married Preachers for the Support of their Children?

A. For each of their Children under the Age of six Years, let them be allowed six Pounds (Pennsylvania-Currency): and for each Child of the Age of six and under the Age of eleven, eight Pounds.

Q. 41. Are there any Directions to be given concerning the Negroes?

A. Let every Preacher, as often as possible, meet them in Class. And let the Assistant always appoint a proper *White Person* as their Leader. Let the Assistants also make a regular Return to the Conference, of the Number of Negroes in Society in their respective Circuits.

Q. 42. What Methods can we take to extirpate Slavery?

A. We are deeply conscious of the Impropriety of making new Terms of Communion for a religious Society already established, excepting on the most pressing Occasion: and such we esteem the Practice of holding our Fellow-Creatures in Slavery. We view it as contrary to the Golden Law of God on which hang all the Law and the Prophets, and the unalienable Rights of Mankind, as well as every Principle of the Revolution, to hold in the deepest Debasement, in a more abject Slavery than is perhaps to be found in any Part of the World except America, so many Souls that are all capable of the Image of God.

We therefore think it our most bounden Duty, to take immediately some effectual Method to extirpate this Abomination from among us: And for that Purpose we add the following to the Rules of our Society: viz.

1. Every Member of our Society who has Slaves in his Possession, shall within twelve Months after Notice given to him by the Assistant (which Notice the Assistants

fistants are required immediately and without any Delay to give in their respective Circuits) legally execute and record an Instrument, whereby he emancipates and sets free every Slave in his Possession who is between the Ages of Forty and Forty-five immediate^r, or at farthest when they arrive at the Age of Forty-five :

And every Slave who is between the Ages of Twenty-five and Forty immediately, or at farthest at the Expiration of five Years from the Date of the said Instrument:

And every Slave who is between the Ages of Twenty and Twenty-five immediately, or at farthest when they arrive at the Age of Thirty :

And every Slave under the Age of Twenty, as soon as they arrive at the Age of Twenty-five at farthest.

And every Infant born in Slavery after the above-mentioned Rules are complied with, immediately on its Birth.

2. Every Assistant shall keep a Journal, in which he shall regularly minute down the Names and Ages of all the Slaves belonging to all the Masters in his respective Circuit, and also the Date of every Instrument executed and recorded for the Manumission of the Slaves, with the Name of the Court, Book and Folio, in which the said Instruments respectively shall have been recorded: Which Journal shall be handed down in each Circuit to the succeeding Assistants.

3. In Consideration, that these Rules form a new Term of Communion, every Person concerned, who will not comply with them, shall have Liberty quietly to withdraw himself from our Society within the twelve Months succeeding the Notice given as aforesaid: Otherwise the Assistant shall exclude him in the Society.

4. No Person so *voluntarily withdrawn*, or so *excluded*, shall ever partake of the Supper of the Lord with the Methodists, till he complies with the above-Requisitions.

5. No Person holding Slaves shall, in future, be admitted into Society or to the Lord's Supper, till he
pre-

previously complies with these Rules concerning Slavery.

N. B. These Rules are to affect the Members of our Society no farther than as they are consistent with the Laws of the States in which they reside.

And respecting our Brethren in *Virginia* that are concerned, and after due Consideration of their peculiar Circumstances, we allow them *two Years* from the Notice given, to consider the Expediency of Compliance or Non-Compliance with these Rules.

Q. 43. What shall be done with those who buy or sell Slaves, or give them away?

A. They are immediately to be expelled: unless they buy them on purpose to free them.

Q. 44. Are there any Directions to be given concerning the Administration of the Lord's Supper?

A. 1. Let it be recommended to the People to receive it *kneeling*: but let them at the same time be informed that they may receive it either *standing* or *sitting*.

2. Let no Person who is not a Member of the Society, be admitted to the Communion without a Sacrament Ticket, which Ticket must be changed every Quarter. And we empower the Elder or Assistant, and no others, to deliver these Tickets.

Q. 45. Is there any Direction to be given concerning the Administration of Baptism?

A. Let every adult Person, and the Parents of every Child, to be baptized, have their Choice either of *Immersion* or *Sprinkling*, and let the Elder or Deacon conduct himself accordingly.

Q. 46. What shall be done with those who were baptized in their Infancy, but have now Scruples concerning the Validity of Infant-Baptism?

A. Remove their Scruples by *Argument*, if you can; if not, the Office may be performed by Immersion or Sprinkling, as the Person desires.

Q. 47. Shall Persons who continue to attend Divine Service and partake of the Lord's Supper with other Churches, have Liberty at the same time to be Members of our Society?

A. They shall have *full Liberty*, if they comply with our Rules.

Q. 48. Are there any Directions to be given concerning the Fees of Office?

A. We will on no account whatsoever suffer any *Elder* or *Deacon* among us to receive a *Fee* or *Present* for administering the Ordinance of Marriage, Baptism, or the Burial of the Dead. *Freely* we have received, and *freely* we will give.

Q. 49. What general Method of employing our Time would you advise us to?

A. We advise you, 1. As often as possible to rise at four. 2. From four to five in the Morning, and from five to six in the Evening, to meditate, pray, and read, partly the Scripture with Mr. *Wesley's Notes*, partly the closely-practical Parts of what he has published. 3. From six in the Morning till twelve (allowing an Hour for Breakfast) to read in Order, with much Prayer, the *Christian Library*, and other pious Books.

Q. 50. Why is it that the People under our Care are not better?

A. Other Reasons may concur; but the chief is, because *we* are not more *knowing* and more *holy*.

Q. 51. But why are not *we* more knowing?

A. Because we are idle. We forget our very first Rule, "Be diligent. Never be unemployed. Never be triflingly employed. Never while away Time; neither spend any more Time at any Place than is strictly necessary."

I fear there is altogether a Fault in this Matter, and that few of us are clear: Which of you spends as many Hours a-day in *God's Work*, as you did formerly in *Man's Work*? We talk, talk,—or read History, or what comes next to hand. We must, absolutely must, cure this Evil, or betray the Cause of God.

But how? 1. Read the *most useful Books*, and that regularly and constantly. Steadily spend all the Morning in this Employ, or at least five Hours in four and twenty.

"But I have *no Taste* for Reading." Contract a Taste

Taste for it by Use, or return to your Trade.

"But I have no Books." We desire the Assistants will take Care that all the large Societies provide Mr. Wesley's Works for the Use of the Preachers.

2. In the Afternoon follow Mr. Baxter's Plan. Then you will have no Time to spare : you will have Work enough for all your Time. Then likewise no Preacher will stay with us who is as Salt that has lost its Savour. For to such this Employment would be mere Drudgery. And in order to it, you will have need of all the Knowledge you can procure.

The Sum is, Go into *every House* in course, and teach *every one* therein, young and old, if they belong to us, to be Christians inwardly and outwardly.

Make every Particular plain to their Understanding ; fix it in their Memory ; write it on their Heart. In order to this, there must be *Line upon Line, Precept upon Precept*. What Patience, what Love, what Knowledge is requisite for this !

We must needs do this, were it only to avoid Idleness. Do we not loiter away many Hours in every Week ? Each try himself : No Idleness is consistent with Growth in Grace. Nay, without Exactnes in redeeming Time, you cannot retain the Grace you received in Justification.

But what shall we do for the *Rising Generation* ? Who will labour for them ? Let him who is zealous for God and the Souls of Men begin now.

1. Where there are ten Children whose Parents are in Society, meet them at least an Hour every Week:

2. Talk with them every time you see any at home;

3. Pray in Earnest for them :

4. Diligently instruct and vehemently exhort all Parents at their own Houses :

5. Preach expressly on Education. "But I have no Gift for this." Gift or no Gift, you are to do it; else you are not called to be a *Methodist* Preacher : Do it as you can, till you can do it as you would. Pray earnestly for the Gift, and use the Means for it.

Q. 52. Why are not *we* more holy ? Why do not *we*

we live in Eternity? Walk with God all the Day long? Why are we not all *devoted to God?* Breathing the whole Spirit of *Missionaries?*

A. Chiefly because we are Enthusiasts; looking for the End without using the Means.

To touch only upon two or three Instances:

Who of you rises at four? Or even at five, when he does not preach?

Do you recommend to all our Societies the five o'Clock Hour for private Prayer? Do you observe it? Or any other fixt Time? Do not you find by Experience that *any time is no time?*

Do you know the Obligation and the Benefit of *Fasting?* How often do you practise it?

The Neglect of this alone is sufficient to account for our Feebleness and Faintness of Spirit. We are continually grieving the Holy Spirit of God by the habitual Neglect of a plain Duty. Let us amend from this Hour!

Q. 53. But how can I fast since it hurts my Health?

A. There are several Degrees of Fasting, which can not hurt your Health. We will instance in one. Let us every Friday (beginning on the next) avow this Duty throughout the Continent, by touching no Tea, Coffee or Chocolate *in the Morning*, but (if we want it) half a Pint of Milk or Water-Gruel. Let us dine on Vegetables, and (if we need it) eat three or four Ounces of Flesh in the Evening. At other Times let us eat no Flesh-suppers. These exceedingly tend to breed nervous Disorders.

Q. 54. What is the best general Method of Preaching?

A. 1. To convince: 2. To offer Christ: 3. To build up: And to do this in some Measure in every Sermon.

Q. 55. Are there any smaller Advices relative to Preaching, which might be of Use to us?

A. Perhaps these, 1. Be sure never to disappoint a Congregation, unless in case of Life or Death:

2. Begin precisely at the Time appointed:

3. Let

3. Let your whole Deportment before the Congregation be serious, weighty and solemn :
4. Always suit your Subject to your Audience :
5. Chuse the plainest Texts you can :
6. Take care not to ramble, but keep to your Text, and make out what you take in Hand :
7. Take care of any Thing aukward or affected either in your Gesture, Phrase or Pronunciation :
8. Sing no Hymns of your own Composing :
9. Print nothing without the Approbation of one or other of the Superintendents.
10. Do not usually pray *ex tempore* above eight or ten Minutes (at most) without Intermission :
11. Frequently read and inlarge upon a Portion of the Notes : And let young Preachers often *exhort* without taking a Text :
12. Always kneel during public Prayer :
13. Every where avail yourself of the great Festivals by Preaching on the Occasion :
14. Beware of Clownishness. Be courteous to all :
15. Be merciful to your Beast. Not only ride moderately, but see with your own Eyes that your Horse be rubbed and fed.

Q. 56. Have not some of us been led off from Practical Preaching by (what was called) *preaching Christ*?

A. Indeed we have. The most effectual Way of preaching Christ, is to preach him in all his Offices, and to declare his *Law* as well as his *Gospel* both to Believers and Unbelievers. Let us strongly and closely insist upon inward and outward Holiness in all its Branches.

Q. 57. How shall we guard against *Formality* in Singing ?

A. 1. By chusing such Hymns as are proper for the Congregation : 2. By not Singing too much at once ; seldom more than five or six Verses : 3. By suiting the Tune to the Words : 4. By often stopping short and asking the People, "Now ! Do you know what you said last ? Did you speak no more than you felt ?" 5. Do not suffer the People to sing too slow,

This

This naturally tends to Formality, and is brought in by them who have either very strong or very weak Voices. 6. In every large Society let them learn to sing: And let them always learn our own Tunes first. 7. Let the Women constantly sing their Parts alone. Let no Man sing with them, unless he understands the Notes, and sings the Base as it is pricked down in the Tune-Book. 8. Introduce no new Tunes till they are perfect in the old. 9. Recommend our Tune-Book every where: and if you cannot sing yourself, chuse a Person or two in each Place to pitch the Tune for you. 10. Exhort every one in the Congregation to sing, not one in ten only. 11. If a Preacher be present, let no Singer give out the Words. 12. When they would teach a Tune to the Congregation, they must sing only the Tenor.

Q. 58. Who is the Assistant?

A. That Preacher in each Circuit, who is appointed from Time to Time to assist the Superintendents in the Charge of the Societies and the other Preachers therein.

Q. 59. How should an Assistant be qualified for his Charge?

A. By walking closely with God, and having his Work greatly at Heart: And by understanding and loving Discipline, Ours in particular.

Q. 60. What is the Business of an Assistant?

A. 1. To see that the other Preachers in his Circuit behave well, and want nothing. 2. To renew the Tickets quarterly, and regulate the Bands. 3. To take in, or put out of the Society or the Bands. 4. To appoint all the Stewards and Leaders, and change them when he sees it necessary. 5. To keep Watch-Nights and Love-Feasts. 6. To hold Quarterly-Meetings, and therein diligently to inquire both into the temporal and spiritual State of each Society. 7. To take care that every Society be duly supplied with Books: Particularly with *Kempis, the Instructions for Children, and the Primitive Physic*, which ought to be in every House. 8. To take exact Lists of his Societies and bring

bring them to the Conference. 9. To send an Account of his Circuit every half Year to one of the Superintendents. 10. To meet the married Men and Women, and the single Men and Women in the large Societies once a Quarter. 11. To overlook the Accounts of all the Stewards.

Q. 61. Are there any other Directions, which you would give the Assistants?

A. Several. 1. Take a regular Catalogue of your Societies, as they live *in House-row*. 2. Leave your Successor a particular Account of the State of the Circuit. 3. See that every Band-Leader have the Rules of the Bands. 4. Vigorously, but calmly, inforce the Rules concerning needless Ornaments and Drams. 5. As soon as there are four Men or Women Believers in any Place, put them into a Band. 6. Suffer no Love-Feast to last above an Hour and a half. 7. Warn all from Time to Time, that none are to remove from one Society to another without a Certificate from the Assistant in these Words, (else he will not be received in other Societies) "A. B. the Bearer, is a Member of our Society in C. I believe he has sufficient Cause for removing." 8. Every where recommend Decency and Cleanliness. 9. Read the Rules of the Society, with the Aid of your Helpers, once a Year in every Congregation, and once a Quarter in every Society.

Q. 62. Are there any Directions to be given the Assistant concerning the Decision of Disputes among the People?

A. On any Dispute of Importance, or difficult to be settled, let the Assistant inquire into the Circumstances, and having consulted the Stewards and Leaders, appoint Referees, whose Decision shall be final, and the Party expelled that refuses to abide by it: Unless there appear to the Assistant some Fraud or gross Mistake in the Decision, in which Case he shall appoint new Referees, for a Re-Hearing of the Cause, whose Decision shall be absolutely final.

Q. 63. Are there any further Directions needful for the Preservation of good Order among the Preachers ?

A. In the Absence of a Superintendent, a Travelling Preacher or three Leaders shall have Power to lodge a Complaint against any Preacher in their Circuit, whether Elder, Assistant, Deacon or Helper, before three neighbouring Assistants ; who shall meet at an appointed Time (proper Notice being given to the Parties) hear and decide the Cause. And Authority is given them to change or suspend a Preacher, if they see it necessary, and to appoint another in his Place, during the Absence of the Superintendents.

Q. 64. If there happen to be a Vacancy in a Circuit by the Death of a Preacher, by his withdrawing himself from the Work, or otherwise, in the Absence of a Superintendent, who are to fill up the Vacancy ?

A. Three neighbouring Assistants, called and assembled according to the preceding Minute.

Q. 65. What shall we do with those Members of our Society who wilfully and repeatedly neglect to meet their Class ?

A. 1. Let the Assistant or one of his Helpers visit them, wherever it is practicable, and explain to them the Consequence, if they continue to neglect, viz. *Exclusion*.

2. If they do not amend, let the Assistant exclude them in the Society, informing it that they are laid aside for a Breach of our Rules of Discipline, and not for immoral Conduct.

Q. 66. Do we sufficiently watch over each other ?

A. We do not.

Should we not frequently ask each other, Do you walk closely with God ? Have you now Fellowship with the Father and the Son ? At what Hour do you rise ? Do you punctually observe the Morning and Evening Hour of Retirement ? Do you spend the Day in the Manner which the Conference advises ? Do you converse seriously, usefully and closely ?

To be more particular :

Do you use all the Means of Grace yourself, and enforce

force the Use of them on all other Persons ?

They are either *Instituted* or *Prudential*.

I. The Instituted are,

1. Prayer ; Private, Family, Public ; consisting of Deprecation, Petition, Intercession and Thanksgiving. Do you use each of these ?

Do you use Private Prayer every Morning and Evening ? If you can, at five in the Evening, and the Hour before or after Morning-Preaching ?

Do you forecast daily, wherever you are, how to secure these Hours ? Do you avow it every where ? Do you ask every where, Have you Family-Prayer ? Do you retire at five o'Clock ?

2. Searching the Scriptures, by

(1.) Reading ; constantly, some Part of every Day : regularly, all the Bible in order : carefully, with Mr. Wesley's Notes : seriously, with Prayer before and after : fruitfully, immediately practising what you learn there ?

(2.) Meditating : at set Times ? By any Rule ?

(3.) Hearing : Every Morning ?

Carefully ? With Prayer before, at, after ?

Immediately putting in Practice ?

Have you a New Testament always about you ?

3. The Lord's Supper ? Do you use this at every Opportunity ?

With solemn Prayer before ? With earnest and deliberate Self-Devotion ?

4. Fasting. How do you fast every Friday ?

5. Christian Conference. Are you convinced how important and how difficult it is to order your Conversation right ?

Is it always in Grace ? Seasoned with Salt ? Meet to minister Grace to the Hearers ?

Do you not converse too long at a Time ? Is not an Hour commonly enough ?

Would it not be well always to have a determinate End in View ? And to pray before and after it ?

II. Prudential Means we may use, either as common Christians, as Methodists, as Preachers, or as Assistants.

1. As common Christians : What particular Rules

have *you* in order to grow in Grace? What Arts of Holy Living?

2. As Methodists: Do you never miss your Class or Band?

3. As Preachers: Do you meet every Society? Also, the Leaders and Bands if any?

4. As Assistants: Have you throughly considered your Office? And do you make a Conscience of executing every Part of it?

These Means may be used without Fruit. But there are some Means which cannot; namely, Watching, Denying ourselves, Taking up our Cross, Exercise of the Presence of God.

1. Do you steadily watch against the World? The Devil? Yourselves? Your besetting Sin?

2. Do you deny yourself every useless Pleasure of Sense? Imagination? Honour? Are you temperate in all things? Instance in Food. (1.) Do you use only that Kind and that Degree which is best both for your Body and Soul? Do you see the Necessity of this? (2.) Do you eat no Flesh-Suppers? No late Suppers? (3.) Do you eat no more at each Meal than is necessary? Are you not heavy or drowsy after Dinner? (4.) Do you use only that Kind and that Degree of Drink which is best both for your Body and Soul? (5.) Do you drink Water? Why not? Did you ever? Why did you leave it off? If not for Health, when will you begin again? To-Day? (6.) How often do you drink Wine? Every Day? Do you want it?

3. Wherein do you take up your Cross daily? Do you chearfully bear your Cross (whatever is grievous to Nature) as a Gift of God, and labour to profit thereby?

4. Do you endeavour to set God always before you? To see his Eye continually fixt upon you? Never can you use these Means but a Blessing will ensue. And the more you use them, the more will you grow in Grace.

Q. 67. What can be done in order to a closer Union of our Helpers with each other? A. I.

A. 1. Let them deeply be convinced of the absolute Necessity of it.

2. Let them pray for a Desire of Union.
3. Let them speak freely to each other.
4. When they meet, let them never part without Prayer.

5. Let them beware how they despise each other's Gifts.

6. Let them never speak slightingly of each other in any kind.

7. Let them defend one another's Characters in every thing, so far as consists with Truth: And

8. Let them labour, in Honour each to prefer the other before himself.

Q. 68. How shall we try those who think they are moved by the Holy Ghost to preach?

A. Inquire, 1. Do they know God as a pardoning God? Have they the Love of God abiding in them? Do they desire and seek nothing but God? And are they holy in all manner of Conversation? 2. Have they *Gifts* (as well as *Grace*) for the Work? Have they (in some tolerable Degree) a clear, sound Understanding? Have they a right Judgment in the Things of God? Have they a just Conception of Salvation by Faith? And has God given them any Degree of Utterance? Do they speak justly, readily, clearly? 3. Have they *Fruit*? Are any truly convinced of Sin and converted to God by their Preaching?

As long as these three Marks concur in any one, we believe he is called of God to preach. These we receive as sufficient Proof, that he is *moved thereto by the Holy Ghost*.

Q. 69. What Method may we use in receiving a New Helper?

A. A proper Time for doing this, is at a Conference after solemn Fasting and Prayer.

Every Person proposed shall then be asked (with any other Questions which may be thought necessary by the Conference) the following, viz.

Have you Faith in Christ? Are you going on to Perfection?

fection? Do you expect to be perfected in Love in this Life? Are you groaning after it? Are you resolved to devote yourself wholly to God and to his Work? Do you know the *Methodist-Plan*? Do you know the *Rules of the Society*? Of the *Bands*? Do you keep them? Do you take no *Drams*? Do you constantly attend the *Sacrament*? Have you read the *Minutes of the Conference*? Are you willing to conform to them? Have you considered the *Rules of a Helper*? Especially the first, tenth and twelfth? Will you keep them for Conscience' sake? Are you determined to employ all your Time in the Work of God? Will you preach every Morning at five o'Clock wherever you can have twenty Hearers? Will you endeavour not to speak too long or too loud? Will you diligently instruct the Children in every Place? Will you visit from House to House? Will you recommend Fasting both by Precept and Example? Are you in Debt?

We may then, if he gives Satisfaction, receive him as a Probationer by giving him the Minutes of the Conference inscribed thus:

To A. B.

"You think it your Duty to call Sinners to Repentance. Make full Proof hereof, and we shall rejoice to receive you as a Fellow Labourer."

Let him then read and carefully weigh what is contained therein, that if he has any Doubt, it may be removed.

Observe! Taking on Trial is entirely different from admitting a Preacher. One on Trial, may be either admitted or rejected without doing him any wrong. Otherwise it would be no Trial at all. Let every Assistant explain this to them that are on Trial.

After two Years' Probation, being recommended by the Assistant and examined by the Conference, he may be received into full Connexion by giving him the Minutes inscribed thus:

"As long as you freely consent to, and earnestly endeavour to walk by these Rules, we shall rejoice to acknowledge you as a Fellow-Labourer."

Mean

Meantime let none preach or exhort in any of our Societies without a Note of Permission from the Assistant: Let every Preacher or Exhorter take care to have this renewed yearly: And let every Assistant insist upon it.

Q. 70. What is the Method wherein we usually proceed in our Conferences?

A. We inquire,

1. What Preachers are admitted?

Who remain on Trial?

Who are admitted on Trial?

Who desist from Travelling?

2. Are there any Objections to any of the Preachers? Who are named one by one.

3. How are the Preachers stationed this Year?

4. What Numbers are in the Society?

5. What was contributed for the Contingent Expenses?

6. How was this expended?

7. What is contributed toward the Fund for the Superannuated Preachers and the Widows and Orphans of the Preachers?

8. What Demands are there upon it?

9. How many Preachers' Wives are to be provided for? By what Circuits and in what Proportion?

10. Where and when may our next Conference begin?

Q. 71. What Provision can we make for a proper Supply of Preachers in the Circuits during the Sitting of the Conference?

A. Let as many Local Preachers as are necessary, be provided by the Assistant in every Circuit, as far as possible; and let them be paid in Proportion to their Work as Travelling-Preachers out of the Yearly Collection.

Q. 72. How can we provide for Superannuated Preachers and the Widows and Orphans of Preachers?

A. 1. Let every Travelling-Preacher contribute two Dollars yearly at the Conference.

2. Let every one when first admitted as a Travelling-

ing-Preacher, pay twenty Shillings (Pennsylvania-Currency.)

3. Let this Money be lodged in the Hands of the Treasurers.

4. Let there be three Treasurers; three Clerks, each of whom shall keep a separate Account; and three Inspectors, who shall annually lay before the Conference an exact State of the Fund.

5. Let these Nine form a Committee for the Management of the Fund. Three of whom shall be competent to proceed on any Business, provided one be a Treasurer, another an Inspector, and a third a Clerk.

6. Out of this Fund let Provision be made first for the Worn-out Preachers, and then for the Widows and Children of those that are dead.

7. Every Worn-out Preacher shall receive, if he wants it, twenty-four Pounds a Year (Pennsylvania-Currency).

8. Every Widow of a Preacher shall receive yearly, if she wants it, during her Widowhood, twenty Pounds.

9. Every Child of a Preacher shall receive once for all, if he wants it, twenty Pounds.

10. But none shall be intitled to any Thing from this Fund, till he has paid fifty Shillings.

11. Nor any who neglects paying his Subscription for three Years together, unless he be sent by the Conference out of these United States.

12. Let the Fund never be reduced to less than a hundred Pounds.

13. Let every Assistant, as far as possible, bring to the Conference the Contribution of every Preacher left behind in his Circuit.

Q. 73. What can be done in order to revive the Work of God where it is decayed?

1. Let both Assistants and Preachers be conscientiously exact in the whole *Methodist Discipline*.

2. See that no Circuit be at any Time without Preachers. Therefore let no Preacher who does not attend the Conference, leave the Circuit *at that Time* on

on any Pretence whatever. This is the most improper Time in the whole Year. Let every Assistant see to this, and require each of these to remain in the Circuit till the New Preachers come.

3. Wherever you can, appoint Prayer-Meetings, and particularly on Friday.

4. Let a Fast be published at every Quarterly Meeting for the Friday following. And let a Memorandum of it be written on all the Class-Papers.

5. Be active in dispersing Mr. *Wesley's* Books. Every Assistant may beg Money of the Rich to buy Books for the Poor.

6. Strongly and explicitly exhort all Believers to *go on to Perfection*. That we may *all speak the same Thing*, we ask once for all, Shall we defend this Perfection, or give it up? We all agree to defend it, meaning thereby (as we did from the Beginning) Salvation from all Sin by the Love of God and Man filling our Heart. The *Papists* say "This cannot be attained till we have been refined by the Fire of Purgatory." The *Calvinists* say "Nay, it will be attained as soon as the Soul and Body part." The *Old Methodists* say "It may be attained *before* we die: a Moment after is too late." Is it so or no? We are all agreed, we may be saved from all Sin *before Death*. The Substance then is settled. But as to the Circumstance, is the Change gradual or instantaneous? It is both the one and the other. "But should we in Preaching insist both on one and the other?" Certainly we must insist on the *gradual Change*; and that earnestly and continually. And are there not Reasons why we should insist on the *instantaneous* also? If there be such a blessed Change before Death, should we not encourage all Believers to expect it? And the rather, because constant Experience shews, the more earnestly they expect this, the more swiftly and steadily does the gradual Work of God go on in their Soul; the more watchful they are against all Sin; the more careful to grow in Grace; the more zealous of good Works, and the more punctual in their

Atten-

Attendance on all the Ordinances of God. (Whereas just the contrary Effects are observed, whenever this Expectation ceases.) They are saved by Hope, by this Hope of a total Change, with a gradually-increasing Salvation. Destroy this Hope, and that Salvation stands still, or rather decreases daily. Therefore whoever would advance the gradual Change in Believers, should strongly insist on the instantaneous.

Q. 74. Is any Thing advisable with regard to Building?

A. Let all our Chapels be built plain and decent; but not more expensively than is absolutely unavoidable: Otherwise the Necessity of raising Money will make Rich Men necessary to us. But if so, we must be dependent upon them, yea, and governed by them. And then farewell to the Methodist-Discipline, if not Doctrine too.

Q. 75. Is there any Exception to the Rule "Let the Men and Women sit apart."

A. There is no Exception. Let them sit apart in all our Chapels.

Q. 76. But is there not a worse Indecency than this, Talking in the Chapels before and after Service? How shall this be cured?

A. Let all the Ministers and Preachers join as one Man, and enlarge on the Impropriety of talking before or after Service, and strongly exhort them To do it no more. In three Months, if we are in earnest, this vile Practice will be banished out of every Methodist-Congregation. Let none stop till he has carried his Point.

Q. 77. How may we raise a General Fund for carrying on the whole Work of God?

A. By a yearly Collection, and, if need be, a quarterly one, to be raised by every Assistant in every principal Congregation in his Circuit.

To this End he may then read and enlarge upon the following Hints in every such Congregation.

"How shall we send Labourers into those Parts, where they are most of all wanted? Many are willing to

to hear, but not to bear the Expence. Nor can it as yet be expected of them : Stay till the Word of God has touched their Hearts, and then they will gladly provide for them that preach it. Does it not lie upon us in the mean Time to supply their Lack of Service ? To raise a General Fund out of which from Time to Time that Expence may be defrayed ? By this Means those who willingly offer themselves, may travel through every Part, whether there are Societies or not, and stay wherever there is a Call without being burdensome to any. Thus may the Gospel, in the Life and Power thereof, be spread from Sea to Sea. Which of you will not rejoice to throw in your Mite to promote this glorious Work ?

" Besides this, in carrying on so large a Work through the Continent there are Calls for Money in various Ways, and we must frequently be at considerable Expence, or the Work must be at a full Stop. Many too are the occasional Distresses of our Preachers or their Families which require an immediate Supply. Otherwise their Hands would hang down, if they were not constrained to depart from the Work.

" The Money contributed, will be brought to the ensuing Conference.

" Men and Brethren, help ! Was there ever a Call like *this* since you first heard the Gospel-Sound ? Help to relieve your Companions in the Kingdom of Jesus who are prest above Measure. *Bear ye one another's Burdens, and so fulfil the Law of Christ.* Help to send forth able, willing Labourers into your Lord's Harvest : So shall ye be assistant in saving Souls from Death, and hiding a Multitude of Sins. Help to spread the Gospel of your Salvation into the remotest Corners of the Earth, till *the Knowledge of our Lord shall cover the Land as the Waters cover the Sea.* So shall it appear to ourselves and all Men, that we are indeed one Body united by one Spirit ; so shall the baptized Heathens be yet again constrained to say *See how these Christians love one another.*"

Q. 78. What can be done towards erecting New
E Chapels,

Chapels, and discharging the Debts on those already built ?

A. Let every Assistant raise a yearly Subscription through his Circuit : And let every Member who is not supported by Charity, give something. Let them subscribe the first Quarter, and pay the Second. And let the Money be applied where it is most wanted, by a Committee of Lay-Members annually appointed by the Assistant, one of whom shall be chosen out of each Society concerned.

Q. 79. Is it not right that the *Assistant*, and not the Stewards or Leaders, should receive the quarterly Collections in the Classes ?

A. Certainly it is. This has been the general Practice among the Methodists in Europe. And therefore let every Assistant look to it, and ask every Person, who can afford it, for his quarterly Subscription, when he changes the Tickets ; and in due Time let him deliver the whole into the Hands of the Stewards, to carry on the Work of God in the Circuit.

Q. 80. What can be done to guard against *Antinomianism* ?

A. 1. Let all our Preachers carefully read over Mr. *Wesley's* and Mr. *Fletcher's* Tracts.

2. Let them frequently and explicitly preach the Truth, though not in a controversial Way. But let them take care to do it in Love and Gentleness : Not in Bitterness, not returning Railing for Railing.

3. Answer all the Objections of our People, as Occasion offers. But take care to do this with all possible Sweetness both of Look and of Accent.

Q. 81. Wherein lies our Danger of it ?

A. 1. With regard to *Man's Faithfulness*, Our Lord himself taught us to use the Expression. Therefore we ought never to be ashamed of it. We ought steadily to assert upon his Authority, that if a Man is not *faithful in the unrighteous Mammon*, *God will not give him the true Riches*.

2. With regard to *working for Life*, which our Lord expressly commands us to do. Labour (*ergazesthe*) lite-

literally work for the Meat that endureth to everlasting Life. And in Fact every Believer till he comes to Glory, works for, as well as from Life.

3. We have received it as a Maxim, that "A Man is to do nothing in order to Justification :" Nothing can be more false. Whoever desires to find Favour with God, should cease from Evil and learn to do well. So God himself teaches by the Prophet *Isaiah*. Whoever repents, should do Works meet for Repentance. And if this is not in order to find Favour, what does he do them for ?

Once more review the whole Affair :

1. Who of us is now accepted of God ?

He that now believes in Christ with a loving, obedient Heart.

2. But who among those that never heard of Christ ?

He that according to the Light he has, feareth God and worketh Righteousness.

3. Is this the same with He that is sincere ?

Nearly, if not quite.

4. Is not this *Salvation by Works* ?

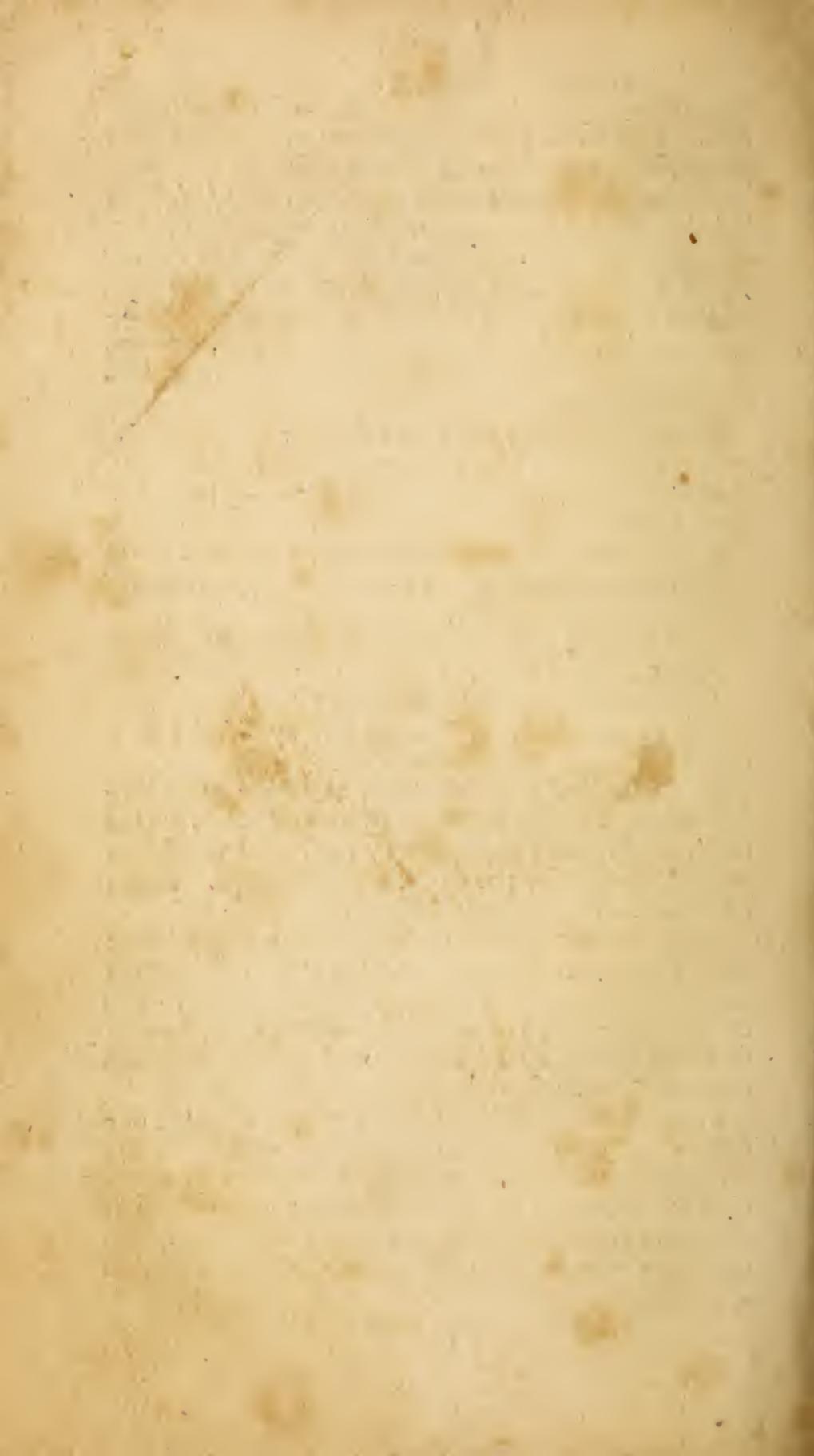
Not by the Merit of Works, but by Works as a Condition.

5. The grand Objection to one of the preceding Propositions, is drawn from Matter of Fact. God does in Fact justify those who by their own Confession neither feared God, nor wrought Righteousness. Is this an Exception to the general Rule ?

It is a Doubt whether God makes any Exception at all. But how are we sure that the Person in question never did fear God and work Righteousness ? His own Thinking so, is not Proof. For we know how all that are convinced of Sin, undervalue themselves in every Respect.

6. Does not Talking without proper Caution of a justified or sanctified State, tend to mislead Men ? Almost naturally leading them to trust in what was done in one Moment ? Whereas we are every Moment pleasing or displeasing God, according to our Works : According to the whole of our present inward Tempers and outward Behaviour.





A

COLLECTION

O F

Psalms and Hymns

FOR THE

L O R D ' s D A Y.

PUBLISHED BY

J O H N W E S L E Y, M. A.,

Late Fellow of *Lincoln-College, Oxford*;

AND

C H A R L E S W E S L E Y, M. A.

Late Student of *Christ-Church, Oxford*.

L O N D O N:

Printed in the Year MDCCLXXXIV,

1401 T 2 11 100

A
COLLECTION
OF
PSALMS and HYMNS.

PSALM I.

- 1 BLEST is the man, and none but he,
Who walks not with ungodly men,
Nor stands their evil deeds to see,
Nor sits the Innocent t'arraign,
The persecutor's guilt to share,
Oppressive in the scorner's chair.
- 2 Obedience is his pure delight,
To do the pleasure of his Lord ;
His exercise by day and night
To search his soul converting word,
The law of liberty to prove,
The perfect law of life and love.
- 3 Fast by the streams of paradise
He as a pleasant plant shall grow :
The tree of righteousness shall rise,
And all his blooming honours shew,
Spread out his boughs, and flourish fair,
And fruit unto perfection bear.

- 4 His verdant leaf shall never fade,
 His works of faith shall never cease,
 His happy toil shall all succeed
 Whom God himself delights to bless :
 But no success th' ungodly find,
 Scatter'd like chaff before the wind.

- 5 No portion and no place have they
 With those whom God vouchsafes t'approve :
 Cast in the dreadful judgment-day,
 Who trample on their Saviour's love,
 Who here their bleeding Lord deny,
 Shall perish, and for ever die.

P S A L M III.

- 1 SEE, O Lord, my foes increase,
 Mark the troublers of my peace,
 Fiercely 'gainst my soul they rise,
 " Heaven, they say, its help denies,
 " Help he seeks from God in vain.
 " God hath given him up to man."
- 2 But thou art a shield for me,
 Succour still I find in thee ;
 Now thou liftest up my head,
 Now I glory in thine aid ;
 Confident in thy defence,
 Strong in thine omnipotence.
- 3 To the Lord I cried, the cry
 Brought my helper from the sky,
 By my kind protector kept,
 Safe I laid me down and slept,
 Slept within his arms and rose ;
 Blest him for the calm repose.
- 4 Kept by him, I cannot fear
 Sin, the world or Satan near,

All their hosts my soul defies :
 Lord, in my behalf arise,
 Save me, for in faith I call,
 Save me, O my God, from all.

- 5 Thou hast sav'd me heretofore,
 Thou hast quell'd the adverse power,
 Pluck'd me from the jaws of death,
 Broke the roaring lion's teeth,
 Still from all my foes defend,
 Save me, save me to the end.
- 6 Thine it is, O Lord to save ;
 Strength in thee thy people have :
 Safe from sin in thee they rest,
 With the gospel blessing blest,
 Wait to see the perfect grace,
 Heaven on earth in Jesu's face.

P S A L M IV.

1 G OD of my righteousness,
 Thy humble suppliant hear,
 Thou hast reliev'd me in distress,
 And thou art always near.
 Again thy mercy shew,
 The peaceful answer send,
 Assuage my grief, relieve my woe,
 And all my troubles end.

2 How long, ye sons of men,
 Will ye blaspheme aloud,
 My honour wrong, my glory stain,
 And vilify my God ?
 How long will ye delight
 In vanity and vice ?
 Madly against the righteous fight,
 And follow after lies !

3 Know, for himself, the Lord
 Hath surely set apart
 The man that trembles at his word,
 The man of upright heart :
 And when to him I pray,
 He promises to hear,
 And help me in my evil day,
 And answer all my prayer.

4 Ye sinners, stand in awe,
 And from your sins depart,
 Out of the evil world withdraw,
 And commune with your heart :
 In thinking of his love
 Be day and night employ'd,
 Be still ; nor in his presence move,
 But wait upon your God.

5 Offer your prayer and praise,
 Which he will not despise,
 Through Jesus Christ your righteousness,
 Accepted sacrifice.
 Offer your heart's desires ;
 But trust in him alone,
 Who gives whatever he requires,
 And freely saves his own.

6 The world with fruitless pain,
 Seek happiness below,
 What man (they ask, but all in vain),
 The long-sought good will shew ?
 The brightness of thy face
 Give us, O Lord, to see,
 Glory on earth begun in grace,
 And happiness in thee.

7 Thou hast on me bestow'd,
 All-gracious as thou art,

The taste divine, the sovereign good,
 And fixt it in my heart :
 Above all earthly bliss
 The sense of sin forgiven,
 The hidden joy, the mystic peace,
 The antepast of heaven.

8 Of gospel-peace possest,
 Secure in thy defence,
 Now, Lord, within thine arms I rest,
 And who shall pluck me thence ?
 Nor sin, nor earth, nor hell
 Shall ever more remove,
 When all renew'd in thee I dwell,
 And perfected in love.

P S A L M V.

1 O LORD, incline thy gracious ear,
 My plaintive sorrows weigh,
 To thee for succour I draw near,
 To thee I humbly pray.
 Still will I call with lifted eyes,
 Come, O my God and king,
 'Till thou regard my ceaseless cries,
 And full deliverance bring.

2 On thee, O God of purity,
 I wait for hallowing grace ;
 None without holiness shall see
 The glories of thy face :
 In souls unholly and unclean
 Thou never canst delight ;
 Nor shall they, while unsav'd from sin,
 Appear before thy sight.

3 Thou hatest all that evill do,
 Or speak iniquity,
 The hearts unkind, and hearts untrue
 Are both abhor'd by thee.

The greatest and minutest fault
 Shall find its fearful doom,
 Sinners in deed, or word, or thought,
 Thou surely shalt consume.

4 But as for me, with humble fear
 I will approach thy gate,
 Tho' most unworthy to draw near,
 Or in thy courts to wait :
 I trust in thy unbounded grace
 To all so freely given,
 And worship toward thy holy place,
 And lift my soul to heaven.

5 Lead me in all thy righteous ways,
 Nor suffer me to slide,
 Point out the path before my face ;
 My God, be thou my guide ;
 The cruel power, the guileful art
 Of all my foes suppress,
 Whose throat an open grave, whose heart
 Is desperate wickedness.

6 Thou, Lord, shalt drive them from thy face
 And finally consume,
 Thy wrath on the rebellious race.
 Shall to the utmost come.
 But all who put their trust in Thee,
 Thy mercy shall proclaim,
 And sing with cheerful melody,
 Their dear Redeemer's name.

7 Protected by thy guardian grace
 They shall extol thy power,
 Rejoice, give thanks, and shout thy praise,
 And triumph evermore :
 They never shall to evil yield
 Defended from above,
 And kept and cover'd with the shield
 Of thine almighty love.

P S A L M VI.

- 1 LORD, in thy wrath no more chaffise,
 Nor let thy whole displeasure rise
 Against a child of man :
 Have mercy, Lord, for I am weak,
 And heal my soul diseas'd and sick,
 And full of sin and pain.
- 2 Body and soul thy judgments feel,
 Thy heavy wrath afflicts me still :
 O when shall it be o'er !
 Turn thee, O Lord, and save my soul,
 And for thy mercy sake make whole,
 And bid me sin no more.
- 3 Here, only here thy love must save,
 I cannot thank thee in the grave,
 Or tell thy pard'ning grace ;
 Who dies unpurg'd for ever dies,
 The sinner, as he falls, he lies
 Shut up in his own place.
- 4 But shall I to my foes give place ?
 Or, in the name of Jesus, chase
 My troubles all away ?
 In Jesu's name, I say, depart
 Devils and sins ; nor vex my heart,
 For God hath heard me pray.
- 5 The Lord hath heard my groans and tears,
 The Lord shall still accept my prayers,
 And all my foes o'erthrow ;
 Shall conquer and destroy them too,
 And make ev'n me a creature new,
 A sinless saint below.

P S A L M XIII.

- 1 HOW long wilt Thou forget me, Lord,
Wilt Thou for ever hide thy face?
Leave me unchang'd and unrestor'd,
An alien from the life of grace!
- 2 Hear me, O Lord, my God, and weigh
My sorrows in the scale of love,
Lighten mine eyes, restore the day,
The darkness from my soul remove.
- 3 Thou wilt, thou wilt! my hope returns:
A sudden spirit of faith I feel,
My heart in fervent wishes burns,
And God shall there for ever dwell.
- 4 My trust is in thy gracious power,
I glory in salvation near,
Rejoice in hope of that glad hour,
When perfect love shall cast out fear.
- 5 I sing the goodness of the Lord,
The goodness I experience now,
And still I hang upon thy word,
My Saviour to the utmost thou.

Thy love I ever shall proclaim
A mon'ment of thy mercy I,
And praise the mighty Jesu's name,
Jesus the Lord, the Lord most high.

P S A L M XXXVIII.

- 1 AMIDST thy wrath remember love,
Restore thy servant, Lord!
Nor let a father's chafing prove
Like an avenger's sword!

- 2 My sins a heavy burden are,
 And o'er my head are gone ;
 Too heavy they for me to bear,
 Too great for me t'atone.
- 3 My thoughts are like a troubled sea,
 My head still bending down :
 And I go mourning all the day,
 Father, beneath thy frown.
- 4 All my desire to Thee is known,
 Thine eyes count every tear,
 And every sigh, and every groan,
 Is noticed by thine ear.
- 5 Thou art my God, my only hope,
 O hearken to my cry :
 O bear my fainting spirits up,
 When Satan bids me die.
- 6 Lord, I confess my guilt to thee,
 I grieve for all my sin ;
 My helpless impotence I see,
 And beg support divine.
- 7 O God, forgive my follies past ;
 Be Thou for ever nigh !
 O Lord of my salvation, haste,
 And save me, or I die !

P S A L M LI.

- 1 O Thou that hear'st when sinners cry,
 Tho' all my crimes before Thee lie,
 Behold me not with angry look,
 But blot their memory from thy book.
- 2 Create my nature pure within,
 And form my soul averse from sin :
 Let thy good spirit ne'er depart,
 Nor hide thy presence from my heart,

- 3 I cannot live without thy light,
 Cast out and banish'd from thy sight:
 Thy saving strength, O Lord, restore,
 And guard me that I fall no more.
- 4 Tho' I have griev'd thy spirit, Lord,
 His help and comfort still afford :
 And let a wretch come near thy throne
 To plead the merits of thy Son.
- 5 My soul lies humbled in the dust,
 And owns thy dreadful sentence just :
 Look down, O Lord, with pitying eye,
 And save the soul condemn'd to die.
- 6 Then will I teach the world thy ways ;
 Sinners shall learn thy sovereign grace :
 I'll lead them to my Saviour's blood.
 And they shall praise a pard'ning God.
- 7 O may thy Love inspire my tongue,
 Salvation shall be all my song ;
 And all my powers shall join to bless
 The Lord, my strength and righteousness :

The same.

Part the First.

- 1 GOD of unfathomable love,
 Whose bowels of compassion move
 Towards Adam's helpless race,
 See, at thy feet, a sinner see,
 In tender mercy look on me,
 And all my sins efface.
- 2 O let thy love to me o'erflow,
 Thy multitude of mercies shew,
 Abundantly forgive !

Remove

Remove the insufferable load,
Blot out my sins with sacred blood,
And bid the sinner live.

- 3 Take all the power of sin away,
Nor let in me its being stay,
Mine inmost soul convert:
Wash me from all my filth of sin,
Come, Lord, and make me thoroughly clean,
Create me pure in heart.
- 4 For O my sins I now confess,
Bewail my desperate wickedness,
And sue to be forgiven:
I have abus'd thy patient grace,
I have provok'd Thee to thy face,
And dar'd the wrath of heaven.
- 5 Cast in the mould of sin I am,
Corrupt throughout my ruin'd frame,
My essence all unclean;
My total fall from God I mourn,
In sin I was conceiv'd and born,
Whate'er I am is sin.
- 6 But Thou requirest all our hearts,
Truth rooted in the inward parts,
Unspotted purity;
And by thy grace I humbly trust,
To learn the wisdom of the Just,
In secret taught by Thee.

Part the Second.

- 1 Surely Thou wilt the grace impart,
Sprinkle the blood upon my heart
Which did for sinners flow,
The blood that purges every sin,
The blood that soon shall wash me clean,
And make me white as snow.

- 2 Thou wilt the mournful spirit cheer,
And grant me once again to hear
Thy sweet forgiving voice,
That all my bones and inmost soul,
Broken by Thee, by Thee made whole,
May in thy strength rejoice.
- 3 From my misdeeds avert thy face,
The strength of sin by pard'ning grace
Of all my sin remove ;
Forgive, O Lord, but change me too,
But perfectly my soul renew
By sanctifying love.
- 4 My wretchedness to Thee convert,
Give me an humble contrite heart,
My fallen soul restore :
Let me the life divine attain,
The image of my God regain,
And never lose it more.

Part the Third.

- 1 HAVE patience, 'till by Thee renew'd
I live the sinless life of God,
Here let thy spirit stay :
Tho' I have griev'd the gentle Dove,
Ah ! do not quite withdraw thy love,
Or take thy grace away.
- 2 The comfort of thy help restore,
Assist me now as heretofore,
O lift thou up my head,
The spirit of thy power impart,
Stablish, and keep my faithful heart,
And make me free indeed.
- 3 Then shall I teach the world thy ways
Thy mercy mild and pard'ning grace,
For every sinner free,

Till

Till sinners to thy grace submit,
And fall at their Redeemer's feet,
And weep, and love like me.

4 O might I weep, and love Thee now,
God of my health, my Saviour Thou,
Thou only canst release
My soul from all iniquity ;
O speak the word, and set me free,
And bid me go in peace.

5 So shall I sing the Saviour's name,
The gift of righteousness proclaim,
Thine all-redeeming grace :
Open my lips, almighty Lord,
That I thy mercy may record,
And glory in thy praise.

Part the Fourth.

1 **N**O creature-good dost thou desire,
No costly sacrifice require ;
Thy pleasure is to give :
Thou only seekest me, not mine,
Thou wouldest that I should take of Thine,
Should all thy grace receive.

2 A wounded spirit, by sin distrest,
A broken heart that pants for rest,
This is the sacrifice
Well-pleasing in the sight of God ;
A sinner crush'd beneath his load
Thou never wilt despise.

3 Then hear the contrite sinner's prayer,
And every ruin'd soul repair,
Remember Sion's woe ;
Shew forth thy sanctifying grace ;
And for thyself vouchsafe to raise
A glorious church below.

- 4 When Thou hast seal'd thy people's peace,
 Their sacrifice of righteousness,
 Their gifts I thou wilt approve,-
 Their every thought, and word, and deed,
 That from a living faith proceed,
 And all are wrought in love.
- 5 Laid on the altar of thy Son,
 Pleasing to Thee thro' Christ alone,
 Their dear peculiar race
 Their grateful sacrifice shall bring,
 And hymn their Father and their King
 In endless songs of praise.

P S A L M LXIII.

- 1 G REAT God, indulge my humble claim ;
 Be Thou my hope, my joy, my rest !
 The glories that compose thy name,
 Stand all engag'd to make me blest.
- 2 Thou great and good, thou just and wise,
 Thou art my Father and my God !
 And I am thine by sacred ties,
 Thy Son, thy servant bought with blood.
- 3 With heart and eyes and lifted hands,
 For Thee I long, to Thee I look ;
 As travellers in thirsty lands
 Pant for the cooling water-brook.
- 4 Even life itself, without thy love,
 No lasting pleasure can afford ;
 Yea, 'twould a tiresome burden prove,
 If I were banish'd from Thee, Lord !
- 5 I'll lift my hands, I'll raise my voice,
 While I have breath to pray or praise ;
 This Work shall make my heart rejoice,
 And spend the remnant of my days.

P S A L M LXXX.

Part the First.

- 1 SHEPHERD of souls, the great, the good,
 Who leadest *Israel* like a sheep,
 Present to guard, and give them food,
 And kindly in thy bosom keep ;
- 2 Hear thy afflicted people's prayer,
 Arise out of thy holy place,
 Stir up thy strength, thine arm make bare,
 And vindicate thy chosen race,
- 3 Haste to our help, thou God of love,
 Supreme almighty King of kings,
 Descend all-glorious from above,
 Come flying on the Cherubs wings.
- 4 Turn us again, O Lord, and shew
 The brightness of thy lovely face,
 So shall we all be saints below,
 And sav'd and perfected in grace.

Part the Second.

- 1 TURN thee again, O Lord our God,
 Look down with pity from above,
 O lay aside thy vengeful rod,
 And visit us in pard'ning love :
- 2 So will we not from thee go back,
 If thou our ruin'd church restore,
 No, never more will we forsake,
 No, never will we grieve thee more.
- 3 Revive, O God of power revive
 Thy work in our degenerate days,
 O let us by thy mercy live,
 And all our lives shall speak thy praise.

- 4 Turn us again, O Lord, and shew
 The brightness of thy lovely face,
 So shall we all be saints below,
 And sav'd and perfected in grace.

P S A L M X C.

- 1 O God, our help in ages past,
 Our hope for years to come,
 Our shelter from the stormy blast,
 And our eternal home.
- 2 Under the shadow of thy throne
 Still may we dwell secure :
 Sufficient is thy arm alone,
 And our defence is sure.
- 3 Before the hills in order stood,
 Or earth receiv'd her frame,
 From everlasting thou art God,
 To endless years the same.
- 4 A thousand ages in thy sight,
 Are like an evening gone :
 Short as the watch that ends the night,
 Before the rising sun.
- 5 The busy tribes of flesh and blood,
 With all their cares and fears
 Are carried downward with the flood,
 And lost in following years.
- 6 Time, like an ever-rolling stream,
 Bears all its sons away ;
 They fly forgotten, as a dream
 Dies at the op'ning day.
- 7 O God, our help in ages past,
 Our hope for years to come,
 Be Thou our guard while life shall last,
 And our perpetual home.

P S A L M XCI.

- 1 H E that hath God his guardian made,
 Shall under the Almighty's shade
 Secure and undisturb'd abide :
 Thus to my soul of him I'll say,
 He is my fortress and my stay,
 My God, in whom I will confide.
- 2 Thy tender love and watchful care
 Shall free me from the fowler's snare,
 And from the noisome pestilence :
 Thou over me thy wings shalt spread,
 And cover my unguarded head ;
 Thy truth shall be my strong defence.
- 3 No terrors that surprize by night,
 Shall thy undaunted courage fright ;
 No deadly shafts that fly by day :
 Nor plague of unknown rise that kills
 In darkness, nor infectious ills
 That in the hottest seasons slay.
- 4 A thousand at thy side shall die,
 At thy right hand ten thousand lie,
 While thy firm health untouch'd remains :
 Thou only shalt look on and see
 The wicked's dismal tragedy,
 And count the sinner's mournful gains.
- 5 Because with well-plac'd confidence
 Thou mak'st the Lord thy sure defence,
 And on the highest dost rely ;
 Therefore no ill shall thee befall,
 Nor to thy healthful dwelling shall
 Any infectious plague draw nigh.
- 6 For he throughout thy happy days,
 To keep thee safe in all thy ways
 Shall give his angels strict commands ;

And

And they, lest thou shouldst chance to meet
With some rough stone to wound thy feet,
Shall bear thee safely in their hands.

P S A L M XCIII.

1 **W**ITH glory clad, with strength array'd,
The Lord that o'er all nature reigns,
The world's foundations strongly laid,
And the vast fabrick still sustains.

2 How sure establish'd is thy throne ;
Which shall no change or period see ;
For thou, O Lord, and thou alone
Art king from all eternity.

3 The floods, O Lord, lift up their voice,
And toss the troubled waves on high
But God above can still their noise,
And make the angry sea comply.

4 Thy promise, Lord, is ever sure ;
And they that in thy house would dwell,
That happy station to secure,
Must still in holiness excel.

P S A L M CXXI.

1 **T**O heaven I lift my waiting eyes,
There all my hopes are laid :
The Lord that built the earth and skies
Is my perpetual aid.

2 Their feet, O Lord, shall never fall,
Whom thou vouchsafest to keep :
Thy ear attends the softest call,
Thy eyes can never sleep.

- 3 Thou wilt sustain our feeble powers
 With thy almighty arm :
 Thou watchest our unguarded hours
 Against invading harm.
- 4 Nor scorching sun, nor sickly moon,
 Shall have thy leave to smite ;
 Thou shield'st our heads from burning noon,
 From blasting damps at night.
- 5 He guards our souls, he keeps our breath,
 Where thickest dangers come ;
 Go and return secure from death,
 'Till God commands thee home.

P S A L M CXXX.

- 1 OUT of the depth of *self-despair*
 To Thee, O Lord, I cry ;
 My misery mark, attend my prayer,
 And bring salvation nigh.
- 2 Death's sentence in myself I feel,
 Beneath thy wrath I faint ;
 O let thine ear consider well
 The voice of my complaint.
- 3 If thou art rig'rously severe,
 Who may the test abide ?
 Where shall the man of sin appear,
 Or how be justified ?
- 4 But O ! forgiveness is with thee,
 That sinners may adore,
 With filial fear thy goodness see,
 And never grieve thee more.
- 5 I look to see his lovely face,
 I wait to meet my Lord ;
 My longing soul expects his grace,
 And rests upon his word.

6 My soul, while still to him it flies,
 Prevents the morning ray ;
 O that his mercy's beams would rise,
 And bring the gospel-day !

7 Ye faithful souls confide in God,
 Mercy with him remains,
 Plenteous redemption in his blood,
 To wash out all your stains.

8 His *Israel* himself shall clear,
 From all their sins redeem ;
 The Lord our righteousness is near,
 And we are just in him.

P S A L M CXXXIX.

Part the First.

1 L ORD, all I am is known to thee,
 In vain my soul would try
 To shun thy presence, or to flee
 The notice of thine eye.

2 Thy all-surrounding sight surveys
 Ny rising and my rest,
 My pub'ic walks, my private ways,
 The secrets of my breast.

3 My thoughts lie open to thee, Lord,
 Before they're form'd within,
 And ere my lips pronounce the word,
 Thou know'st the sense I mean.

4 O wond'rrous knowledge, deep and high !
 Where can a creature hide ?
 Within thy circling arms I lie
 Beset on every side.

- 5 So let thy grace surround me still,
 And like a bulwark prove,
 To guard my soul from ev'ry ill,
 Secur'd by sov'reign love.

Part the Second.

- 1 LORD, where shall guilty souls retire
 Forgotten and unknown ?
 In hell they meet thy vengeful ire,
 In heav'n thy glorious throne.
- 2 Should I suppress my vital breath,
 T' escape the wrath divine,
 Thy voice would break the bars of death,
 And make the grave resign.
- 3 If wing'd with beams of morning light
 I fly bey'nd the west,
 Thy hand, which must support my flight,
 Would soon betray my rest.
- 4 If o'er my sins I seek to draw
 The curtains of the night,
 Those flaming eyes that guard thy law
 Would turn the shades to light.
- 5 The beams of noon, the midnight hour,
 Are both alike to thee :
 O may I ne'er provoke that power
 From which I cannot flee !

Part the Third.

WHEN I with pleasing wonder stand,
 And all my frame survey,
 Lord, 'tis thy work ; I own thy hand,
 That built my humble clay.

- 2 Thy hand my heart and reins possess'd,
 Where unborn nature grew,

Thy

Thy wisdom all my features trac'd,
And all my members drew.

- 3 Thine eye with tender care survey'd
The growth of every part,
'Till the whole scheme thy thoughts had laid
Was copy'd by thy art.
- 4 Heav'n, earth, and sea, and fire, and wind,
Shew me thy wond'rous skill ;
But I review myself, and find
Diviner wonders still.
- 5 Thy awful glories round me shine,
My flesh proclaims thy praise :
Lord, to thy works of nature join
Thy miracles of grace !

The Creator and Creatures.

- 1 GOD is a name my soul adores,
Th' almighty Three the eternal One !
Nature and grace with all their pow'r's
Confess the infinite unknown.
- 2 Thy voice produc'd the sea and spheres,
Bid the waves roar, and planets shine ;
But nothing like thyself appears
Thro' all these spacious works of thine.
- 3 Still restless nature dies and grows,
From change to change the creatures run ;
Thy being no succession knows,
And all thy vast designs are one.
- 4 A glance of thine runs through the globes,
Rules the bright worlds, and moves their frame,
Broad sheets of light compose thy robes,
Thy guards are form'd of living flame,

- 5 How shall affrighted mortals dare
 To sing thy glory or thy grace?
 Beneath thy feet we lie so far,
 And see but shadows of thy face.
- 6 Who can behold the blazing light?
 Who can approach consuming flame?
 None but thy wisdom knows thy might,
 None but thy word can speak thy Name.
- Life and Eternity.*
- 1 THEE we adore, eternal Name,
 And humbly own to thee
 How feeble is our mortal frame,
 What dying worms we be.
- 2 Our wasting lives grow shorter still,
 As months and days increase;
 And every beating pulse we tell,
 Leaves but the number less.
- 3 The year rolls round, and steals away
 The breath that first it gave;
 Whate'er we do, where'er we be,
 We're travelling to the grave.
- 4 Dangers stand thick thro' all the ground
 To push us to the tomb,
 And fierce diseases wait around
 To hurry mortals home.
- 5 Great God! on what a slender thread
 Hang everlasting things!
 Th' eternal states of all the dead
 Upon life's feeble strings.
- 6 Infinite joy, and endless woe,
 Attend on ev'ry breath;

And yet how unconcern'd we go
Upon the brink of death.

- 7 Waken, O Lord, our drowsy sense,
To walk this dangerous road :
And if our souls are hurried hence,
May they be found with God !

Judgment.

1 WHEN rising from the bed of death,
O'erwhelm'd with guilt and fear,
I view my Maker face to face,
Oh how shall I appear !

2 If yet, while pardon may be found,
And mercy may be sought,
My soul with inward horror shrinks,
And trembles at the thought !

3 When thou, O Lord, shalt stand disclos'd
In majesty severe,
And sit in judgment on my soul,
Oh how shall I appear !

4 Oh may my broken contrite heart
Timely my sins lament,
And early with repentant tears,
Eternal woe prevent !

5 Behold the sorrows of my heart,
Ere yet it be too late,
And hear my Saviour's dying groans
To give those sorrows weight.

6 For never shall my soul despair
Her pardon to secure ;
Who knows thy only Son has died
To make that pardon sure.

On the Crucifixion.

- 1 FROM whence these dire portents around,
That earth and heaven amaze ?
Wherefore do earthquakes cleave the ground,
Why hides the sun his rays ?
- 2 Not thus did *Sinai's* trembling head
With sacred horror nod,
Beneath the dark pavilion spread
Of legislative God !
- 3 Thou earth, thy lowest centre shake,
With Jesu sympathize !
Thou sun, as hell's deep gloom be black,
'Tis thy Creator dies !
- 4 See, streaming from th' accursed tree,
His all-atoning blood !
Is this the infinite ? 'Tis he,
My Saviour and my God :
- 5 For me these pangs his soul assail,
For me the death is born ;
My sins gave sharpness to the nail,
And pointed every thorn.
- 6 Let sin no more my soul enslave ;
Break, Lord, the tyrant's chain ;
Oh save me whom thou cam'st to save,
Nor bleed nor die in vain !

Sovereignty and Grace.

- 1 THE Lord ! how fearful is his name,
How wide is his command !
Nature with all her moving frame
Rests on his mighty hand.

- 2 Immortal glory forms his throne,
 And light his awful robe,
 While with a smile, or with a frown,
 He manages the globe.
- 3 A word of his almighty breath
 Can swell or sink the seas,
 Build the vast empires of the earth,
 Or break them as he please.
- 4 Adoring angels round him fall,
 In all their shining forms ;
 His sov'reign eye looks thro' them all,
 And pities mortal worms.
- 5 His bowels to our worthless race
 In sweet compassion move ;
 He clothes his looks with softest grace,
 And takes his title, Love.
- 6 Now let the Lord for ever reign,
 And sway us as he will ;
 Sick or in health, in ease or pain,
 We are his children still.
- 7 No more shall peevish passions rise
 Our tongues no more complain :
 'Tis sov'reign love that lends our joys,
 And love resumes again.

A Thought in Affliction.

- 1 WILT thou, O Lord, regard my tears,
 The fruit of guilt and fear ?
 Me, who thy justice hath provok'd,
 Oh ! will thy mercy spare ?
- 2 Yes ; for the broken contrite heart,
 Sayour, thy sufferings plead ;

Oh

Oh quench not then the smoaking flax,
Nor break the bruised reed !

- 3 Thy poor, unworthy servant view,
Resign'd to thy decree ;
Ordain me, or to live or die,
But live or die in Thee !
- 4 Upon thy gracious promise, Lord,
My humbled soul is cast ;
Oh bear me safe, thro' life, thro' death,
And raise me up at last !
- 5 Low as this mortal frame must lie,
This mortal frame shall sing,
Where is thy victory, O grave !
And where, O death, thy sting !

The Christian Race.

- 1 A WAKE, our souls (away our fears,
Let every trembling thought be gone)
Awake, and run the heavenly race,
And put a cheerful courage on.
- 2 True, 'tis a strait and thorny road,
And mortal spirits tire and faint !
But we forget the mighty God,
That feeds the strength of every saint.
- 3 O mighty God, thy matchless power
Is ever new, and ever young,
And firm endures while endless years
Their everlasting circles run.
- 4 From Thee, the overflowing spring,
Our souls shall drink a fresh supply ;
While such as trust their native strength
Shall melt away, and droop and die.

5 Swift as an eagle cuts the air,
 We'll mount aloft to thine abode ;
 On wings of love our souls shall fly,
 Nor tire amidst the heavenly road !

The New Creation.

- 1 ATTEND, while God's eternal Son
 Doth his own glories shew :
 " Behold, I sit upon my throne,
 " Creating all things new.
- 2 " Nature and sin are past away,
 " And the old *Adam* dies ;
 " My hands a new foundation lay :
 See a new world arise !"
- 3 Mighty Redeemer, set me free
 From my old state of sin ;
 O make my soul alive to thee,
 Create new pow'rs within.
- 4 Renew my eyes and form my ears,
 And mould my heart afresh ;
 Give me new passions, joys, and fears,
 And turn the stone to flesh.
- 5 Far from the regions of the dead,
 From sin, and earth, and hell,
 In the new world thy grace hath made,
 May I for ever dwell !

Christ's Humiliation and Exaltation.

- 1 WHAT equal honours shall we bring,
 To thee, O Lord, our God the Lamb ?
 Since all the notes that angels sing
 Are far inferior to thy name.

- 2 Worthy is he that once was slain,
 The Prince of Peace that groan'd and dy'd,
 Worthy to rise, and live, and reign
 At his almighty Father's side.
- 3 Power and dominion are his due,
 Who stood condemn'd at Pilate's bar ;
 Wisdom belongs to Jesus too,
 Tho' he was charg'd with madness here.
- 4 Honour immortal must be paid
 Instead of scandal and of scorn ;
 While glory shines around his head,
 And a bright crown without a thorn.
- 5 Blessings for ever on the Lamb,
 Who bore our sin, and curse and pain ;
 Let angels sound his sacred name,
 And every creature say, Amen !

Waiting for the Spirit of Adoption.

- 1 **A** LL glory to the dying Lamb,
 And never-ceasing praise,
 While angels live to know thy name,
 Or men to feel thy grace.
- 2 With this cold stony heart of mine,
 Jesus, to thee I flee !
 And to thy grace my soul resign,
 To be renew'd by Thee.
- 3 Give me to hide my blushing face,
 While thy dear cross appears ;
 Dissolve my heart in thankfulness,
 And melt my eyes to tears.
- 4 O may the uncorrupted seed
 Abide and reign within ;
 And thy life-giving word forbid
 My new-born soul to sin.

- 5 Father, I wait before thy throne ;
 Call me a child of thine !
 Send down the spirit of thy Son
 To form my heart divine.
- 6 There shed thy promis'd love abroad,
 And make my comfort strong ;
 Then shall I say, " my father, God !"
 With an unwav'ring tongue.

Hymn to the Holy Ghost.

- 1 COME, Holy Spirit, send down those beams
 Which gently flow in silent streams
 From the eternal throne above :
 Come, thou enricher of the poor,
 Thou bounteous source of all our store,
 Fill us with faith, with hope, and love.
- 2 Come, Thou our soul's delightful guest,
 The wearied pilgrim's sweetest rest,
 The fainting sufferer's best relief :
 Come, thou our passion's cool allay ; (?)
 Thy comfort wipes all tears away,
 And turns to peace and joy all grief.
- 3 Lord, wash our sinful stains away,
 Water from heaven our barren clay,
 Our sickness cure, our bruises heal :
 To thy sweet yoke our stiff necks bow,
 Warm with thy fire our hearts of snow,
 And there enthron'd for ever dwell.
- 4 All glory to the Sacred Three,
 One everlasting Deity !
 All love and power, and might and praise !
 As at the first, ere time begun,
 May the same homage still be done,
 When earth and heaven itself decays.

Charity.

- 1 HAPPY the heart, where graces reign,
Where love inspires the breast !
Love is the brightest of the train,
And perfects all the rest.
- 2 Knowledge, alas ! 'tis all in vain,
And all in vain our fear :
Our stubborn fins will fight and reign,
If love be absent there.
- 3 'Tis love that makes our cheerful feet
In swift obedience move ;
The devils know and tremble too ;
But Satan cannot love.
- 4 This is the grace that lives and sings,
When faith and hope shall cease ;
'Tis this shall strike our joyful strings,
In the sweet realms of bliss.
- 5 Yea, ere we quite forsake our clay,
Or leave this dark abode,
The wings of love bear us away
To see our gracious God.

Unfruitfulness.

- 1 LONG have I sat beneath the sound
Of thy salvation, Lord ;
But still how weak my faith is found,
And knowledge of thy word !
- 2 Oft I frequent thy holy place,
Yet hear almost in vain ;
How small a portion of thy grace
Can my hard heart retain !

- 3 My gracious Saviour and my God,
 How little art thou known
 By all the judgments of thy rod,
 And blessings of thy throne ?
- 4 How cold and feeble is my love !
 How negligent my fear !
 How low my hope of joys above !
 How few affections there !
- 5 Great God, thy sovereign power impart,
 To give thy word success ;
 Write thy salvation on my heart,
 And make me learn thy grace.
- 6 Shew my forgetful feet the way,
 That leads to joy on high,
 Where knowledge grows without decay
 And love shall never die.

Sincere Praise.

- 1 ALMIGHTY Maker, God,
 How glorious is thy name !
 Thy wonders how diffus'd abroad,
 Throughout creation's frame !
- 2 In native white and red,
 The rose and lilly stand,
 And free from pride their beauties spread,
 To shew thy skilful hand.
- 3 The lark mounts up the sky
 With unambitious song,
 And bears her Maker's praise on high
 Upon her artless tongue.
- 4 Fain would I rise and sing
 To my Creator too ;
 Fain would my heart adore my King,
 And give him praises due.

- 5 But pride, that busy sin,
 Spoils all that I perform,
 Curs'd pride, that creeps securely in,
 And swells a haughty worm.
- 6 Thy glories I abate,
 Or praise thee with design,
 Part of thy favours I forget,
 Or think the merit mine.
- 7 Create my soul anew,
 Else all my worship's vain :
 This wretched heart will ne'er prove true
 Till it be form'd again.
- 8 Descend, celestial fire,
 And seize me from above !
 Wrap me in flames of pure desire,
 A sacrifice to love.
- 9 Let joy and worship spend
 The remnant of my days,
 And to my God my soul ascend
 In sweet perfumes of praise.

Christ's Compassion for the Tempted.

- 1 WITH joy we meditate the grace
 Of our high priest above ;
 His heart is made of tenderness,
 His bowels melt with love.
- 2 Touch'd with a sympathy within,
 He knows our feeble frame ;
 He knows what sore temptations mean,
 For he hath felt the same.
- 3 He, in the days of feeble flesh,
 Pour'd out his cries and tears,

And in his measure feels afresh
What every member bears.

- 4 He'll never quench the smoaking flax,
But raise it to a flame;
The bruised reed he never breaks,
Nor scorns the meanest name.
- 5 Then let our humble faith address
His mercy and his power:
We shall obtain delivering grace
In the distressing hour.

The Comparison and Complaint,

- 1 INFINITE power, eternal Lord,
How sovereign is thy hand;
All nature rose t'obey thy word,
And moves at thy command!
- 2 With steady course the shining sun
Keeps his appointed way,
And all the hours obedient run
The circle of the day.
- 3 But ah! how wide my spirit flies,
And wanders from her God!
My soul forgets the heavenly prize,
And treads the downward road.
- 4 The raging fire and stormy sea
Perform thy awful will,
And every beast and every tree
Thy great design fulfil.
- 5 While my wild passions rage within,
Nor thy commands obey;
But flesh and sense, enslav'd to sin,
Draw my best thoughts away.

- 6 Shall creatures of a meaner frame,
Pay all their dues to Thee?
Creatures that never knew thy name,
That ne'er were lov'd like me?
- 7 Great God, create my soul anew,
Conform my heart to thine,
Melt down my will, and let it flow,
And take the mould divine.
- 8 Seize my whole frame into thy hand,
Here all my powers I bring;
Manage the wheels by thy command,
And govern every spring.
- 9 Then shall my feet no more depart,
Nor my affections rove;
Devotion shall be all my heart,
And all my passions love.

Breathing after the Holy Spirit.

- 1 COME, Holy Spirit, heavenly dove,
With all thy quick'ning powers,
Kindle a flame of sacred love
In these cold hearts of ours.
- 2 Look how we grovel here below,
Fond of these earthly toys;
Our souls, how heavily they go
To reach eternal joys!
- 3 In vain we tune our formal songs,
In vain we strive to raise;
Hosannas languish on our tongues,
And our devotion dies.
- 4 Father, shall we then ever live
At this poor dying rate?

Our love so faint, so cold to Thee,
And thinè to us so great?

- 5 Come, Holy Spirit, heav'nly dove,
With all thy quick'ning powers ;
Come, shed abroad a Saviour's love,
And that shall kindle ours.

The Witnessing Spirit.

- 1 WHY should the children of a king
Go mourning all their days ?
Great Comforter, descend, and bring
The tokens of thy grace !
- 2 Dost thou not dwell in all thy saints,
And seal the heirs of heaven ?
When wilt thou banish my complaints,
And shew my sins forgiv'n ?
- 3 Assure my conscience of her part
In the Redeemer's blood ;
And bear thy witness with my heart,
That I am born of God.
- 4 Thou art the earnest of his love,
The pledge of joys to come ;
May thy blest wings, celestial dove,
Safely convey me home !

Veni Creator.

- 1 CREATOR spirit, by whose aid
The world's foundation first was laid,
Come visit ev'ry waiting mind,
Come pour thy joys on human kind ;
From sin and sorrow set us free,
And make thy temples worthy Thee..

- 2 O source of uncreated heat,
 The father's promis'd Paraclete !
 Thrice holy fount, immortal fire,
 Our hearts with heavenly love inspire ;
 Come, and thy sacred unction bring
 To sanctify us while we sing.
- 3 Pleateous of Grace descend from high,
 Rich in thy seven-fold energy !
 Thou strength of his almighty hand,
 Whose pow'r does heav'n and earth command,
 Refine and purge our earthly parts,
 And stamp thine image on our hearts.
- 4 Create all new, our wills controul ;
 Subdue the rebel in our soul :
 Chase from our minds th' infernal foe,
 And peace the fruit of faith bestow ;
 And lest ag'in we go astray,
 Protect and guide us in thy way.
- 5 Immortal honours, endless fame
 Attend th' Almighty Father's name ;
 The Saviour Son be glorify'd,
 Who for lost man's redemption dy'd,
 And equal adoration be,
 Eternal Comforter, to Thee !

A Hymn for Sunday.

- 1 THE Lord of Sabbath let us praise
 In concert with the blest,
 Who joyful in harmonious lays
 Employ an endless rest.
- 2 Thus Lord, while we remember thee,
 We blest and pious grow ;
 By hymns of praise we learn to be
 Triumphant here below.

- 8 On this glad day a brighter scene
 Of glory was display'd,
By God, th' Eternal Word, than when
 This universe was made.
- 4 He rises, who mankind has bought
 With grief and pain extreme ;
'Twas great to speak the world from nought,
 'Twas greater to redeem.

A

C O L L E C T I O N
O F
P S A L M S and H Y M N S.

P A R T the S E C O N D.

P S A L M V I I I;

Part the First.

1 SOVEREIGN, everlasting Lord,
How excellent thy name !
Held in being by thy word,
Thee all thy works proclaim :
Thro' the earth thy glories shine,
Thro' those dazzling worlds above,
All confess the source divine,
Th' almighty God of love !

2 Thou the God of power and grace !
Whom highest heavens adore,
Callest babes to sing thy praise,
And manifest thy power :
Lo ! they in thy strength go on,
Lo ! on all thy foes they tread,
Cast the dire accuser down,
And bruise the serpent's head.

3 Yet when I survey the skies
 And planets as they roll,
 Wonder dims my aching eyes,
 And swallows up my soul ;
 Moon and stars so wide display,
 Chaunt their Maker's praise so loud,
 Pour insufferable day,
 And draw me up to God !

4 What is man, that thou, O Lord,
 Hast such respect to him !
 Comes from Heaven th' incarnate Word,
 His creature to redeem :
 Wherefore wouldst thou stoop so low ?
 Who the mystery shall explain ?
 God is flesh, and lives below,
 And dies for wretched man.

Part the Second.

1 JESUS, his Redeemer dies,
 The sinner to restore,
 Falls that man again may rise,
 And stand as heretofore ;
 Foremost of created things,
 Head of all thy works he stood,
 Nearest the great King of kings,
 And little less than God * !

2 Him with glorious majesty
 Thy grace vouchsafes to crown ;
 Transcript of the One in Three,
 He in thine image shone :
 All thy works for him were made,
 All did to his sway submit,
 Fishes, birds, and beasts obey'd,
 And bow'd beneath his feet.

* So it is in the Hebrew.

3 Sovereign, everlasting Lord,
 How excellent thy name!
 Held in being by thy word
 Thee all thy works proclaim:
 Thro' this earth thy glories shine,
 Thro' those dazzling worlds above,
 All confess the source divine,
 Th' almighty God of love!

P S A L M XVIII. ver. 1, &c.

- 1 THEE will I love, O Lord my power:
 My rock and fortress is the Lord,
 My God, my Saviour, and my tower,
 My horn and strength, my shield and sword;
 Secure I trust in his defence,
 I stand in his omnipotence.
- 2 Still will I invoke his name,
 And spend my life in prayer and praise,
 His goodness own, his promise claim,
 And look for all his saving grace,
 'Till all his saving grace I see,
 From sin and hell for ever free.
- 3 He sav'd me in temptation's hour,
 Horribly caught and compass'd round,
 Expos'd to Satan's raging power,
 In floods of sin and sorrow drown'd,
 Condemn'd the second death to feel,
 Arrested by the pains of hell.
- 4 To God my God with plaintive cry
 I call'd in agony of fear,
 My humble wailing pierc'd the sky,
 My groaning reach'd his gracious ear,
 He heard me from his glorious throne,
 And sent the timely rescue down.

P S A L M XXIII.

- 1 THE Lord my pasture shall prepare,
 And feed me with a shepherd's care,
 His presence shall my wants supply,
 And guard me with a watchful eye;
 My noon-day walks he shall attend,
 And all my midnight hours defend.
- 2 When in the sultry glebe I faint,
 Or on the thirsty mountains pant,
 To fertile vales, and dewy meads
 My weary, wand'ring steps he leads;
 Where peaceful rivers soft and flow
 Amid the verdant landscape flow.
- 3 Tho in the paths of death I tread,
 With gloomy horrors overspread,
 My stedfast heart shall fear no ill,
 For thou, O Lord, art with me still;
 Thy friendly crook shall give me aid,
 And guide me through the dreadful shade.
- 4 Tho' in a bare and rugged way,
 Thro' devious, lonely wilds I stray,
 Thy bounty shall my pains beguile:
 The barren wilderness shall smile,
 With sudden greens and herbage crown'd,
 And streams shall murmur all around.

P S A L M XXIV.

Part the First.

- 1 THE earth and all her fulness owns
 Jehovah for her Sovereign Lord;
 The countless myriads of her sons
 Rose into being at his word.

- 2 His word did out of nothing call
 The world, and founded all that is,
 Launch'd on the floods this solid ball,
 And fix'd it in the floating seas.
- 3 But who shall quit this low abode,
 Who shall ascend the heavenly place,
 And stand upon the mount of God,
 And see his Maker face to face?
- 4 The man whose hands and heart are clean,
 That blessed portion shall receive;
 Whoe'er by grace is sav'd from sin,
 Hereafter shall in glory live.
- 5 He shall obtain the starry crown;
 And number'd with the saints above,
 The God of his salvation own,
 The God of his salvation love.
- 6 This is the chosen royal race
 That seek their Saviour God to see,
 To see in holiness thy face,
 O Jesus ! and be join'd to thee.

Part the Second.

- 1 THOU the true wrestling Jacob art,
 Whose prayers and tears, and blood inclin'd
 Thy Father's majesty t' i'r part
 His name, his love to all mankind.
- 2 Our Lord is risen from the dead,
 Our Jesus is gone up on high,
 The powers of hell are captive led,
 Dragg'd to the portals of the sky.
- 3 There his triumphal chariot waits,
 And angels chaunt the solemn lay,
 Lift up your heads, ye heavenly gates,
 Ye everlasting doors give way.

- 4 Loose all your bars of massy light,
 And wide unfold th' ethereal scene ;
 He claims these mansions as his right,
 Receive the King of glory in.
- 5 Who is the King of glory, who ?
 The Lord that all his foes o'ercame,
 The world, sin, death, and hell o'erthrew ;
 And Jesus is the conqueror's name.
- 6 Lo ! his triumphal chariot waits,
 And angels chaunt the solemn lay,
 Lift up your heads, ye heavenly gates,
 Ye everlasting doors give way.
- 7 Who is the King of glory, who ?
 The Lord of glorious power possest,
 The King of saints and angels too,
 God over all, for ever blest.

P S A L M XXXII.

Part the First.

- 1 BLEST is the man, supremely blest,
 Whose wickedness is all forgiven,
 Who finds in Jesu's wounds his rest,
 And sees the smiling face of heaven.
 The guilt and power of sin is gone
 From him, that doth in Christ believe,
 Cover'd it lies, and still kept down,
 And buried in his Saviour's grave.
- 2 Blest is the man, to whom his Lord
 No more imputes iniquity,
 Whose spirit is by grace restor'd,
 From all the guile of Satan free ;
 Free from design, or selfish aim,
 Harmless and pure and undefild,
 A simple follower of the Lamb,
 And harinless as a new born child.

Part the Second.

1 THOU art my hiding-place ; in thee
 I rest secure from sin and hell,
 Safe in the love that ransom'd me,
 And shelter'd in thy wounds I dwell :
 Still shall thy grace to me abound,
 The countless wonders of thy grace
 I still shall tell to all around,
 And sing my great deliverer's praise.

2 Ye faithful souls, rejoice in him,
 Whose arms are still your sure defence,
 Your Lord is mighty to redeem :
 Believe : and who shall pluck you thence ?
 Ye men of upright heart be glad,
 For Jesus is your God and friend,
 He keeps whoe'er on him are stay'd,
 And he shall keep them to the end.

P S A L M XXXVI.

1 BUT thou, O Lord, art full of grace,
 Above the clouds thy mercies rise,
 Stedfast thy truth and faithfulness,
 Thy word of promise never dies ;
 Nor earth can shake, nor hell remove
 The base of thine eternal love.

2 Unsearchable thy judgments are,
 A boundless bottomless abyss :
 But lo ! thy providential care
 O'er all thy works extended is ;
 In Thee the creatures live and move,
 And are : All glory to thy love !

3 Thy love sustains the world it made,
 Thy love preserves both man and beast,
 Beneath thy wing's almighty shade
 The sons of men securely rest ;

And

And those who haunt the hallow'd place,
Shall banquet on thy richest grace.

- 4 Their souls shall drink the crystal stream
Which ever issues from thy throne :
Fountain of joy and bliss supreme,
Eternal life and thou art one,
To us, to all so freely given,
The light of life, the heaven of heaven !
- 5 Stay then with those that know thy peace,
The simple men of heart sincere,
From all their foes and sins release,
From pride and lust redeem them *here* :
Thine utmost saving grace extend,
And love, O love them to the end.

P S A L M X L V .

Part the First.

- 1 MY heart is full of Christ, and longs
Its glorious matter to declare ?
Of him I make my loftier songs,
I cannot from his praise forbear ;
My ready tongue makes haste to sing
The beauties of my heavenly King.
- 2 Fairer than all the earth-born race,
Perfect in comeliness Thou art,
Replenish'd are thy lips with grace,
And full of love thy tender heart ;
God ever blest, we bow the knee,
And own all fulness dwells in thee.
- 3 Gird on thy thigh the Spirit's sword,
And take to thee thy power divine,
Stir up thy strength, almighty Lord,
All power and majesty are thine.

Affert thy worship and renown,
O all-redeeming God come down.

- 4 Come and maintain thy righteous cause,
And let thy glorious toil succeed,
Dispread the victory of thy cross,
Ride on and prosper in thy deed:
Through earth triumphantly ride on,
And reign in all our hearts alone.
- 5 Still let the word of truth prevail,
The gospel of thy general grace,
Of mercy mild that ne'er shall fail,
Of everlasting righteousness;
Into the faithful soul brought in,
To root out all the seeds of sin.

Part the Second.

- 1 Terrible things thine own right hand
Shall teach thy greatness to perform;
Who in the vengeful day can stand,
Unshaken by thine anger's storm,
While riding on the whirlwind's wings,
They meet the thundring King of kings!
- 2 Sharp are the arrows of thy love,
And pierce the most obdurate heart:
Their point thine enemies shall prove,
And strangely fill'd with pleasing smart,
Fall down before the cross subdued,
And feel thine arrows dipt in blood.
- 3 O God of love, thy sway we own,
Thy dying love doth all controul;
Justice and grace support thy throne,
Set up in every faithful soul,
Stedfast it stands in them, and sure,
When pure as thou our God art pure.

- 4 Thee, Jesus, King of kings, and Lord
 Of lords, glory to proclaim,
 From age to age thy praise record,
 That all the world may learn thy name:
 And all shall soon thy grace adore,
 When time and sin shall be no more.

P S A L M XLVII.

Part the First.

- 1 CLAP your hands, ye people all,
 Praise the God on whom we call,
 Lift your voice, and shout his praise,
 Triumph in his sovereign grace.
- 2 Glorious is the Lord most high,
 Terrible in majesty;
 He his sovereign sway maintains,
 King o'er all the earth he reigns.
- 3 He the people shall subdue,
 Make us kings and conqu'rors too,
 Force the nations to submit,
 Bruise our sins beneath our feet.
- 4 He shall bless his ransom'd ones,
 Number us with Israel's sons ;
 God our heritage shall prove,
 Give us all a lot of love.
- 5 Jesus is gone up on high,
 Takes his seat above the sky :
 Shout the angel quires aloud,
 Echoing to the trump of God !
- 6 Sons of earth the triumph join,
 Praise him with the host divine,

Emulate the heavenly pow'rs,
Their victorious Lord is ours.

- 7 Shout the God enthron'd above,
Trumpet forth his conqu'ring love ;
Praises to our Jesus sing,
Praises to our glorious King !

Part the Second.

- 1 POWER is all to Jesus given,
Power o'er hell, and earth, and heaven !
Power he now to us imparts :
Praise him with believing hearts.
- 2 Heathens he compels t'obey,
Saints he rules with mildest sway,
Pure and holy hearts alone
Chuses for his quiet throne.
- 3 Peace to them and power he brings,
Makes his subjects priests and kings,
Guards, while in his worship join'd,
Bids them cast the world behind.
- 4 On himself he takes their care,
Saves them not by sword or spear,
Safely to his house they go,
Fearless of th' invading foe.
- 5 God keeps off the hostile bands,
God protects their happy lands,
Stands as Keeper of their fields,
Stands as twice ten thousand shields.
- 6 Wonderful in saving power,
Him let all our hearts adore,
Earth and heaven repeat the cry,
Glory be to God most high !

P S A L M LVII.

- 1 BE merciful, O God, to me,
 To me who in thy love confide ;
 To thy protecting love I flee,
 Beneath thy wings my soul I hide,
 'Till Satan's tyranny is o'er,
 And cruel sin subsists no more.
- 2 To God will I in trouble cry,
 Who freely undertakes my cause,
 My God most merciful and high,
 Shall save me from the lion's jaws ;
 Destroy him, ready to devour,
 With all his works and all his power.
- 3 The Lord out of his holy place
 His mercy and his truth shall send :
 Jesus is full of truth and grace,
 Jesus shall still my soul defend ;
 While in the toils of hell I lie,
 And from the den of lions cry.
- 4 Be thou exalted, Lord, above
 The highest names in earth and heaven,
 Let angels sing thy glorious love,
 And bless the name to sinners giv'n :
 All earth and heaven their king proclaim ;
 Bow every knee to Jesu's name.
- 5 Thee will I praise among thine own ;
 Thee will I to the world extol,
 And make thy truth and goodness known ;
 Thy goodness, Lord, is over all ;
 Thy truth and grace the heavens transcend,
 Thy faithful mercies never end.
- 6 Be thou exalted, Lord, above
 The highest name in earth or heaven,

Let

Let angels sing thy glorious love,
 And bless the name to sinners given :
 All earth and heaven their king proclaim ;
 Bow every knee to Jesu's name !

P S A L M LXXXIV.

1 LORD of the worlds above,
 How pleasant and how fair,
 The dwellings of thy love
 Thy earthly temples are !
 To thine abode my heart aspires,
 With warm desires to see my God !

2 O happy souls that pray
 Where God appoints to hear !
 O happy men that pay
 Their constant service there !
 They praise Thee still : And happy they
 That love the way to Sion's hill.

3 They go from strength to strength,
 Thro' the dark vale of tears,
 Till each o'ercomes at length,
 'Til each in heaven appears :
 O glorious seat ! Thou God our King
 Shalt thither bring our willing feet.

4 God is our sun and shield,
 Our light and our defence ;
 With gifts his hands are fill'd
 We draw our blessings thence :
 He shall bestow upon our race
 His saving grace, and glory too.

5 The Lord his people loves,
 His hand no good withholds
 From those his heart approves,
 From holy, humble souls :

Thrice happy he, O God of hosts,
Whose spirit trusts alone in Thee.

P S A L M LXXXIX.

- 1 THY mercies, Lord, shall be my song,
My song on them shall ever dwell ;
To ages yet unborn my tongue
Thy never-failing truth shall tell.
- 2 For thy stupendous truth and love,
Both heaven and earth just praises owe,
By quires of angels sung above,
And by assembled saints below.
- 3 What seraph of celestial birth
To vie with *Israel's* God shall dare ?
Or who among the gods of earth,
With our almighty Lord compare ?
- 4 With rev'rence and religious dread
His servants to his house should press :
His fear thro' all their hearts should spread,
Who his almighty name confess.
- 5 Lord God of armies, who can boast
Of strength and power, like thine, renown'd ?
Of such a num'rous faithful host,
As that which does thy throne surround ?
- 6 Thou dost the lawless sea controul,
And change the prospect of the deep ;
Thou mak'st the sleeping billows roll,
Thou mak'st the rolling billows sleep.
- 7 In Thee the sov'reign right remains
Of earth and heaven : Thee, Lord, alone
The world and all that it contains,
Their Maker and Preserver own.

8 Thy arm is mighty, strong thy hand,
Yet, Lord, thou dost with justice reign :
Possest of absolute command,
Thou truth and mercy dost maintain !

P S A L M C.

- 1 BEFORE Jehovah's awful throne,
Ye nations, bow with sacred joy :
Know that the Lord is God alone ;
He can create, and he destroy.
- 2 His sovereign power, without our aid,
Made us of clay, and form'd us men ;
And when like wand'ring sheep we stray'd,
He brought us to his fold again.
- 3 We'll crowd thy gates with thankful songs,
High as the heavens our voices raise ;
And earth, with her ten thousand tongues,
Shall fill thy courts with sounding praise.
- 4 Wide as the world is thy command,
Vast as eternity thy love :
Firm as a rock thy truth must stand,
When rolling years shall cease to move.

P S A L M CIII.

Part the First.

- 1 MY soul inspir'd with sacred love,
God's holy name for ever bless ;
Of all his favours mindful prove,
And still thy grateful thanks express.
- 2 'Tis he that all thy sins forgives,
And after sickness makes thee sound :

From danger he thy life retrieves,
By him with grace and mercy crown'd.

- 3 The Lord abounds with tender love,
And unexampled acts of grace ;
His waken'd wrath does slowly move,
His willing mercy flies apace.
- 4 As high as heaven its arch extends,
Above this little spot of clay ;
So much his boundless love transcends
The small regards that we can pay.

Part the Second.

- 1 A S far as 'tis from east to west,
So far hath he our sins remov'd ;
Who, with a father's tender breast,
Hath such as fear'd him always lov'd.
- 6 The Lord, the universal King,
In heaven hath fix'd his lofty throne :
To him ye angels praises sing,
In whose great strength his praise is shewn.
- 3 Ye that his just commands obey,
And hear and do his sacred will,
Ye hosts of his, this tribute pay,
Who still what he ordains fulfil.
- 8 Let every creature jointly bless
The mighty Lord : And thou, my heart,
With grateful joy thy thanks express ;
And in this concert bear thy part.

P S A L M CIV.

- 1 BLESS God, my soul : Thou, Lord, alone
Possest empire without bounds !
With honour thou art crown'd : thy throne
Eternal majesty surrounds.

2 With

- 2 With light thou dost thyself enrobe,
And glory for a garment take :
Heav'n's curtains stretch beyond the globe,
Thy canopy of state to make.
- 3 God builds on liquid air, and forms
His palace-chamber in the skies ;
The clouds his chariots are, and storms
The swift-wing'd steeds on which he flies.
- 4 As bright as flame, as swift as wind,
His ministers heav'n's palace fill,
To have their sundry tasks assign'd,
All pleas'd to serve their sov'reign's will.
- 5 Earth, on her center fix'd, he set,
Her face with waters overspread ;
Nor proudest mountains dar'd, as yet,
To lift above the waves their head.
- 6 But when thy awful face appear'd,
Th' insulting waves dispers'd ; they fled,
When once thy thunder's voice they heard,
And by their haste confess'd their dread.
- 7 Thence up by secret tracks they creep,
And gushing from the mountain's side,
Thro' valleys travel to the deep.
Appointed to receive their tide.
- 8 There hast thou fix'd the ocean's bounds,
The threat'ning surges to repel,
That they no more o'erpass their bounds,
Nor to a second deluge swell.

Part the Second.

- 1 YET thence in smaller parties drawn,
The sea recovers her lost hills,
And starting springs from every lawn
Surprise the vale with plenteous rills.

- 2 The fields, tame beasts are thither led,
 Weary with labour, faint with drought,
 And asses on wild mountains bred,
 Have sense to find these currents out.
- 3 There shady trees from scorching beams
 Yield shelter to the feather'd throng ;
 They drink, and for the bounteous streams
 Return the tribute of their song.
- 4 Thy rains from heav'n-parch'd hills recruit,
 That soon transmit the liquid store,
 Till earth is burthen'd with her fruit,
 And nature's lap can hold no more.
- 5 Grass, for our cattle to devour,
 Thou mak'st the growth of ev'ry field ;
 Herbs for man's use of various power,
 That either food or physic yield.
- 6 With cluster'd grapes he crowns the vine,
 To chear man's heart oppress'd with cares ;
 Gives oil, that makes his face to shine,
 And corn, that wasted strength repairs.

Part the Third.

- 1 THE trees of God, without the care
 Or art of man, with sap are fed ;
 The mountain cedar looks as fair
 As those in royal gardens bred.
- 2 Safe in the lofty cedar's arms
 The wand'rers of the air may rest,
 The hospitable pine from harms
 Protects the stork, her pious guest.
- 3 Wild goats the craggy rock ascend,
 Its tow'ring heights their fortress make,
 Whose cells in labyrinths extend,
 Where feebler creatures refuge take.

- 4 The moon's inconstant aspect shows
 Th' appointed seasons of the year ;
 Th' instructed sun his duty knows,
 His hour to rise, and disappear.
- 5 Darkness he makes the earth to shroud,
 When forest-beasts securely stray ;
 Young lions roar their wants aloud
 To Providence that sends them prey.
- 6 They range all night on slaughter bent,
 'Till summon'd by the rising morn,
 To sculk in dens, with one consent,
 The conscious ravagers return.
- 7 Forth to the tillage of the soil,
 The husbandman securely goes,
 Commencing with the sun his toil,
 With him returns to his repose.
- 8 How various, Lord, thy works are found ;
 For which thy wisdom we adore ;
 The earth is with thy treasure crown'd,
 'Till nature's hand can grasp no more.

Part the Fourth.

- 1 BUT still the vast unfathom'd main
 Of wonders a new scene supplies,
 Whose depths inhabitants contain
 Of every form and every size.
- 2 Full freighted ships from every port
 There cut their unmolested way ;
 Leviathan, whom there to sport,
 Thou mad'st, hath compass there to play.
- 3 These various troops of sea and land
 In sense of common want agree ;
 All wait on thy dispensing hand,
 And have their daily alms of Thee.

- 4 They gather what thy stores disperse,
Without their trouble to provide;
Thou ope'st thy hand, the universe,
The craving world is all supplied.
- 5 Thou for a moment hid'st thy face,
The num'rous ranks of creatures mourn;
Thou tak'st their breath, all nature's race
Forthwith to mother-earth return.
- 6 Again thou send'st thy spirit forth
T'inspire the mass with vital seed;
Nature's restor'd, and parent-earth
Smiles on her new-created breed.
- 7 Thus thro' successive ages stands
Firm fix'd thy providential care;
Pleas'd with the work of thine own hands,
Thoudost the wastes of time repair.
- 8 One lock of thine, one wrathful look,
Earth's panting breast with terrors fills;
One touch from Ihee, with clouds of smoke,
In darkness shrouds the proudest hills.
- 9 In praising God, while he prolongs
My breath, I will that breath employ,
And join devotion to my songs,
Sincere as is in him my joy.
- 10 While sinners from earth's face are hurl'd,
My soul, praise thou his holy name,
'Till with my song the list'ning world
Join concert, and his praise proclaim.

P S A L M C X I I I .

Y E saints and servants of the Lord,
The triumphs of his Name record,
His sacred Name for ever bless;

Where'er

Where'er the circling sun displays
 His rising beams or setting rays,
 Due praise to his great Name address.

- 2 God thro' the world extends his sway,
 The regions of eternal day
 But shadows of his glory are:
 With him, whose majesty excels,
 Who made the heaven in which he dwells,
 Let no created power compare.
- 3 Tho' 'tis beneath his state to view
 In highest heaven what angels do,
 Yet he to earth vouchsafes his care ;
 He takes the needy from his cell,
 Advancing him in courts to dwell
 Companion of the greatest there.
- 4 To Father, Son, and Holy Ghost,
 The God whom heaven's triumphant host
 And suffering saints on earth adore,
 Be glory as in ages past,
 As now it is, and so shall last
 When earth and heaven shall be no more.

P S A L M CXIV.

- 1 **W**HEN *Israel* freed from *Pharaoh*'s hand,
 Left the proud tyrant and his land,
 The tribes with cheerful homage own
 Their King ; and *Judah* was his throne.
- 2 Across the deep their journey lay ;
 The deep divides to make them way :
Jordan beheld their march, and fled
 With backward current to his head.
- 3 The mountains shook like frightened sheep :
 Like lambs the little hillocks leap :

Not *Sinai* on his base could stand,
Conscious of sovereign power at hand.

- 4 What power cou'd make the deep divide ?
Make *Jordan* backward roll his tide ?
Why did ye leap, ye little hills ?
And whence the fright that *Sinai* feels ?
- 5 Let every mountain, every flood
Retire, and know th' approaching God,
The king of *Israel*: see him here !
Tremble thou earth ; adore and fear !
- 6 He thunders, and all nature mourns ;
The rock to standing pools he turns :
Flints spring with fountains at his word,
And fires and seas confess the Lord.

The Same.

- 1 WHEN *Israel* out of *Egypt* came,
And left the proud oppressor's land,
Conducted by the great I AM,
Safe in the hollow of his hand ;
The Lord in *Israel* reign'd alone,
And *Judah* was his fav'rite throne.
- 2 The sea beheld his power, and fled,
Disparted by the wond'rous rod,
Jordan ran backward to his head,
And *Sinai* felt th' incumbent God :.
The mountains skip'd like frightened rams,
The hills leap'd after them as lambs.
- 3 What ail'd thee, O thou trembling sea,
What horror turn'd the river back ?
Was nature's God displeas'd at thee ?
And why shall hills and mountains shake ?

Ye mountains huge, who skip'd like rams,
Ye hills who leap'd as frighted lambs !

- 4 Earth tremble on, with all thy sons,
In presence of thy awful Lord,
Whose power inverted nature owns,
Her only law his sovereign word :
He shakes the centre with his nod,
And heaven bows down to Jacob's God.
- 5 Creation, varied by his hand,
Th' omnipotent Jehovah knows :
The sea is turn'd to solid land,
The rock into a fountain flows ;
And all things, as they change, proclaim
Their Lord eternally the same.

P S A L M CXVI.

- 1 O THOU, who when I did complain,
Didst all my griefs remove,
O Saviour do not now disdain
My humble praise and love.
- 2 Since thou a pitying ear didst give,
And hear me when I pray'd,
I'll call upon thee, while I live,
And never doubt thy aid.
- 3 Pale death with all his ghastly train,
My soul encompasst round,
Anguish and sin, and death, and pain,
On ev'ry side I found.
- 4 To thee, O Lord of life, I pray'd,
And did for succour flee :
O save (in my distress I said)
The soul that trusts in thee !

5 How good thou art, how large thy grace !

How easy to forgive !

The helpless thou delight'st to raise :

And by thy love I live.

6 Then, O my soul, be never more

With anxious thoughts distract,

God's bounteous love doth thee restore

, To ease, and joy, and rest.

7 My eyes no longer drown'd in tears,

My feet from falling free,

Redeem'd from death, and guilty fears,

O Lord, I'll live to thee !

P S A L M C X V I I .

1 Y E Nations, who the globe divide,
Ye num'rous nations scatter'd wide
To God your grateful voices raise:
To all his boundless mercies shown
His truth to endless ages known
Require our endless love and praise.

2 To him who reigns enthron'd on high,
To his dear Son who deign'd to die,
Our guilt and errors to remove !
To that blest spirit who grace imparts,
Who rules in all believing hearts,
Be ceaseless glory, praise, and love !

P S A L M C X V I I I .

Part the First.

1 A LL glory to our gracious Lord ;
His love be by his church ador'd,
His love eternally the same :

His

His love let Aaron's sons confess,
His free, and everlasting grace
Let all that fear the Lord proclaim.

2 In trouble on the Lord I cried,
And felt the pard'ning word applied :
 He answer'd me in peace and power,
He pluck'd my soul out of the net,
In a large place of safety set,
 And bid me go and sin no more.

3 The Lord I now can say, is mine,
And confident in strength divine,
 Nor man, nor fiends, nor flesh I fear :
Jesus the Saviour takes my part,
And keep the issues of my heart,
 My Helper is for ever near.

4 Better it is in God to trust,
In God the good, the strong, the just,
 Than a false, sinful child of man ;
Better in Jesus to confide,
Than every other prince beside,
 Who offer all their helps in vain.

Part the Second.

1 O Sin, my cruel bosom foe,
 Oft hast thou sought my soul t'o'erthrow,
 And sorely thrust at me in vain :
In my defence the Saviour stood,
Cover'd with his victorious blood,
 And arm'd my sprinkled heart again.

Righteous I am in him, and strong,
He is become my joyful song,
 My Saviour and Salvation too :

I triumph thro' his mighty grace,
And pure in heart shall see his face;
And rise in Christ a creature new.

- 2 The voice of joy, and love, and praise
And thanks for his redeeming grace,
Among the justified is found:
With songs that rival those above,
With shouts proclaiming Jesu's love,
Both day and night their tents resound.

The Lord's right-hand hath wonders wrought,
Above the reach of human thought,
The Lord's right-hand exalted is ;
We see it still stretch'd out to save,
The power of God in Christ we have,
And Jesus is the Prince of peace.

Part the Third..

- 1 I Shall not die in sin, but live,
To Christ my Lord the glory give,
His miracles of grace declare,
When he the work of faith hath done.
When I have put his image on,
And fruit unto perfection bear.

The Lord hath sorely chasten'd me,
And bruis'd for mine iniquity,
Yet mercy would not give me up ;
Caught from the jaws of second death,
Pluck'd out of the devourer's teeth,
He bids me now rejoice in hope.

Open the gates of righteousness,
Receive me into Christ my peace,
That I his praises may record;

He is the truth, the life, the way,
 The portal of eternal day,
 The gate of heaven is Christ my Lord.

Thro' him the just shall enter in,
 Sav'd to the uttermost from sin ;
 Already sav'd from all its power :
 The Lord my righteousness I praise,
 And calmly wait the perfect grace,
 When born of God I sin no more.

Part the Fourth.

1 JESUS is lifted up on high,
 Whom man refus'd and doom'd to die,
 He is become the corner-stone :
 Head of his Church he lives and reigns,
 His kingdom over all maintains,
 High on his everlasting throne.

The Lord th' amazing work hath wrought,
 Hath from the dead our Shepherd brought,
 Reviv'd on the third glorious day :
 This is the day our God hath made,
 The day for sinners to be glad
 In him who bears their sins away.

2 Thee, Lord, with joyful lips we praise,
 Now, send us now thy saving grace,
 Make this the acceptable hour :
 Our hearts would now receive thee in ;
 Enter, and make an end of sin,
 And bless us with the perfect power.

Bless us, that we may call thee blest,
 Sent down from heaven to give us rest,
 Thy gracious Father to proclaim :
 His sinless nature to impart,
 In every new, believing heart
 To manifest his glorious name.

3 God is the Lord that shews us light,
 Then let us render him his right,
 The offering of a thankful mind :
 Present our living sacrifice,
 And to his cross in closest ties
 With cords of love our spirit bind.

Thou art my God, and Thee I praise,
 Thou art my God, I sing thy grace,
 And call mankind t'extol thy name ;
 All glory to our gracious Lord,
 His name be prais'd, his love ador'd
 Thro' all eternity the same.

P S A L M CXXI.

1 **T**O the hills I lift mine eyes,
 The everlasting hills,
 Streaming thence in fresh supplies,
 My soul the spirit feels :
 Will he not his help afford ?
 Help, while yet I ask is given :
 God comes down : The God and Lord
 That made both earth and heaven.

2 Faithful souls, pray always ; pray,
 And still in God confide ;
 He thy feeble steps shall stay,
 Nor suffer thee to slide :
 Lean on the Redeemer's breast,
 He thy quiet spirit keeps,
 Rest in him, securely rest ;
 Thy watchman never sleeps.

2 Neither sin, nor earth, nor hell
 Thy keeper can surprize,
 Careless slumber cannot steal
 On his all-seeing eyes :

He is *Israel's* sure defence ;
Israel all his care shall prove
Kept by his watchful providence,
And ever-waking love.

- 4 See the Lord thy Keeper stand,
Omnipotently near :
Lo ! He holds thee by thy hand,
And banishes thy fear ;
Shadows with his wings thy head,
Guards from all impending harms ;
Round thee and beneath are spread
The everlasting arms.
- 6 Christ shall bless thy going out,
Shall bless thy coming in,
Kindly compass thee about,
Till thou art sav'd from sin ;
Like thy spotless Master thou,
Fill'd with wisdom, love and power,
Holy, pure, and perfect now,
Henceforth and evermore.

P S A L M CXXV.

- 1 **W**HOM in the Lord confide,
And feel his sprinkled blood,
In storms and hurricanes abide
Firm as the mount of God :
Stedfast, and fixt, and sure
His *Sion* cannot move,
His faithful people stand secure
In Jesu's guardian love.
- 2 As round *Jerusalem*
The hilly bulwarks rise,
So God protects and covers them ;
From all their enemies :

On every side he stands,
And for his *Israel* cares,
And safe in his almighty hands
Their souls for ever bears,

- 3 For lo ! the reign of hell
And hellish men is o'er,
They can persuade, they can compel
The just to sin no more :
To devils, men, or sin,
They need no more give place,
Nor ever touch the thing unclean
When cleans'd by pard'ning grace.

- 4 But let them still abide
In Thee, all-gracious Lord,
Till every soul is sanctify'd,
And perfectly restor'd.
The men of heart sincere
Continue to defend,
And do them good, and save them here,
And love them to the end.

P S A L M CXXVI.

- * WHEN our redeeming Lord
Pronounc'd the pard'ning word,
Turn'd our soul's captivity,
O what sweet surprize we found !
Wonder ask'd " and can it be !"
Scarce believ'd the welcome sound.

- 2 And is it not a dream ?
And are we sav'd thro' him ?
Yes, our bounding heart replied,
Yes, broke out our joyful tongue,
Freely we are justify'd ;
This the new, the gospel-song !

- 3 The heathen too could see
 Our glorious liberty:
 All our foes were forc'd to own ;
 God for them hath wonders wrought:
 Wonders he for us hath done,
 From the house of bondage brought.
- * 4 To us our gracious God
 His pard'ning love hath shew'd,
 Now our joyful souls are free
 From the guilt and power of sin,
 Greater things we soon shall see,
 We shall soon be pure within.
- 5 Turn us again, O Lord,
 Pronounce the second word,
 Loose our hearts, and let us go
 Down the spirit's fullest flood,
 Freely to the fountain flow,
 All be swallow'd up in God.
- 6 Who for thy coming wait,
 And wail their lost estate,
 Poor, and sad, and empty still,
 Who for full redemption weep,
 They shall thy appearing feel,
 Sow in tears, in joy to reap.
- 7 Who feed immortal bears,
 And wets his path with tears,
 Doubtless he shall soon return,
 Bring his sheaves with vast increase,
 Fully of the spirit born,
 Perfected in holiness.

P S A L M CXXVIII.

- 1 BLEST is the man that fears the Lord,
 And walks in all his ways,
 An earnest of his great reward
 On earth his Master pays.
- 2 Thou shalt not spend thy strength in vain,
 For perishable food,
 Thy Father shall his own sustain,
 And fill thy soul with good.
- 3 Happy in him thy soul shall be,
 And on his fulness feed,
 Jesus who came from heav'n for thee,
 Shall be thy living bread.
- 4 Thy wife shall as the fruitful vine
 Her blooming offspring shew,
 Thy children shall be God's, not thine,
 His pleasant plants below.
- 5 Around thy plenteous table spread
 Like olive-branches fair,
 Heav'n-ward they in thy steps shall tread,
 And meet their parents there.
- 6 Thus shall the man be blest who owns
 His Maker for his Lord:
 Or doubly blest with better sons
 Begotten by the word.
- 7 The children of thy faith and prayer
 Thy joyful eyes shall see,
 Shall see the prosp'rous church and share
 In her prosperity.
- 8 Sion again shall lift her head,
 And flourish all thy days,

Thy

Thy soul shall see the faithful seed,
And bless the rising race.

- 9 Fill'd with abiding peace divine,
With *Israel's* blessing blest,
Thou then the church above shalt join,
And gain the heav'nly rest.

P S A L M CXXXI.

1 **L**ORD, if thou the grace impart,
Poor in spirit, meek in heart,
I shall as my Master be,
Rooted in humility.

2 From the time that thee I know,
Nothing shall I seek below,
Aim at nothing great or high,
Lowly both my heart and eye.

3 Simple, teachable, and mild,
Aw'd into a little child ;
Quiet now without my food,
Wean'd from ev'ry creature-good,

4 Hangs my new-born soul on thee,
Kept from all idolatry,
Nothing wants beneath, above,
Happy, happy, in thy love.

5 O that all might seek and find,
Ev'ry good in Jesus join'd.
Him let *Israel* still adore,
Trust him, praise him evermore !

P S A L M CXXXII.

1 R EMEMBER, Lord, the pious zeal
Of every soul that cleaves to thee,
The troubles for thy sake they feel,
Their eager hopes thy house to see ;
Their vows to cry, and never rest,
Till thou art in thy church ador'd,
And dwell'st in ev'ry faithful breast,
And count'ft them worthy of their Lord.

2 Arise, O Lord, into thy rest,
Thou and thy ark of perfect power,
God over all, for ever blest,
Thee, Jesus, let our hearts adore.
Thy priests be cloth'd with righteousness,
Thy praise their happy lives employ,
The saints in thee their all possess,
And shout the sons of God for joy.

P S A L M CXXXIII.

Part the First.

1 B EHOLD how good a thing
It is to dwell in peace,
How pleasing to our king
This fruit of righteousness.
When brethren all in one agree ;
Who knows the joys of unity !

2 When all are sweetly join'd,
(True followers of the Lamb,
The same in heart and mind)
And think and speak the same,
And all in love together dwell ;
The comfort is unspeakable.

3 Where unity takes place,
 The joys of heaven we prove;
 This is the gospel-grace,
 The unction from above;
 The spirit on all believers shed,
 Descending swift from Christ our head.

4 Where unity is found,
 The sweet anointing grace
 Extends to all around,
 And consecrates the place;
 To every waiting soul it comes,
 And fills it with divine perfumes.

Part the Second.

1 GRACE every morning new,
 And every night we feel
 The soft refreshing dew,
 That falls from Hermon's hill !
 On Zion it doth sweetly fall,
 The grace of one descends on all.

2 Ev'n now our Lord doth pour
 The blessing from above,
 A kindly, gracious shower
 Of heart-reviving love,
 The former and the latter rain,
 The love of God, and love of man.

3 In him when brethren join,
 And follow after peace,
 The fellowship divine
 He promises to bless,
 His chiefest graces to bestow,
 Where two or three are met below.

4 The riches of his grace
 In fellowship are given,

To Sion's chosen race,
The citizens of heaven ;
He fills them with his choicest store,
He gives them life for evermore.

P S A L M CXXXIV.

- 1 Y E servants of God, whose diligent care
Is ever employ'd in watching and pray'r,
With praises unceasing your Jesus proclaim,
Rejoicing and blessing his excellent name.
- 2 'Tis Jesus commands, come all to his house,
And lift up your hands, and pay him your vows;
And while ye are giving your Maker his due,
The Lord out of heaven shall sanctify you.

P S A L M CXXXIX.

Part the First.

- 1 T HOU, Lord, by strictest search hast known
My rising up and lying down ;
My secret thoughts are known to thee,
Known long before conceiv'd by me.
- 2 Thine eye my bed and path surveys,
My public haunts, and private ways :
Thou know'st what 'tis my lips would vent,
My yet unutter'd words intent.
- 3 Surrounded by thy power I stand,
On every side I find thy hand ; -
O skill, for human reach too high !
Too dazzling bright for mortal eye !
- 4 O could I so perfidious be,
To think of once deserting thee !
Where, Lord, could I thy influence shun,
Or whither from thy presence run ?

- 5 If up to heaven I take my flight,
 'Tis there thou dwell'st enthron'd in light:
 If down to hell's infernal plains,
 'Tis there almighty vengeance reigns.
- 6 If I the morning's wings could gain,
 And fly beyond the western main ;
 Thy swifter hand would first arrive,
 And there arrest thy fugitive.
- 7 Or should I try to shun thy sight,
 Beneath the sable wings of night ;
 One glance from thee, one piercing ray,
 Would kindle darkness into day.
- 8 The veil of night is no disguise,
 No screen from thy all-searching eyes :
 Thro' midnight shades thou find'st the way,
 As in the blazing noon of day.

Part the Second.

- 1 **T**HOU know'st the texture of my heart,
 My reins, and every vital part ;
 Each single thread in nature's loom ;
 By thee was cover'd in the womb.
- 2 I'll praise thee, from whose hands I came
 A work of such a curious frame ;
 The wonders thou in me hast shewn,
 My soul with grateful joy shall own.
- 3 Thine eye my substance did survey,
 While yet a lifeless mass it lay ;
 In secret how exactly wrought,
 Ere from its dark inclosure brought.
- 4 Thou didst the shapeless embryo see,
 Its parts were register'd by thee ;.

Thou saw'st the daily growth they took,
Form'd by the model of thy book.

- 5 Let me acknowledge too, O God,
That since the maze of life I trod,
Thy thoughts of love to me surmount
The power of numbers to recount.
- 6 Search, try, O Lord, my reins and heart,
If evil lurk in any part ;
Correct me where I go astray,
And guide me in thy perfect way.

P S A L M CXLV. ver. 7, &c.

Part the First.

- 1 SWEET is the mem'ry of thy grace,
My God, my heavenly King ;
Let age to age thy righteousness
In sounds of glory sing.
- 2 God reigns on high, but not confines
His goodness to the skies ;
Thro' the whole earth his goodness shines,
And ev'ry want supplies.
- 3 With longing eye thy creatures wait
On thee for daily food ;
Thy lib'ral hand provides them meat,
And fills their mouths with good.
- 4 How kind are thy compassions, Lord !
How slow thine anger moves !
But soon he sends his pard'ning word,
To cheer the soul he loves.
- 5 Creatures, with all their endless race,
Thy power and praise proclaim ;
But we, who taste thy richer grace,
Delight to bless thy name.

Part the Second, ver. 14, &c.

- 1 LET every tongue thy goodness speak,
 Thou sovereign Lord of all ;
 Thy strength'ning hands uphold the weak,
 And raise the poor that fall.
- 2 When sorrow bows the spirit down,
 Or virtue lies distrest,
 Beneath the proud oppressor's frown,
 Thou giv'st the mourner rest.
- 3 The Lord supports our infant days,
 And guides our giddy youth ;
 Holy and just are all thy ways,
 And all thy words are truth.
- 4 Thou know'st the pains thy servants feel,
 Thou hear'st thy children cry,
 And their best wishes to fulfil
 Thy grace is ever nigh.
- 5 Thy mercy never shall remove
 From men of heart sincere ;
 Thou sav'st the souls, whose humble love
 Is join'd with holy fear.
- 6 My lips shall dwell upon thy praise,
 And spread thy fame abroad :
 Let all the sons of Adam raise
 The honours of their God !

P S A L M CXLVI.

- 1 I'LL praise my Maker while I've breath,
 And when my voice is lost in death,
 Praise shall employ my nobler powers ;
 My days of praise shall ne'er be past,
 While life and thought and being last,
 Or immortality endures.

- 2 Happy the man whose hopes rely
 On *Israel's* God : He made the sky,
 And earth and seas, with all their train :
 His truth for ever stands secure ;
 He saves th' opprest, he feeds the poor,
 And none shall find his promise vain.
- 3 The Lord pours eye-sight on the blind :
 The Lord supports the fainting mind ;
 He sends the labouring conscience peace ;
 He helps the stranger in distress,
 The widow and the fatherless,
 And grants the prisoner sweet release.
- 4 I'll praise him while he lends me breath,
 And when my voice is lost in death,
 Praise shall employ my nobler powers ;
 My days of praise shall ne'er be past,
 While life and thought and being last,
 Or immortality endures.

P S A L M CXLVII.

- 1 PRAISE ye the Lord ; 'tis good to raise
 Our hearts and voices in his praise ;
 His nature and his works invite
 To make this duty our delight.
- 2 He form'd the stars, those heav'nly flames,
 He counts their numbers, calls their names :
 His wisdom's vast, and knows no bound,
 A deep where all our thoughts are drown'd.
- 3 Great is the Lord, and great his might,
 And all his glories infinite :
 He crowns the meek, rewards the just,
 And treads the wicked to the dust.
- 4 Sing to the Lord, exalt him high,
 Who spreads his clouds around the sky,

There

There he prepares the fruitful rain,
Nor lets the drops descend in vain.

- 5 He makes the grass the hills adorn,
And clothes the smiling fields with corn :
The beasts with food his hands supply,
And the young ravens when they cry.
- 6 What is the creature's skill or force ;
The sprightly man or warlike horse ?
The piercing wit, the active limb ?
All are too mean delights for him.
- 7 But saints are lovely in his sight,
He views his children with delight ;
He sees their hope, he knows their fear,
And looks and loves his image there.
- 8 Praise God from whom all blessings flow ;
Praise him all creatures here below ;
Praise him above, ye heavenly host,
Praise Father, Son, and Holy Ghost !

P S A L M CXLVIII.

Part the First.

- 1 **L**E T every creature join
To praise th' eternal God,
Ye heavenly hosts the song begin,
And sound his name abroad.
- 2 The sun, with golden beams,
And moon with paler rays,
Ye starry lights, ye sparkling flames,
Shine to your Maker's praise.
- 3 He built those worlds above,
And fix'd their wondrous frame,

By his command they stand or move,
And ever speak his name.

- 4 Ye vapours, when ye rise
Or fall in show'rs or snow;
Ye thunders murmur'ring round the skies,
His power and glory shew.
- 5 Wind, hail, and flashing fire,
Agree to praise the Lord,
When ye in vengeful storms conspire
To execute his word.
- 6 By all his works above,
His honours be exprest:
But those who taste his saving love
Should sing his praises best.

Part the Second.

- 1 LET earth and ocean'know,
They owe their Maker praise:
Praise him, ye wat'ry worlds below,
And monsters of the seas.
- 2 From mountains near the sky,
Let his loud praise resound;
From humble shrubs, and cedars high,
And vales and fields around.
- 3 Ye lions of the wood,
And tamer beasts that graze:
Ye live upon his daily food,
And he expects your praise.
- 4 Ye birds of lofty wing,
On high his praises bear:
Or sit on flow'ry boughs, and sing
Your Maker's glory there.

5 Ye creeping ants and worms,
 His various wisdom show ;
 And flies in all your shining forms,
 Praise him that drest you so.

6 By all the earth born race
 His honours be express'd :
 But those that know his heavenly grace
 Should learn to praise him best.

Part the Third.

1 MONarchs of wide command,
 Praise ye th' eternal King ;
 Judges adore that sovereign hand,
 Whence all your honours spring.

2 Let vig'rous youth engage
 To sound his praises high :
 While growing babes, and with'ring age,
 Their feeble voices try.

3 United zeal be shewn,
 His wond'rous fame to raise ;
 God is the Lord ; his name alone
 Deserves our endless praise.

4 Let nature join with art,
 And both pronounce him blest ;
 But saints, who dwell so near his heart,
 Should sing his praises best.

The Same.

1 YE boundless realms of joy,
 Exalt your Maker's fame ;
 His praise your songs employ,
 Above the starry frame.

Your voices raise ye cherubim
And seraphim, to sing his praise.

- 2 Thou moon, that rul'st the night,
 And sun, that guid'st the day;
Ye glitt'ring stars of light,
 To him your homage pay :
His praise declare, ye heavens above,
And clouds that move in liquid air.
- 3 Let them adore the Lord,
 And praise his holy name,
By whose almighty word,
 They all from nothing came :
And all shall last from changes free ;
His firm decree stands ever fast.
- 4 Let earth her tribute pay ;
 Praise him, ye dreadful whales,
And fish that through the sea
 Glide swift with glitt'ring scales.
Fire, hail, and snow, and misty air,
And winds, that where he bids them blow.
- 5 By hills and mountains (all
 In grateful concert join'd) ;
By cedars stately tall,
 And trees for fruit design'd :
By every beast and creeping thing,
And fowl of wing, his name be blest.
- 6 Let all of royal birth,
 With those of humble frame,
And judges of the earth,
 His matchless praise proclaim :
In this design let youth with maids,
And hoary heads with children join.
- 7 United zeal be shewn,
 His wond'rous fame to raise,

Whose glorious name alone
Deserves our endless praise.
Earth's utmost ends his pow'r obey,
His glorious sway the sky transcends.

8 His chosen saints to grace,
He sets them up on high,
And favours all their race,
Whose hearts to him are nigh :
O therefore raise your grateful voice,
And still rejoice your Lord to praise.

The Same.

YE, who dwell above the skies,
Free from human miseries ;
Ye whom highest heaven imbow'rs,
Praise the Lord with all your pow'rs.

Angels, your clear voices raise ;
Him ye heavenly armies praise ;
Sun and moon with borrow'd light,
All ye sparkling-eyes of night.

Let the earth his praise resound ;
Monstrous whales, and seas profound ;
Vapours, lightning, hail and snow,
Storms, which where he bids you, blow.

Flow'ry hills and mountains high ;
Cedars, neighbours to the sky :
Trees and cattle, creeping things ;
All that cut the air with wings.

You who awful sceptre's sway,
You, accustom'd to obey,
Princes, judges of the earth,
All of high and humble birth :

Youths and virgins flourishing
In the beauty of your spring ;
Ye, who were but born of late,
Ye who bow with age's weight :

Praise his name with one consent :
O how great ! how excellent !
Than the earth profounder far ;
Higher than the highest star.

He will his to glory raise ;
Ye, his saints, resound his praise :
Ye, his sons, his chosen race,
Bless his love, and sov'reign grace.

The Same.

- 1 PRAISE ye the Lord, y' immortal quire,
That fill the realms above ;
Praise him who form'd you out of fire
And feeds you with his love.
- 2 Shine to his praise, ye chryſtal skies,
The floor of his abode :
Or veil in shades your thousand eyes
Before your brighter God.
- 3 Thou restless globe of golden light,
Whose beams create our days,
Join with the silver queen of night,
To own your borrow'd rays.
- 4 Winds, ye shall bear his name aloud
Thro' the etherial blue ;
For when his chariot is a cloud,
He makes his wheels of you.
- 5 Thunder and hail, and fires and storms,
The troops of his command,

Appear in all your dreadful forms,
And speak his awful hand.

- 6 Shout to the Lord, ye surging seas,
In your eternal roar ;
Let wave to wave resound his praise,
And shore reply to shore.
- 7 While monsters sporting on the flood,
In scaly silver shine,
Speak terribly their maker God,
And lash the foaming brine.
- 8 But gentler things shall tune his name,
To softer notes than these,
Young zephyrs breathing o'er the stream,
Or whisp'ring thro' the trees.
- 9 Wave your tall heads, ye lofty pines,
To him that bids you grow ;
Sweet clusters bend the fruitful vines
On ev'ry thankful bough.
- 10 Let the shrill birds his honours raise,
And climb the morning sky ;
While grov'ling beasts attempt his praise
In hoarser harmony.
- 11 Thus while the meaner creatures sing,
Ye mortals take the sound ;
Echo the glories of your King
Thro' all the nations round.

P S A L M CL.

- 1 PRAISE the Lord, who reigns above,
And keeps his court below,
Praise the holy God of love,
And all his greatness shew :

Praise him for his noble deeds,
 Praise him for his matchless power ;
 Him, from whom all good proceeds,
 Let earth and heaven adore.

2 Publish, spread to all around
 The great Jehovah's name,
 Let the trumpet's martial sound
 The Lord of Hosts proclaim :
 Praise him every tuneful string,
 All the reach of heav'nly art,
 All the powers of music bring,
 The music of the heart.

3 Him, in whom they move, and live,
 Let every creature sing,
 Glory to their Maker give,
 And homage to their King ;
 Hallow'd be his name beneath,
 As in heaven on earth ador'd,
 Praise the Lord in every breath ;
 Let all things praise the Lord !

Hymn to GOD the FATHER.

1 **H**AIL, Father, whose creating call
 Unnumber'd worlds attend,
 Jehovah comprehending all,
 Whom none can comprehend.

2 In light unsearchable enthron'd,
 Which angels dimly see ;
 The fountain of the Godhead own'd
 And foremost of the Three.

3 From thee thro' an eternal Now,
 The Son, thine offspring flow'd ;
 An everlasting Father thou,
 As everlasting God.

4 Nor quite display'd to worlds above,
 Nor quite on earth conceal'd ;
 By wond'rous, unexhausted love
 To mortal man reveal'd.

5 Supreme and all-sufficient God,
 When nature shall expire,
 And worlds created by thy nod
 Shall perish by thy fire,

6 Thy name, Jehovah, be ador'd
 By creatures without end,
 Whom none but thy essential word
 And spirit comprehend.

Hymn to GOD the SON.

1 **H**AIL, God the Son, in glory crown'd
 Ere time began to be,
 Thron'd with thy Sire thro' half the round
 Of wide eternity !

2 Let heaven and earth's stupendous frame
 Display their Author's power,
 And each exalted seraph flame,
 Creator, thee adore !

3 Thy wond'rous love the Godhead shew'd
 Contracted to a span,
 The co'eternal Son of God,
 The mortal Son of man.

4 To save mankind from lost estate,
 Behold his life-blood stream !
 Hail, Lord ! almighty to create !
 Almighty to redeem.

5 The Mediator's God-like sway,
 His church beneath sustains ;

Till Nature shall her Judge survey,
The King Messiah reigns.

- 6 Hail, with essential glory crown'd,
When time shall cease to be,
Thron'd with thy Father, thro' the round
Of whole eternity.

Hymn to GOD the HOLY GHOST.

1 **H**AIL, Holy Ghost, Jehovah, third
In order of the Three ;
Sprung from the Father and the Word
From all eternity !

2 Thy spirit brooding o'er the abyss
Of formless waters lay :
Spoke into order all that is,
And darkness into day.

3 In deepest hell, or heaven's height,
Thy presence who can fly ?
Known is the Father to thy sight,
Th' abyss of Deity.

4 Thy power thro' Jesu's life display'd,
Quite from the virgin's womb,
Dying, his soul an offering made,
And rais'd him from the tomb.

5 God's image which our sins destroy,
Thy grace restores below ;
And truth, and holiness, and joy,
From thee, their fountain flow.

6 Hail, Holy Ghost, Jehovah, third
In order of the Three,
Sprung from the Father and the Word
From all eternity !

Hymn to the TRINITY.

- 1 **H**AIL, holy, holy, holy Lord !
Be endless praise to Thee !
Supreme, essential One, ador'd
In co eternal Three.
- 2 Inthron'd in everlasting state
Ere time its round began,
Who join'd in council to create
The dignity of man.
- 3 To whom *Isaiah's* vision shew'd,
The seraph's veil their wings,
While Thee, Jehovah, Lord and God,
Th' angelic army sings.
- 4 To Thee by mystic powers on high
Were humble praises given,
When *John* beheld with favour'd eye
Th' inhabitant of heaven.
- 5 All that the name of creature owns
To Thee in hymns aspire;
May we as angels on our thrones
For ever join the choir !
- 6 Hail, holy, holy, holy Lord !
Be endless praise to Thee ;
Supreme, essential One, ador'd
In co-eternal Three.

Anotker.

- 1 **L**ET God the Father live ..
For ever on our tongues :
Sinners from his free love derive
The ground of all their songs.

- 2 Ye saints employ your breath
 In honour of the Son,
 Who bought our souls from hell and death,
 By offering up his own.
- 3 Give to the Spirit praise
 Of an immortal strain,
 Whose light, and power, and grace conveys
 Salvation down to men.
- 4 While God the Comforter
 Reveals our pardon'd sin ;
 O may the blood and water bear
 The same record within.
- 5 To the great One and Three
 That seal the grace in heav'n,
 The Father, Son, and Spirit, be
 Eternal glory giv'n.

Another.

- 1 BLEST be the Father and his love,
 To whose celestial source we owe
 Rivers of endless joy above,
 And rills of comfort here below.
- 2 Glory to thee, great Son of God ;
 Forth from thy wounded body rolls
 A precious stream of vital blood,
 Pardon and life for dying souls.
- 3 We give the sacred Spirit praise,
 Who in our hearts of sin and woe
 Makes living springs of grace arise,
 And into boundless glory flow.
- 4 Thus God the Father, God the Son,
 And God the Spirit we adore ;
 That sea of life, and love unknown,
 Without a bottom or a shore.

The Divine Perfections.

1 THE Lord Jehovah reigns
His throne is built on high;
The garments he assumes
Are light and majesty.

His glories shine with beams so bright,
No mortal eye can bear the sight.

2 The thunders of his hand
Keep the wide world in awe;
His wrath and justice stand
To guard his holy law:
And where his love resolves to bless,
His truth confirms and seals the grace.

3 Thro' all his mighty works,
Amazing wisdom shines;
Confounds the powers of hell,
And breaks their dark designs,
Strong is his arm, and shall fulfil
His great decrees and sovereign will.

4 And can this sovereign King
Of glory condescend,
And will he write his name,
My father and my friend!
I love his name, I love his word,
Join all my powers to praise the Lord!

Sun, Moon, and Stars, praise ye the LORD.

Part the First.

1 REGENT of all the worlds, above,
Thou sun, whose rays adorn our sphere,
And with unwearied swiftness move
To form the circle of the year:

- 2 Praise the Creator of the skies,
 Who decks thy orb with borrow'd rays ;
 Or may the sun forget to rise,
 When he forgets his Maker's praise.
- 3 Thou reigning beauty of the night,
 Fair queen of silence, silver moon,
 Whose paler fires and female light
 Are softer rivals of the noon :
- 4 Arise, and to that sovereign power,
 Waxing and waining honours pay ;
 Who bad thee rule the dusky hours,
 And half supply the absent day.

Part the Second.

- 1 YE glittering stars, that guild the skies,
 When darkness has her curtain drawn,
 That keeps the watch with wakeful eyes,
 When business, cares, and day are gone :
- 2 Proclaim the glories of your Lord,
 Dispers'd through all the heav'ly street,
 Whose boundless treasures can afford
 So rich a pavement for his feet.
- 3 Thou heav'n of heav'ns, supremely bright,
 Fair palace of the court divine,
 Where with inimitable light
 The Godhead condescends to shine :
- 4 Praise thou the great inhabitant,
 Who scatters lovely beams of grace
 On every angel, every saint,
 Nor veils the lustre of his face.
- 5 O God of glory, God of love,
 Thou art the sun that mak'st our days ;
 Midst all thy wond'rous works above
 Let earth and dust attempt thy praise !

*Song to Creating Wisdom.**Part the First.*

ETERNAL wisdom, thee we praise,
Thee the creation sings ;
With thy loud name, rocks, hills, and seas,
And heaven's high palace rings.

2 Thy hand how wide it spreads the sky !

How glorious to behold !

Ting'd with a blue of heav'nly dye,
And star'd with sparkling gold.

3 There thou hast bid the globes of light

Their endless circle run ;

There the pale planet rules the night,
The day obeys the sun.

4 If down I turn my wandring eyes

On clouds and storms below,

Those under regions of the skies

Thy num'rous glories show.

5 The noisy winds stand ready there

Thy orders to obey,

With sounding wings they sweep the air,

To make thy chariot way.

6 There, like a trumpet loud and strong,

Thy thunder shakes our coast,

While the red lightnings wave along,

The banners of thine host.

Part the Second.

1 **O**N the thin air without a prop
Hang fruitful shew'rs around,
At thy command they sink and drop
Their fatness on the ground.

- 2 Lo here thy wond'rous skill arrays
The fields in cheerful green !
A thousand herbs thy art displays,
A thousand flow'rs between.
- 3 There the rough mountains of the deep
Observe thy strong command ;
Thy breath can raise the billows steep,
Or sink them to the sand.
- 4 Thy glories blaze all nature round,
And strike the wond'ring sight,
Thro' skies, and seas, and solid ground,
With terror and delight.
- 5 Infinite strength, and equal skill,
Shine thro' the world abroad,
Our souls with vast amazement fill,
And speak the builder God.
- 6 But the mild glories of thy grace
Our softer passions move :
Pity divine in Jesu's face
We see, adore, and love !

Thanksgiving for God's particular Providence.

Part the First.

- 1 WHEN all the mercies of my God,
My rising soul surveys,
Why, my cold heart, art thou not lost,
In wonder, love, and praise ?
- 2 Thy providence my life sustain'd,
And all my wants redrest,
While in the silent womb I lay,
And hung upon the breast.

3 To all my weak complaints and cries
 Thy mercy lent an ear,
 Ere yet my feeble thoughts had learn'd
 To form themselves in prayer.

4 Unnumber'd comforts on my soul
 Thy tender care bestow'd,
 Before my infant heart conceiv'd
 From whom those comforts flow'd.

Part the Second.

1 WHEN in the slippery paths of youth
 With heedless steps I ran,
 Thine arm, unseen, convey'd me safe,
 And led me up to man.

2 Thro' hidden dangers, toils and deaths,
 It gently clear'd my way,
 And thro' the pleasing snares of vice
 More to be fear'd than they.

3 Ten thousand thousand precious gifts
 My daily thanks employ :
 Nor is the least a cheerful heart
 That tastes those gifts with joy.

4 Thro' every period of my life
 Thy goodness I'll pursue ;
 And after death in distant worlds
 The pleasing theme renew.

5 Thro' all eternity to thee
 A grateful song I'll raise !
 But, O ! eternity's too short
 To utter all thy praise.

GOD glorious, and Sinners saved.

- 1 FATHER, how wide thy glory shines !
How high thy wonders rise !
Known thro' the earth by thousand signs ;
By thousand thro' the skies.
- 2 Those mighty orbs proclaim thy pow'r,
Their motions speak thy skill :
And on the wings of every hour,
We read thy patience still.
- 3 Part of thy name divinely stands,
On all thy creatures writ,
They shew the labour of thy hands,
Or impress of thy feet.
- 4 But when we view thy strange design
To save rebellious worms ;
Where vengeance and compassion join
In their divinest forms.
- 5 Here the whole Deity is known,
Nor dares a creature gues,
Which of the glories brightest shone,
The justice or the grace.
- 6 Now the full glories of the Lamb
Adorn the heavenly plains,
Bright seraphs learn *Immanuel's* name,
And try their choicest strains.
- 7 O, may I bear some humble part
In that immortal song ;
Wonder and joy shall tune my heart,
And love command my tongue.

CHRIST our Wisdom, Righteousness, Sanctification and Redemption.

- 1 BURIED in shadows of the night
We lie, 'till Christ restores the light ;
Wisdom descends to heal the blind,
And chase the darkness of the mind.
- 2 Our guilty souls are drown'd in tears,
Till the atoning blood appears ;
Then we awake from deep distress,
And sing the Lord our righteousness.
- 3 Jesus beholds where Satan reigns,
Binding his slaves in heavy chains,
He sets the pris'ner free, and breaks
The iron bondage from our necks.
- 4 Poor helpless worms in thee possess
Grace, wisdom, power, and righteousness ;
Thou art our mighty all, and we
Give our whole selves, O Lord, to thee.

The Offices of CHRIST.

Part the First.

- 1 JOIN all the glorious names
Of wisdom, love, and power,
That ever mortals knew,
That angels ever bore ;
All are too mean to speak thy worth,
Too mean to set thee, Saviour, forth.
- 2 But O what gentle terms,
What condescending ways
Doth our Redeemer use
To teach his heavenly grace !

Mine eyes with joy and wonder see
What forms of love he bears for me.

- 3 Array'd in mortal flesh
 Lo, the great angel stands,
 And holds the promises
 And pardons in his hands :
Commission'd from his father's throne,
To make his grace to mortals known.

- 4 Great prophet of my God,
 My tongue shall bless thy name,
 By thee the joyful news
 Of our salvation came ;
The joyful news of sins forgiv'n,
Of hell subdu'd, and peace with heav'n.

- 5 Be thou my counsellor,
 My pattern and my guide ;
 And thro' this desert land
 Still keep me near thy side.
O let my feet ne'er run astray,
Nor rove nor seek the crooked way.

- 6 I love my shepherd's voice,
 His watchful eyes shall keep
 My wand'ring soul among
 The thousands of his sheep.
He feeds his flock, he calls their names,
His bosom bears the tender lambs.

Part the Second.

- 1 JESUS, my great High-priest,
 Offer'd his blood and dy'd ;
 My guilty conscience seeks
 No sacrifice beside.
His pow'rful blood did once atone,
And now it pleads before the throne.

O thou,

2 O thou, almighty Lord,
 My *Conqu'ror* and my *King*,
 Thy scepter and thy sword,
 Thy reigning grace I sing :
 Thine is the pow'r behold I sit
 In willing bonds before thy feet.

3 Now let my soul arise,
 And tread the tempter down,
 My *Captain* leads me forth
 To conquest and a crown :
 March on, nor fear to win the day,
 Tho' death and hell obstruct the way.

4 Should all the hosts of death,
 And pow'rs of hell unknown,
 Put their most dreadful forms
 Of rage and mischief on ;
 I shall be safe, for Christ displays
 Superior pow'r, and guardian grace.

Triumph over Death.

1 AND must this body die ?
 This well-wrought frame decay ?
 And must these active limbs of mine
 Lie mould'ring in the clay ?

2 Corruption, earth, and worms
 Shall but refine this flesh,
 Till my triumphant spirit comes,
 To put it on afresh.

3 God, my Redeemer lives,
 And ever from the skies
 Looks down, and watches all my dust
 Till he shall bid it rise.

4 Array'd in glorious grace
 Shall these vile bodies shine,

And every shape, and every face
Be heav'ly and divine.

- 5** These lively hopes we owe,
Lord, to thy dying love :
O may we bless thy grace below,
And sing thy power above.
- 6** Saviour, accept the praise
Of these our humble songs,
Till tunes of nobler sound we raise
With our immortal tongues.

CHRIST worshipped by all Creatures.

- 1** COME, let us join our cheerful songs
With angels round the throne ;
Ten thousand thousand are their tongues
But all their joys are one.
- 2** Worthy the Lamb, that dy'd they cry,
To be exalted thus ;
Worthy the Lamb, our hearts reply,
For he was slain for us.
- 3** Jesus is worthy to receive
Honour and pow'r divine ;
And blessings, more than we can give,
Be, Lord, for ever thine.
- 4** The whole creation join in one
To bless the sacred name
Of him that sits upon the throne,
And to adore the Lamb.

GOD our Light in Darkness.

- 1 MY God, the spring of all my joys,
The life of my delights,
The glory of my brightest days,
And comfort of my nights.
- 2 In darkest shades if thou appear,
My dawning is begun :
Thou art my soul's bright morning star,
And thou my rising sun.
- 3 The op'ning heavens around me shine
With beams of sacred bliss,
If Jesus shews his mercy mine,
And whispers, " I am his."
- 4 My soul would leave this heavy clay,
At that transporting word,
Run up with joy the shining way,
To see and praise my Lord.
- 5 Fearless of hell and ghastly death,
I'd break thro' every foe :
The wings of love, and arms of faith
Would bear me conqu'ror thro'.

Come, LORD JESUS !

- 1 WHEN shall thy lovely face be seen ?
When shall our eyes behold our God ?
What lengths of distance lie between ?
And hills of guilt ? A heavy load.
- 2 Ye heav'nly gates, loose all your chains,
Let the eternal pillars bow,
Blest Saviour, cleave the starry plains
And make the chrystral mountains flow.

- 3 Hark ! how thy saints unite their cries,
 And pray and wait the general doom ;
 Come thou ! the soul of all our joys ;
 Thou, the desire of nations, come !
- 4 Our heart-strings groan with deep complaint,
 Our flesh lies panting, Lord, for Thee ;
 And every limb and every joint
 Stretches for immortality.
- 5 Now let our cheerful eyes survey
 The blazing earth and melting hills ;
 And smile to see the lightnings play,
 And flash along before thy wheels.
- 6 Hark ! what a shout of violent joys
 Joins with the mighty trumpet's sound !
 The angel herald shakes the skies,
 Awakes the graves, and tears the ground.
- 7 Ye slumb'ring saints, a heav'nly host
 Stands waiting at your gaping tombs ;
 Let every sacred, sleeping dust
 Leap into life ; for Jesus comes.
- 8 Jesus, the God of might and love,
 New-moulds our limbs of cumb'rous clay,
 Quick as feraphic flames we move,
 To reign with him in endless day.

C O N T E N T S.

P A R T I.

		Page
PSALM I.	— — — —	3
Psalm III.	— — — —	4
Psalm IV.	— — — —	5
Psalm V.	— — — —	7
Psalm VI.	— — — —	9
Psalm XIII.	— — — —	10
Psalm XXXVIII.	— — — —	ib.
Psalm LI.	— — — —	11
The same. Part the First.	— — — —	12
Part the Second.	— — — —	13
Part the Third.	— — — —	14
Part the Fourth.	— — — —	15
Psalm LXIII.	— — — —	16
Psalm LXXX. Part the First	— — — —	17
Part the Second.	— — — —	ib.
Psalm XC.	— — — —	18
Psalm XCI.	— — — —	19
Psalm XCIII.	— — — —	20
Psalm CXXI.	— — — —	ib.
Psalm CXXX.	— — — —	21
Psalm CXXXIX. Part the First.	— — — —	22
Part the Second.	— — — —	23
Part the Third.	— — — —	ib.
The Creator and Creatures.	— — — —	24
Life and Eternity.	— — — —	25

Judgment

C O N T E N T S.

Judgment.	—	—	26
On the Crucifixion.	—	—	27
Sovereignty and Grace.	—	—	<i>ib.</i>
A Thought in Affliction.	—	—	28
The Christian Race.	—	—	29
The New Creation.	—	—	30
Christ's Humiliation and Exaltation.			<i>ib.</i>
Waiting for the Spirit of Adoption.			31
Hymn to the Holy Ghost.	—		32
Charity.	—	—	33
Unfruitfulness.	—	—	<i>ib.</i>
Sincere Praise.	—	—	34
Christ's Compassion for the Tempted.			35
The Comparison and Complaint.	—		36
Breathing after the Holy Spirit.	—		37
The Witnessing Spirit.	—	—	38
Veni Creator.	—	—	<i>ib.</i>
A Hymn for Sunday.	—		39

P A R T II.

P PSALM VIII. Part the First.	—	41
Part the Second.	—	42
Psalm XVIII. ver. 1, &c.	—	43
Psalm XXIII.	—	44
Psalm XXIV. Part the First.	—	<i>ib.</i>
Part the Second.	—	45
Psalm XXXII. Part the First.	—	46
Part the Second.	—	47
Psalm XXXVI.	—	<i>ib.</i>
Psalm XLV. Part the First.	—	48
Part the Second.	—	49
Psalm XLVII. Part the First.	—	50
Part the Second.	—	51
Psalm LVII.	—	52
Psalm LXXXIV.	—	53
		Psalm

C O N T E N T S.

Psalm LXXXIX.	—	—	54
Psalm C.	—	—	55
Psalm CIII. Part the First.	—	—	<i>ib.</i>
Part the Second.	—	—	56
Psalm CIV.	—	—	<i>ib.</i>
Part the Second.	—	—	57
Part the Third.	—	—	58
Part the Fourth.	—	—	59
Psalm CXIII.	—	—	60
Psalm CXIV.	—	—	61
The Same.	—	—	62
Psalm CXVI.	—	—	63
Psalm CXVII.	—	—	64
Psalm CXVIII. Part the First.	—	—	<i>ib.</i>
Part the Second.	—	—	65
Part the Third.	—	—	66
Part the Fourth.	—	—	67
Psalm CXXI.	—	—	68
Psalm CXXV.	—	—	69
Psalm CXXVI.	—	—	70
Psalm CXXVII.	—	—	72
Psalm CXXXI.	—	—	73
Psalm CXXXII.	—	—	74
Psalm CXXXIII. Part the First.	—	—	<i>ib.</i>
Part the Second.	—	—	75
Psalm CXXXIV.	—	—	76
Psalm CXXXIX. Part the First.	—	—	<i>ib.</i>
Part the Second.	—	—	77
Psalm CXLV. ver. 7, &c. Part the First.	—	—	78
Part the Second, ver. 14, &c.	—	—	79
Psalm CXLVI.	—	—	<i>ib.</i>
Psalm CXLVII.	—	—	80
Psalm CXLVIII. Part the First.	—	—	81
Part the Second.	—	—	82
Part the Third.	—	—	83
The Same.	—	—	<i>ib.</i>
The same.	—	—	85
The same	—	—	86

C O N T E N T S.

Psalm CL.	—	87
Hymn to God the Father.	—	88
Hymn to God the Son.	—	89
Hymn to God the Holy Ghost.	—	90
Hymn to the Trinity.	—	91
Another.	—	<i>ib.</i>
Another.	—	92
The Divine Perfections.	—	93
Sun, Moon, and Stars, praise ye the Lord.	—	<i>ib.</i>
Part the Second.	—	94
Song to Creating Wisdom. Part the First.	—	95
Part the Second.	—	<i>ib.</i>
Thanksgiving for GOD's particular Providence.		
Part the First.	—	96
Part the Second.	—	97
God glorious, and Sinners saved.	—	98
Christ our Wisdom, Righteousness, Sanctification, and Redemption.	—	99
The Offices of Christ. Part the First.		
Part the Second.	—	<i>ib.</i>
Triumph over Death.	—	100
Christ worshipped by all Creatures.		
God our Light in darkness.	—	102
Come, Lord Jesus.	—	103
		<i>ib.</i>

F I N I S.

